

Religion in America

ADVISORY EDITOR

Edwin S. Gaustad

*A*NNALS
OF THE
*A*MERICAN *P*ULPIT

William B. Sprague

VOLUME IX
LUTHERAN, REFORMED DUTCH,
ASSOCIATE, ASSOCIATE REFORMED,
REFORMED PRESBYTERIAN



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VARIOUS DENOMINATIONS

VOLUME IX.



Henry Melchior Muhlenberg

ANNALS
OF THE
AMERICAN PULPIT;
OR
COMMEMORATIVE NOTICES
OF
DISTINGUISHED AMERICAN CLERGYMEN
OF
VARIOUS DENOMINATIONS

FROM THE EARLY SETTLEMENT OF THE COUNTRY TO THE CLOSE OF THE YEAR
EIGHTEEN HUNDRED AND FIFTY-FIVE.

WITH HISTORICAL INTRODUCTIONS.

BY WILLIAM B. SPRAGUE, D. D.

VOLUME IX.

NEW YORK:
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[The greatly increased expense of printing, incident to the change of the times, is the only reason why the publication of this volume has been delayed so long.

It was stated in the General Preface, in respect to the order of arrangement, that the several denominations would follow each other, according to the number of subjects which they respectively furnished. From this rule it has been thought desirable to depart in the present volume, so far as to bring together the Associate Reformed, the Associate and the Reformed Presbyterian Bodies,—the two former being already merged in one denomination, (the United Presbyterian,) to which also the latter sustains an intimate relation.]

L U T H E R A N .

PREFATORY NOTE.

Notwithstanding the General Preface, prefixed to the first volume of this work, contains an acknowledgment of my obligations to Professor Stoeber, of Pennsylvania College, for the important service which he had then rendered me, I deem it proper now to say that those obligations have since been greatly increased by his unremitted and persevering efforts in the same direction. Not only has he allowed me to make free use of a long series of biographical sketches of Lutheran Ministers, published in the Evangelical Quarterly Review, but he has gathered material expressly for me from various sources, and has put me in correspondence with many of his distinguished friends. I wish it distinctly understood, therefore, that, but for Professor Stoeber's unwearied kindness, in almost making the enterprise his own, this series could scarcely have approached its present degree of completeness.

I had actually made out a list of the names of those to whom I feel more especially obliged, in connection with this portion of my work, with an intention here to record my grateful acknowledgments to them, individually, but I am so equally indebted to a very large number, that I have persuaded myself that they will be more than willing to excuse me from so delicate, not to say invidious, a task. I will, therefore, content myself with asking each one of my contributors to

accept my best thanks, as if he had been personally named, only reserving to myself the privilege of specifying my friend and neighbour, the Rev. Dr. Pohlman, to whom my applications for aid have been as successful as they have been constant; and H. H. Muhlenberg, M.D., of Reading, who has not only furnished much important biographical material, but has generously presented the engraved portrait of his venerated ancestor, by which these biographies are introduced.

Though this series contains nearly all the more distinguished names in the Lutheran Church, there have been a few who were recognized as lights in their day, concerning whom so little beyond uncertain tradition remains, that any attempt to do justice to their memories would be unavailing.

In all cases in which no reference is made to the sources from which the material is drawn, my authority is Professor Stoever.

P. S.—September, 1868. The Statistics in the Historical Introduction are brought down to the present year.

HISTORICAL INTRODUCTION.*

The origin of the Lutheran Church in America was in an emigration from Holland, which dates back nearly to the first settlement of the Dutch in New Amsterdam, in 1621. So long as the territory belonged to Holland, they were obliged to hold their religious services in private; but from 1664, when British rule there commenced, they were permitted to conduct their worship publicly,—a privilege which was continued to them under all the successive Governors. Their first minister was Jacob Fabricius, who arrived in this country in 1669, but, after having served them for eight years, withdrew and took charge of the Swedish Church at Wicaco, now Southwark, Philadelphia: here, after having laboured fourteen years, during nine of which he was blind, he died in 1692.

The next Lutheran settlement was that of the Swedes on the Delaware, in 1636. This Colony was first contemplated during the reign of Gustavus Adolphus, and with his hearty concurrence; but, being delayed by the Thirty Years' War, the plan subsequently took effect under the auspices of his illustrious Prime Minister, Oxenstiern. The Colony prospered for some time; but, not receiving any accessions from the parent country, it came gradually to languish, until the Swedish language was entirely abandoned, and the congregations, three or four in number, became incorporated with the Episcopal Church.

The third settlement of Lutherans was that of the Germans, which, beginning in Pennsylvania, extended to Maryland, Virginia, the interior of New York, and the Western States. In 1710 about three thousand Germans, chiefly Lutherans, came to New York, by way of England, having been driven from their native land by Romish persecution, and settled on the Hudson River. In 1713 one hundred and fifty families of these settled in Schoharie; and in 1717, and again in 1727, large numbers more planted themselves in different parts of Pennsylvania. This Colony was, for a long time, without a regular ministry; but, as many of them possessed the truly Christian spirit, they kept up public worship, sustaining their services sometimes by reading devotional books, which they had brought with them from Germany, and sometimes by putting their schoolmasters forward to perform the office of Preachers of the Gospel. During the twelve years immediately preceding the arrival of Dr. Henry Melchior

• Various publications of Dr. Schmucker.—Early History of the Lutheran Church in America, by C. W. Schaeffer, D.D.—Brief Sketch of the American Lutheran Church, by Professor Stoever; also his Discourse before the Historical Society of the Lutheran Church, 1862.—Lutheran Almanac for 1863.

Muhlenberg, in 1742, the Germans were often favoured with the gratuitous labours of the Swedish Ministers.

The fourth settlement of Lutherans in this country was that of the Saltzburgers, who established themselves in Georgia, in the year 1733, and, in testimony of their gratitude for the Divine protection, called the place of their residence *Ebenezer*. These emigrants came hither to escape Romish persecution, and to find a place in these Western wilds where they could worship God according to the dictates of their own consciences,—pecuniary aid being afforded them by the British Society for the Promotion of Christianity. Their first Pastors were Messrs. Bolzius and Gronau. In 1738 these Colonists, by the powerful aid of George Whitefield, erected the far-famed Orphan House at Ebenezer. Many of the descendants of these people are still connected with the Lutheran Church in the South.

Not long after the settlement of the Saltzburgers, numerous Germans from Pennsylvania and other Provinces migrated to North Carolina, where they formed a Lutheran community that has been extending with the lapse of years. In 1735 a settlement of Lutherans was formed in Virginia, supposed to be the church in Madison County; but there were some circumstances attending it which proved unfavourable as well to its numerical as its spiritual growth. In 1739 a few Germans made their way to Waldborough, Me., who were subsequently joined by several hundred more; but, the title to their land proving unsound, many of them, after a while, withdrew, and the Colony never prospered.

The most important of these several Colonies was that which planted itself originally in Pennsylvania, and gradually worked its way into several of the neighbouring States. In 1742 this Body of Lutherans, and, indeed, the cause of Lutheranism throughout the country, was greatly strengthened, by the arrival of the Rev. Henry Melchior Muhlenberg, from Germany, a man of extraordinary powers, and high culture, and intense devotion to his work, whose labours were probably more influential in moulding the destinies of the Lutheran Church than those of any other individual have ever been. Educated, as he had been, in the school of Francke, and possessing a large measure of the spirit of that illustrious man, he became, by common consent, the leader of his denomination, labouring, in season and out of season, to sustain the interests of evangelical religion, for almost half a century.

Muhlenberg was soon joined by other men, of kindred spirit and excellent education, most of whom were, like himself, emigrants from Germany. Among them were Brunnholtz and Lemke, in 1745; Handschuh, Weygand and Hartwig, the founder of the Seminary that bears his name, in 1748; Heintzelman and Schultz, in 1751; Geroek, Hausil, Wortman, Wagner, Schartlin, Shrenk and Rauss, in 1753; Bager, in 1758; Voight and Krug, in 1764; Helmuth and Schmidt, in 1769; and Kunze, in 1770. When the first Lutheran Synod was held, in 1748, there were only eleven

regular ministers in this country; but three years afterwards there were reckoned about forty congregations.

The greater part of these men were eminently devoted ministers; but they were compelled to prosecute their labours amidst manifold discouragements, growing out of the unsettled state of the country, the dissolute habits of not a small part of the population, and constant exposure to the barbarity of the Indians. During the War of the Revolution, the Lutheran Church, in common with other denominations, was temporarily retarded in its growth, though it subsequently shared in the happy results which that grand enterprise was destined to work out.

In 1786 the number of Lutheran Ministers in the Middle States was twenty-four. From that time till 1820, when the General Synod was formed, there was a very considerable increase of the number both of congregations and of ministers; though the standard of theological education, owing to the want of a suitable institution for the purpose, was far from being elevated, and there was a proportional depression in the tone of piety in most of the churches. Previous to the formation of the General Synod, in 1820, the Church had gradually become divided into five or six different, distant, and unconnected Synods. There were serious difficulties to be encountered in bringing these several Bodies together as an harmonious whole; but the result has proved most auspicious to the interests of Lutheranism throughout the country.

The *Form of Government* adopted, from the beginning, by the Lutheran Churches in this country, recognizes "the parity of Ministers, the co-operation of the Laity in Church Government, and the free, voluntary convention of Synods." Such was the character of the first Synod, held in Philadelphia, in 1748—it was composed of a due proportion of lay delegates, who shared equally with the Clergy in the transaction of business. In the discipline of the Church, Muhlenberg adopted substantially the Congregational mode; which has always been adhered to till the present time.

The *Creed* of the Lutheran Church, as it exists in this country, is embodied in the Augsburg Confession. Its leading doctrines are the following:—

1. "That there is one Divine essence, which is God, eternal, incorporeal, indivisible, infinite in power, wisdom and goodness; and yet there are three persons who are of the same essence and power, and are co-eternal: the Father, the Son, and the Holy Spirit:

2. "That the Word, that is the Son of God, assumed human nature in the womb of the blessed Virgin Mary, so that the two natures, human and Divine, inseparably united into one person, constitute one Christ, who is true God and man:

3. "That since the fall of Adam, all men who are naturally engendered, are born with a depraved nature, that is, without the fear of God, or confidence towards Him, but with sinful propensities:

4. "That the Son of God truly suffered, was crucified, died and was buried, that He might reconcile the Father to us, and be a *sacrifice* not only for original sin, but also for all the actual sins of men: that He also sanctifies those who believe in Him, by sending into their hearts the Holy Spirit, who governs, consoles, quickens, and defends them against the Devil and the power of sin:

5. "That men cannot be justified before God by their own strength, merits, or works; but that they are justified gratuitously, for Christ's sake, through faith:

6. "That this faith must bring forth good fruits; and that it is our duty to perform those good works which God commanded, because He has enjoined them, and not in the expectation of thereby meriting justification before Him:

7. "That, in order that we may obtain this faith, the Ministerial office has been instituted, whose members are to preach the Gospel and administer the Sacraments, (namely, Baptism and the Lord's Supper.) For, through the instrumentality of the Word and Sacraments, as means of grace, the Holy Spirit is given, who, in his own time and place, produces faith in those who hear the Gospel message,—namely, that God, for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ:

8. "That, at the end of the world, Christ will appear for judgment; that He will raise all the dead; that He will give to the pious and elect eternal life and endless joys, but will condemn wicked men and devils to be punished without end."

As to *Forms of Worship and Church Order*—the Lutheran Church retains and observes the festivals of Christmas, Good Friday, Easter, the Ascension, and Whitsunday. She also maintains the institution of Infant Church-membership and Baptism, and, in connection with it, the rite of Confirmation. Catechetical instruction is considered as an important part of pastoral duty. At least once a year, the Minister is expected to hold a series of meetings with those who are applicants for admission to the Sacrament of the Lord's Supper, or to the rite of Confirmation, and with all who feel a special concern for their salvation. At the close of these meetings, which are generally continued once or twice a week, through a period of from six to twelve weeks, the catechumens are examined in respect to their qualifications for Communion.

The following is the statistical view of the condition of the Lutheran Church in the United States in 1868:

There are 49 Synods, including 1,750 Ministers, 3,112 congregations, and 332,155 communicants. Of Periodical Publications, there are, in English, one Quarterly, four Monthlies, two Semi-Monthlies, and four Weeklies; in German, five Monthlies and five Semi-Monthlies; in Swedish and Norwegian, three Monthlies, two Semi-Monthlies, and one Weekly.

The Theological Seminaries are the Hartwick Seminary, Otsego Co., N. Y., founded in 1816; the Seminary of the General Synod, Gettysburg, Pa., founded in 1825; the Theological Department of Wittenberg College, Springfield, O., founded in 1845; the Theological Department of the Missionary Institute, Selinsgrove, Pa., founded in 1859; the Theological Seminary, Philadelphia, founded in 1864; the Theological Department of Capital University, Columbus, O., founded in 1880; the Theological Seminary of the General Synod of North America, Newberry, S. C., founded in 1880; the Theological Seminary, St. Louis, Mo.; the Theological Department of Martin Luther College, Buffalo, N. Y.; the Theological Seminary, Strawberry Point, Iowa; the Theological Department of Augustana College, Paxton, Ford County, Ill.; the Theological Seminary of the Norwegian Synod of Wisconsin and other States, Decorah, Iowa; the Theological Seminary of the Synod of Wisconsin, Watertown, Wis.; and the Theological Department of Concordia College, Fort Wayne, Ind.

The Colleges are Pennsylvania College, Gettysburg, Pa., founded in 1832; Wittenberg College, Springfield, O., founded in 1845; Illinois State University, Springfield, Ill., founded in 1853; Iowa College, Albion, Marshall County, Iowa, founded in 1860; Fairfield College, Fairfield, Iowa; Roanoke College, Salem, Va., founded in 1854; North Carolina College, Mount Pleasant, N. C., founded in 1859; Newberry College, Newberry, S. C., founded in 1858; Capital University, Columbus, O., founded in 1850; Muhlenberg College, Allentown, Pa., founded in 1867; Concordia College, Fort Wayne, Ind.; Martin Luther College, Buffalo, N. Y.; Wisconsin University, Watertown, Wis.; Augustana College, Paxton, Ill.; Luther College, Decorah, Iowa; Teachers' Seminary, Addison, Du Page County, Ill.; Mendota College, Mendota, Ill.; Hiwassee College, Madison County, Tenn.; Colorado College, Columbus, Texas.

The Eleemosynary Institutions are the Infirmary at Lacyville, Pittsburgh, Pa.; the Orphans' Farm School, Zelienople, Pa.; the Orphans' Home, Rochester, Pa.; the Wartburg Orphans' Farm School, Mount Vernon, Westchester County, N. Y.; the Deaconess' Hospital, Chicago; the Emmaus' Institute for Orphans, Middletown, Pa.; the Orphans' Home and Asylum for the Aged and Infirm of the Evangelical Lutheran Church, Germantown, Pa.; the Orphans' Home, Toledo, O.; the Orphans' Home, Baltimore; the Orphans' Home, Buffalo, N. Y.; the Orphans' Asylum, Andrew, Iowa; the Infirmary, Milwaukee, Wis.; the Scandinavian Orphan House, Berlin, Ill.; the Soldiers' Orphan School, Cassville, Pa.; the Orphans' Home, Lacyville, Pa.

The General Benevolent Institutions are the Parent Education Society, organized in 1835; the Foreign Missionary Society, organized in 1837; the Home Missionary Society, organized in 1845; the Church Extension Society, organized in 1853; the Publication Society, organized in 1851; the Historical Society, founded in 1845; and the Pastors' Fund.

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JOHN MARTIN BOLZIUS.

1734—1765.

FROM THE REV. P. A. STROBEL.

AMERICUS, GA., February 15, 1854.

Rev. and dear Sir: I am happy to comply with your request in furnishing you with a sketch of the life and character of the venerable Bolzius, first Pastor of the Lutheran Church at Ebenezzer, Ga.,—a church which, as you are aware, was composed originally of the persecuted Salzburgers, from Upper Austria.

Concerning the early life of JOHN MARTIN BOLZIUS the notices that remain are few and meagre. He was born on the 15th of December, 1703, and was ordained a Preacher of the Gospel on the 11th of November, 1733. He is first brought to our notice as Deputy Superintendent of the Orphan House in Halle. Whilst occupying that important position, he was selected, with the Rev. Israel Christian Gronau,* to become a spiritual shepherd of the persecuted Salzburgers, and to accompany them on their voyage to America. He assumed the relation of Pastor to these people, at Rotterdam, on the 27th of November, 1733, and proceeded with them on their journey to England, and thence to their future home in Georgia.

His connection with the Orphan House at Halle, established by the venerable Francke, is in itself a strong attestation to his learning and piety; and his subsequent history, in the various relations which he sustained to the Salzburgers, shows the wisdom and foresight of those through whose agency he was appointed to so responsible a position.

Mr. Bolzius left Dover, in England, with the first company of Salzburgers who came to this country, on the 28th of December, 1733, and, after a perilous voyage of a hundred and four days, arrived in Charleston, S. C., about the 1st

*ISRAEL CHRISTIAN GRONAU, previous to his coming to this country, had been a Tutor in the Orphan House at Halle. After his arrival in Georgia, little more is known of his career than that he laboured most diligently and faithfully with his colleague, Pastor Bolzius, till he was called to his reward. He died in January, 1745. The event is thus described by Bolzius:—"Last Friday, January 11th, it pleased the Lord to call my dear brother and colleague to his rest. He fell asleep, full of joy in his Saviour. On a stormy and rainy day, nearly a year since, while preaching to the Germans in Savannah, he caught cold at church, so that he was hardly able to perform service here the succeeding Sabbath. From the effects of that attack he never recovered. During the last six weeks of his life, he was afflicted with a continued fever. The time of his illness was a source of edification to all of us who were daily about his person. His heart continually enjoyed communion with his Redeemer. Nothing troubled him, for he had an abiding sense of reconciliation with God, and realized the joy and peace of the Holy Ghost. When one of the Salzburg brethren took hold of his hand, which Mr. Gronau had lifted up in praise of God, he desired that the friend might support his arms in the uplifted position in which he had held them. This being done, he exclaimed,—'Come, Lord Jesus! Amen, Amen!' With these words he closed his lips and eyes, and entered into the joy of his Lord, full of peace. On the following day his remains were interred in the cemetery connected with Jerusalem Church, amid the unfeigned lamentations of his colleagues, and the people for whose temporal and spiritual advantage he had laboured with unremitting diligence and fidelity. As he had in all things adorned the doctrine of God his Saviour, so he went to the grave, full of hope, leaving the testimony that God was with him."

of March, 1734. On the 11th of the same month he reached Savannah; and as soon as the necessary arrangements could be made, proceeded with the Salzburger to their new home, (about twenty-five miles above the city of Savannah), which, with pious gratitude, they called *Ebenezer*. It was now that he was made fully to realize the weighty responsibilities which he had assumed as the Pastor of an exiled people.

Mr. Bolzius not only sustained the relation of Pastor to the colonists, but, in connection with Mr. Gronau, had the immediate superintendence of the entire settlement at Ebenezer; and I doubt very much whether the affairs of any colony could have been more judiciously managed. He also frequently visited Savannah, and preached to a small congregation of Salzburger that had been established there. At times his duties were not only arduous but distressingly embarrassing; but he performed them with a conscientious faithfulness worthy of all praise, and with a degree of success truly wonderful. In order to estimate the amount of care and labour that devolved upon him, it should be borne in mind that he was agent for the Trustees of the Colony, and a Missionary under the English Society for Propagating Christian Knowledge; while he retained a relation also to the Lutheran Church in Germany, having been required to subscribe to the Augsburg Confession, and to a code of regulations drawn up by the Rev. Samuel Urlsperger, of Augsburg, Rev. F. M. Zeigenhagen, of London, and Rev. G. Augustus Francke, of Halle. It is evident that it must have required no common degree of Christian prudence and good judgment to meet the wishes of the benefactors of the Colony in England, and their Christian friends and advisers in Germany; and, at the same time, to secure the confidence and affection of his people. But he fulfilled his trust to the satisfaction of all parties.

Though Mr. Bolzius displayed much wisdom in his administration of the civil affairs of the Colony, it is chiefly as a Minister of the Gospel that his character commends itself to our admiration. His preaching was eminently evangelical in both doctrine and spirit, as might have been expected from his intimate connection with those eminently godly men at the Orphan House at Halle. And he was remarkably attentive to both the temporal and spiritual welfare of those placed under his superintendence. In all cases of difficulty they found in him a wise and judicious counsellor; amidst the distress and privations incident to colonial life he exhibited an example of patient endurance and heroic self-denial, and withal a Christian sympathy, which might well inspire his people with resignation under all their sufferings. In all the plans which the colonists adopted for the advancement of their temporal prosperity he felt a lively interest; but he laboured always to impress them with the great idea that their first object, in removing to America, was the promotion of their spiritual, rather than their temporal, well-being; that, as they were exiles for conscience sake, and were come into a country where they were free from the frown of the oppressor, they were bound to testify their gratitude to God by a corresponding growth in the spiritual life.

Allow me here to furnish two or three brief extracts from his journal and his letters, illustrative of the character of his labours among his people, and of the spirit which animated him under all circumstances. His journal shows that he was remarkably conscientious and careful in the discharge of his pastoral duties, particularly visiting, quieting and comforting the sick. Speaking of a visit which he had made to a member of his church, he says:

"I found him very low spirited; spoke to him about our dear Saviour, setting forth to him how we might both live and die happily in communing with Christ. He was troubled by the sins he had committed in his youth, and their remembrance was almost depriving him of the hope of acceptance with God. 'It is terrible indeed,' said I, 'to offend God with wilful sins, and to sin in hope of His mercy.' I called to his mind that thousands were going to Hell, while flattering themselves with this promise. If, however, we are truly penitent, we may console ourselves with the truth that God is willing to forgive our sins, and cast them into the depths of the sea. * * * Careless and froward men are indeed presuming upon Christ and his merits, without seeking conversion; but he calls those who labour and are heavy laden; and if they come to Christ, anxious for their souls' salvation, they shall not be disappointed."

In one of his letters to Senior Urlsperger, he says:—

"In our corner of the earth we have richly enjoyed the protection and blessing of our Heavenly Father, both in temporal and spiritual things: though we have not been free from trials and difficulties, still they have been light, and, as we trust, have been subservient to our welfare and furtherance in religion, through the wise direction of a kind Providence. We acknowledge, to the praise of God, that piety and contentment reign among us, as even strangers are willing to acknowledge. My colleague and myself meet weekly for conference and prayer, by which our mutual love is cemented through the blessing of God. Among our congregation are many men and women, who are truly converted to God, and who walk in the truth, and are an ornament to our office, and humble assistants in the discharge of our duties."

Mr. Bolzcius sustained the pastoral relation to the church at Ebenezer thirty-two years. During this time he had the pleasure to see three Lutheran churches erected, and the town of Ebenezer rise to a place of considerable importance. The Colony became very prosperous, and it was his privilege to behold the entire settlement, after many years of serious embarrassment, enjoying all the comforts of civilized life, blessed with abundant harvests, contented with their lot, and every day increasing in virtue and true religion—an ample reward, truly, for all the sacrifices he had made, and the arduous and self-denying duties he had performed.

On the 19th of November, 1765, it pleased the Master, whom he had served so long and so well, to call him to his reward. For three years prior to his death his health had been very precarious; but, though urged by his friends to allow himself some repose, he invariably refused, saying,—“I have soon to appear, with my hearers, before the judgment seat of Christ, and I do not wish one of them to accuse me of being the cause of his destruction.” The testimony of his brethren is that he bore all his sufferings with extraordinary fortitude and meekness. During a visit which Mr. Lemke,* his colleague, made to him, he said,—“I cannot describe how happy I am in my solitude, whilst I enjoy the presence of my Saviour and communion with Him. Happy, oh, indescribably happy!” On a subsequent occasion he remarked to the same friend,—“I acknowledge our Protestant religion as a precious treasure to me in life and death. In myself I can discover naught but sin; but God has granted me forgiveness for Christ's sake.” In a letter to Senior Urlsperger, he says,—“I am hastening to my home. He who sees his wedding day is not concerned about trifles. It has pleased my Heavenly Father to visit me for several months with disease and infirmities, which,

* The Rev. HARMAN H. LEMKE was sent over to Ebenezer early in the spring of 1746, to supply the vacancy occasioned by the death of the lamented Gronan. He entered upon his duties with great energy, and it soon became manifest that the patrons of the church in Germany had made a very judicious selection. About a year after his arrival he married the widow of Mr. Gronan, who was a near relative of Mr. Bolzcius. Little is known of the history of his ministry, though all traditions unite in representing him as an eminently godly man, and as having been held, by the community at large, in great veneration. The exact time of his death is not known, though it is believed to have been a little before the opening of the Revolution.

most probably, will terminate my life. I am in his hands and He does all things well; as my own experience has taught me during my whole pilgrimage, but more especially during the thirty-two years of my pastoral office among the Salz-burgers. Dearest Redeemer, accept my humble thanks for all thy love and faithfulness!" In a letter to Dr. Zeigenhagen, of London, he writes thus: "This will probably be my last letter to you. All that I can now do is to prepare myself, by the assistance of the Divine Spirit, for a happy exit out of this world. God be praised, I can say,—‘If we live, we live unto the Lord; if we die, we die unto the Lord.’ How great is the happiness to possess this knowledge! It is a faithful saying, I shall be happy forever. My eyes shall behold the source of all joy." Such was the frame of mind in which this venerable man entered into his rest. The day after his death, (November 20th,) his remains were buried in the cemetery connected with Jerusalem Church, amidst the unfeigned lamentations of his parishioners, to whose best interests he had so long been devoted. It is painful to reflect that no monument marks the place where the ashes of this venerable father repose; but whether this was in consequence of his own direction, or the neglect of those on whom the duty should have devolved, I have never been able to ascertain.

Little is known of the family of Mr. Bölzius. He had four children, two of whom died when quite young. Of the two that survived him, the eldest, a son, was at the University of Halle at the time of his father's death, and I believe never returned to this country. Of the history of the daughter I have been unable to discover any traces.

It would be easy for me to extend this sketch, especially by means of extracts from Mr. Bolzius' own writings; but I suppose the above may be sufficient for your purpose.

Very truly Yours, in best bonds,

P. A. STROBEL.

HENRY MELCHIOR MUHLENBERG, D. D.*

1742—1787.

HENRY MELCHIOR MUHLENBERG was born in the city of Einbeck, in the Electoral Principality of Hanover, September 6, 1711. His parents were Nicholas Melchior Muhlenberg, a member of the Council of the above mentioned place, and Anna Maria Kleinschmied, daughter of a retired military officer. From his seventh to his twelfth year he was kept constantly at school in his native place, and was occupied chiefly in the study of the German and Latin languages. He was early instructed in the doctrines and duties of the Christian religion, and, at the age of twelve, was confirmed, and admitted to the Sacrament of the Lord's Supper, by Mr. Benekhardt, Pastor of Einbeck. His father died about this time, leaving so little property that his mother was unable to continue him at school, and, accordingly, for the next three years, he was obliged to labour for the support of the family. Indeed, he was not fully relieved from this necessity

*Memoir in the Evangelical Review, by Prof. F. A. Muhlenberg. Evangelical Magazine and Christian Eclectic, 1853. Prof. Schmucker's Retrospect of Lutheranism. Lutheran Almanac, 1851.

until he had reached his twenty-first year; though he was able, probably in the intervals of labour, to devote some time to Arithmetic, and also to playing on the organ,—an accomplishment which he found of no small advantage to him in subsequent life. The training to which he was hereby subjected, from his necessitous circumstances, had the effect of giving him a fine physical development, and probably of greatly increasing his power of endurance.

At about the age of twenty-one he resumed his studies, and for a year or more devoted himself chiefly to Latin and Greek, under the instruction of Pastor Schussler, at Einbeck. In 1733, when he was about twenty-two, he visited the towns of Clausthal and Zellerfeld, for the purpose of obtaining some employment by which he might support himself while he continued his studies. In the latter place he obtained a situation as assistant teacher in a school, while he was to devote a considerable part of each day to his own studies, and have the opportunity of reciting to the Principal. Here he continued a year and a half, and, during this time, read several of the Latin Classics, and the New Testament in Greek, besides making a good beginning in the French and Hebrew.

In September, 1734, he returned to Einbeck, where, for a while, he was occupied in reviewing his previous studies under Pastor Schussler. He was strongly desirous of taking a complete University course, but was destitute of the requisite pecuniary means, and knew no way of obtaining them. Most unexpectedly, however, Providence opened a way for the attainment of his object. The University of Gottingen was established about this time, and collections were made in the different cities and towns, and sent thither for the purpose of supporting students designated by the respective places from which the funds were contributed. The amount contributed by the city of Einbeck was sufficient to entitle it to send a student thither for a year; and as young Muhlenberg happened to be the only one in the city, at that time, of the requisite age, who wished to go to the University, he was selected by the members of the Council to enjoy this privilege. Accordingly, he went to Gottingen in March, 1735, at the age of twenty-four, having at least one year's residence at the University made sure to him. Up to this time he seems to have had no genuine experience of the power of Christianity; and, at the commencement of his course, he formed some associations among the students that proved unfavourable to his moral character; but his aberrations were of short continuance, and were succeeded by bitter regrets, and ultimately by new views of Divine truth and a thoroughly renovated character. He became an inmate of the family of Dr. Operin, one of the Theological Faculty of the Institution, and a man of eminent piety, and served as his amanuensis; and from him he received most important aid in the commencement of his religious life. As a consequence of this change, he began now to devote all his leisure to doing good to his fellow creatures. In 1736 he became associated with several theological students in giving instruction in the elementary branches, and especially in the Catechism, to ignorant and neglected children. Some of the clergymen and schoolmasters, regarding this an irregularity, complained of it to the Government at Hanover, and requested an interdict upon the further prosecution of their benevolent plan. The matter was formally brought to trial, but an eminent lawyer and an excellent man volunteered to defend the young men concerned, so that the case was issued in their favour.

In 1737 he was admitted into the Theological Seminary, and allowed to catechise and preach in the Church of the University. Shortly afterwards he was selected, by Count Reuss the XI, as his domestic Chaplain; and he was providentially brought to the notice of the Baron Von Munchausen, who became his benefactor and greatly facilitated his course at the University.

At length he received an invitation from two eminent individuals, in the city of Gratz, to visit that place, at their expense, with a view to occupying the post of Deacon there. On his arrival they thought him scarcely qualified for the position, but found means of sending him to Halle to enable him to make the necessary improvement. Accordingly, he reached Halle in May, 1738, and had committed to him the instruction of the primary school, whence he was regularly transferred, until he had passed through all the departments successively, and was finally placed in charge of the classes in Theology, Hebrew and Greek. In July, 1739, Count Reuss the XXIV, one of the eminent persons who had invited him to Gratz, and afterwards furnished the means of his going to Halle, sent him a call to become Deacon or Assistant Minister in the Church at Gross-Hennersdorf, in Upper Lusatia, and also Inspector of the Orphan House at the same place. Before accepting this call he was publicly examined, by the Consistory at Leipsic, as to his qualifications for the ministry, and received Ordination. He then proceeded to his assigned post of labour, and remained there for three years, performing the double duty of Pastor and Inspector.

In July, 1741, while he was on a visit to Halle, Dr. Francke informed him that he had just received a request that he would cause a missionary to be sent to the scattered Lutherans in Pennsylvania; and he proposed to Mr. Muhlenberg to engage in the enterprise. After giving the subject much serious consideration and obtaining the judgment of some of his most valued friends, he determined to accept the appointment; and, accordingly, left Gross-Hennersdorf, where he had been for some time a diligent and successful labourer, on the 9th of December, 1741. He returned first to his native place, where he had to encounter severe persecutions in consequence of the prejudices which certain persons had taken against him; but his confidence in God never flattered, and he proceeded with calmness and firmness to the execution of his purpose. He made his way first to Holland, and thence to England, where he spent a few weeks with an old friend, Dr. Ziegenhagen, private Chaplain to the King. On the 13th of June, 1742, the ship in which he embarked sailed from Gravesend for Charleston, S. C.; but she had an uncommonly protracted passage, as she did not reach her destination until the 22d of September. He suffered greatly on the voyage, as well from boisterous and profane company as the want of water and fresh provisions. After remaining a day or two in Charleston, he took passage for Savannah, to pay a short visit to the Rev. Messrs. Gronau and Bolzius, two Lutheran clergymen, who had been labouring for some time in Georgia. He reached Charleston, on his return, on the 20th of October, where he remained a few days, and then embarked in a small sloop for Philadelphia; and, after a passage rendered terrible by fierce storms and horrid oaths and curses, was safely landed there on the 25th of November.

On his arrival in Philadelphia he found himself encompassed with manifold difficulties. Here he was brought into unpleasant relations with Count Zinzendorf and his adherents; and, at Providence and New Hanover, self-constituted Pastors, of little education and less morality, had reduced Lutheranism almost to

the point of absolute extinction. However, by his good judgment, patience and perseverance, he was enabled to surmount these difficulties. He was soon elected Pastor of the three congregations of Philadelphia, New Providence, and New Hanover, which, though distant from each other thirty-six miles, he served, with great fidelity, for the first two years and a half of his residence in America. In 1745 he was cheered by the arrival of several additional labourers; to one of whom, the Rev. Mr. Brunnholtz, he relinquished, without actually resigning, the charge of the City Church. From this period till 1761 he lived at New Providence, and divided his labours chiefly between that congregation and the one at New Hanover; though he took many long journeys for the purpose of collecting scattered congregations, and preaching to those which were without any stated ministry.

In the year 1761 the congregation at Philadelphia, having become dissatisfied with the minister who had been for some time serving them, and fallen into a somewhat disordered state, earnestly requested the return of their first Pastor; and Mr. Muhlenberg, accordingly, went back to resume his labours among them. His presence had the effect of restoring peace to the congregation, and, after about a year, he succeeded in introducing a system of Church rules, which have formed the basis of many others in the Lutheran churches in this country. In 1774 he made a missionary journey to Georgia, by request of the "worthy Fathers in Halle," the history of which has since been published in the *Evangelical Review*. In 1776, in consequence of increasing bodily infirmities, in connection with the breaking out of the Revolutionary War, his congregation consented, at the expense of dispensing with his services, that he should seek a more congenial home in the country. He, accordingly, removed to New Providence, but did not find there the repose which he coveted. His ministerial labours were not discontinued, except during the last five years of his life, when, in consequence of the swelling of his feet, he was scarcely able to leave his house; but, even during this period, his mind retained its full vigour, and he was useful in many ways after he had ceased to be heard in the pulpit. He suffered severely from the War of the Revolution. He was, throughout, the earnest friend of his adopted country, and there was no sacrifice he was not ready to make, no peril to which he would not cheerfully expose himself, for sustaining and carrying forward its interests. In the last year of his life his bodily infirmities had very much increased—asthma and other painful disorders were added to the swelling of his feet; but, in all his sufferings, not a murmuring word escaped him. He died, with words of triumph on his lips, on the 7th of October, 1787. His Funeral was attended by a vast multitude, and several Sermons commemorative of his life and character were preached in different churches.

The degree of Doctor of Divinity was conferred upon him, by the University of Pennsylvania, in 1784.

It is not known that Dr. Muhlenberg published any thing in this country but a Collection of Hymns and Prayers for Congregations. His Reports of his missionary operations here were published in Germany, first separately, and afterwards in connection with the Reports of other missionaries, in two volumes, entitled *Hallische Nachrichten*.

FROM THE REV. SAMUEL S. SCHMUCKER, D. D.,

PROFESSOR IN THE LUTHERAN THEOLOGICAL SEMINARY AT GETTYSBURG.

GETTYSBURG, September 20, 1848.

My dear Brother : You ask me for some estimate of the character and services of the Rev. Dr. Henry Melchior Muhlenberg. Though more than sixty years have passed since he closed his earthly career, his name is still fresh and fragrant in all our churches, and his general characteristics, as well as the results of his labours, are so well known that I shall be in little danger of mistaking in respect to them.

Notwithstanding several German as well as Swedish Lutheran ministers had been in this country long before Mr. Muhlenberg arrived here, yet so active and successful was he in organizing new churches, in building up those previously founded, and in promoting spirituality and union among them all, that he is justly regarded as the Founder of the German Lutheran Church in America, as well as the most distinguished of her early divines.

Even the acceptance of a call as missionary to these Western wilds by one who was in possession of so respectable and promising a station as he occupied in Germany, at a time when the navigation of the Atlantic was the work of tedious months, and often not without danger, affords no small evidence of a mind influenced by the higher motives of Christian obligation and love for the Master's cause. But Muhlenberg had been trained in the school of Francke, and had imbibed a large portion of his heavenly spirit. Like Paul, he had an ardent zeal for the salvation of his brethren, his kinsmen according to the flesh ; and yet his zeal was associated with great thoughtfulness and wisdom.

On his arrival in this country he was cordially received, and entered on his labours with comprehensive and well directed views for the benefit of the whole Church. In these labours he persevered for nearly half a century. Whilst Edwards was co-operating with the extraordinary outpourings of the Spirit in New England, and the Wesleys were labouring to revive vital godliness in Old England; whilst Whitefield was doing the same work in both England and America, and the successors of Francke were labouring to evangelize Germany, Muhlenberg was striving, with similar zeal and fidelity, to do the work of God among his German brethren in this Western world. Of him, as also of some of his early associates, it may be truly said that he was "in journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen, (Indians), in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He preached in season and out of season, in churches, in private dwellings, and often in the open air, until, at last, his Divine Master, whom he had so faithfully served, received him into that rest which remaineth for the people of God.

His intellectual qualifications were of the highest order. Possessed of superior natural talents, he had received a regular and thorough classical and theological education, as is fully evinced by his having been selected as Principal or Inspector of the Orphan House in Great Hennersdorf. His philological and linguistic attainments were unusually extensive. In addition to a good knowledge of Greek and Hebrew, he spoke the English, German, Latin, Holland and Swedish languages. Yea, during his residence in the city of New York, he did what not one in a hundred of the educated missionaries of the present day is able to do,—he preached statedly, in three different languages, every Sabbath,—namely, in English, in German, and in Low Dutch. His incessant activity in missionary and pastoral labours left him little leisure for

writing, and yet his Diary is most copious, and his various Eeports and communications to the Missionary Directors at Halle, and to the friends of the missionary cause throughout Germany, which were published chiefly in "Hollische Nachrichten," would constitute five or six octavo volumes. Other productions of his pen are preserved in manuscript by his descendants, and may yet be given to the public.

As a Preacher and Pastor he sustained an equally elevated rank. In his Reports to Halle he introduces the opinion of a minister, (believed to be himself,) as to the proper attributes of good preaching, to which his own practice is supposed to have corresponded. "In our discourses," says he, "we ought to make no ostentatious display of learning, but study simplicity. We should neither strike into the air, nor employ low and vulgar expressions; not introduce too much matter into a sermon, but discuss the subject fully and apply it to the heart. Our sermons should not be dry but practical. Religion should be presented, not as a burden, but as a pleasure. Avoid personalities. Let personal difficulties be settled in your pastoral visits. The *clenchers* must not be neglected. Present your *thesis* rightly; neglect not the *anti-thesis*. As our members are resident among all kinds of hostile errorists, controversies cannot be avoided; yet you should not mention names. Carefully inquire into the moral condition of the members of the church, and let it serve as a homiletic rule for you. Let us sow with tears, let us aim at the edification of each individual soul, and give heed to ourselves and our doctrine." The length of this quotation will be fully compensated by the sound maxims it contains. Seldom do we find so much homiletic wisdom compressed in so small a compass; and the ideal of a good Preacher, which it holds up, affords the best picture I can present of Dr. Muhlenberg himself. The topics of his discourses were ordinarily of the most practical and spiritual character. He was an ardent friend of prayer meetings, and established them in Philadelphia, and had held them daily on board the ship, during his voyage across the Atlantic. His fidelity as a Pastor is abundantly evident from his stated Reports to Halle, which abound in narratives of individual conversions, and exhibit the most incessant solicitude for souls. A single extract may serve as proof:—"May 27, 1752: I visited ———, the senior officer of the government, whom I mentioned before. He professed to have been greatly encouraged by the four sermons I had preached there. We had an edifying conversation and mutually encouraged each other. Afterwards I visited a young Deacon, who also appeared to be revived, and determined to give his whole heart to God. Finally: I visited the sick woman before referred to. She thanked me heartily that I had spoken to her concerning death. She had subdued all fear of her approaching end, and had a deep sense of her depravity and a godly sorrow on account of it. She felt and acknowledged herself the very chief of sinners, as destitute of even the least power to help herself. I prayed for her, and spread her wants before the Lord, and instructed her from the word of God." He was specially attentive to the religious education and indoctrination of the rising generation, and not unfrequently recapitulated, in the after part of the day, the subject of his morning's discourse, in questions and answers, with the younger part of the congregation. In short, his high intellectual qualifications, his indefatigable zeal and long life of arduous and enlightened labour for his Master's cause, constituted a new epoch in the history of our American Zion, and justly entitle him to the appellation which he generally bears, of "Patriarch of the American Lutheran Church."

Very truly your friend and brother,

S. S. SCHMUCKER.

FROM HEISTER H. MUHLENBERG. M. D.

READING, PA., April 30, 1861.

DEAR SIR: Though the most important events in the life of my venerable ancestor, Henry Melchior Muhlenberg, have already been given to the world in different forms, there is much of authentic tradition retained in the memories of his descendants, and many interesting facts and incidents recorded in his journal,—in which he noted not only matters of grave importance, but even the trifles of the hour,—that have never yet been made public. In complying with your request, I shall draw chiefly upon this hitherto unappropriated material, and shall state things as they occur to me, without much regard to chronological order. What I shall write will have a bearing upon the period in which Dr. Muhlenberg lived as truly as upon his own character.

In those early days,—a hundred and fifteen years ago, all journeys were necessarily made on horseback. His father-in-law, Col. Conrad Weiser, who was a noted and trusty Indian Agent of the Colonies of New York and Pennsylvania, being obliged to go to Albany on judiciary business, proposed to Mr. Muhlenberg to accompany him, and offered him the protection of his escort. His own business was to visit the congregations on the Hudson, below Albany. Their route was from Tulpehoiken, the residence of his father-in-law, by way of Reading, across Pennsylvania, to the water gap of the Delaware, up that river to the Minisink settlement, then across to Esopus on the North River. On this journey he speaks of a certain Justice of the Peace in the upper border settlements of Pennsylvania, whose knowledge of the Law being limited, when a puzzling case came before him, had the custom of advising the parties to fight it out with their fists, and the loser to pay the costs. This mode of dispensing justice, however, did not meet the approbation of the Colonial authorities, when it became known to them, and the Justice was deprived of his commission. Mr. Muhlenberg, from considerations of delicacy, I suppose, only gives the initials of the names.

Another unpublished anecdote, which now occurs to me, is from a letter to his daughter, Mrs. Kunze, whose husband remained in Philadelphia in charge of the congregations there, during the occupancy of that city by the British, in the Revolutionary War. It seems he was less obnoxious to them than were the other clergymen, though he was a son-in-law of Mr. Muhlenberg. She writes to him that Lt. Col. Saltzman, of the Reformed Church, and Lieut. Van Drack of the Lutheran Church, Hessian officers, are billeted on them; that provisions are very scarce, that it is difficult to procure bread and meat, and that they have forgotten the looks of butter; but that, thanks to God, they have plenty of potatoes and salt; that Continental money would not pass, but that the old Pennsylvania Colonial notes were still current.

Under date of June 30, 1779, while residing at the village of the Trappe, he writes thus:—

"I received a letter from my son, the General, dated Highlands of York, June 15, 1779. The campaign seems to open fast. The English have possession of King's Ferry, and are strongly fortifying. We lie about eight miles from them, in order to prevent an attack on our fort at West Point, which covers the communication between the Southern and Eastern States, and is a post of the utmost importance to us. Your letters, intended for Germany, were sent to New York, by a safe opportunity."

Under date of December 23, 1779, he writes that General Muhlenberg proposed making a journey to Virginia to look after his private affairs, but,

after making the attempt, returned, in consequence of the depth of snow,—from three to six feet.

On the 5th of January, 1780, he notes that the General purchased a load of hay for £50 currency.

From this date to the 3d of March, he speaks constantly of the intense cold, the deep snow and the piercing Northwest winds. At that date he writes :—

“We have to shelter and feed four wagon horses and two saddle horses of the General’s, one horse, two cows, and a heifer of Mr. Swaine’s, (a son-in-law,) and our own two cows and heifer. Of human beings we have, *pro tem*, under our roof, 1st. Us, two old people, and our youngest daughter, Salome; 2d. The General’s wife, three men servants, two children, and a negro woman nurse; 3d. Mr. S., his wife and child—in all twenty-six mouths and stomachs.”

On Friday, the 10th of March, 1780, he writes that the General finally commenced his journey to Virginia with his family, and says,—“It will be a fatiguing, dangerous and expensive one, on account of the distance,—two hundred and thirty miles, and the bad roads and high waters.” The General had lent a neighbour, Mr. Reed, £500 in Continental money, a short time previously, but, as he had bought a horse for the journey at £1025, which formerly had cost £15 or £20, Mr. R. had paid him back.

From this date to April 1, 1780, he speaks again of constant snow storms, piercing winds, and intense cold, and says,—“The wild pigeons have not been so numerous in many years.”

On the 27th of April, 1780, he writes that he received a letter from his son *Fred* with news that Earl M. and his family had arrived safely in Virginia after much suffering; that he found his homestead in much confusion; that twenty of his best horses had died and half his cattle. This journey, with his family, had cost him £10,000 in Continental money.

To show the courage and endurance of the females of that day, the following incident may be adduced, recorded under date of Saturday, January 10, 1778. He says that his son Henry, with his wife, his own daughter Mary, and a friend, Miss Gr., who had fled to them for refuge from the city, came on horseback from New Hanover,—the three females determined to reach Philadelphia, thirty miles distant, if possible, for the purpose of looking after their houses and the contents which were necessarily left behind. They rode to within fifteen miles of the city, and then sent the horses back, the three females going alone and on foot. In this effort they had to pass the line of British guards, and run the risk of insult and imprisonment, in addition to the fatigue they were obliged to undergo. On the 13th his son came, with the horses, to go and meet them on their expected return the next day. But in the evening his daughter and son’s wife returned on foot, notwithstanding the exceedingly bad roads. They brought a quantity of salt, which seems to have been a contraband article, and very scarce, quilted into the lining of their dresses. “They report that the name of Muhlenberg is made very suspicious among the Hessian and English officers in Philadelphia, who threaten bitterly with prison, torture and death, if they can catch the old fellow. I have kept myself as quiet as possible, and could not do otherwise, as I had no call to meddle with political affairs.” They found their houses plundered, and but little left but the bare walls.

I have thus hastily endeavoured to comply with your request, and shall be glad if my communication is, in any degree, answerable to your wishes.

Yours truly,

H. H. MUHLENBERG.

On the 30th of April, 1745, Dr. Muhlenberg was married to Anna Maria, daughter of Conrad Weiser, celebrated in the Colonial annals of Pennsylvania, as Indian interpreter, magistrate, &c. He had eleven children, seven of whom, with their mother, survived him. He had three sons who entered the ministry.

JOHN PETER GABRIEL MUHLENBERG, the eldest son, was born at the Trappe, a village in New Providence, Montgomery County, Pa., October 1, 1746. His early education was conducted partly by his father, and partly by Dr. Smith, Provost of the then Academy of Philadelphia. When he was in his sixteenth year he and his two brothers were sent by their father to Germany to be educated at the University of Halle. Being dissatisfied with the strictness of the discipline to which he was there subjected, he was sent to Hanover, where tradition says he entered the army, and, meeting a British Colonel, whom he had often seen at his father's house in America, was taken back by him to his own home, having been discharged by the Colonel's request. Early in 1768 he was ordained a Minister of the Evangelical Lutheran Church, according to its rules and discipline. On the 12th of May, of the same year, he was appointed Assistant Rector of the Lutheran Churches of New Germantown and Bedminster, N. J., where, the next year, he commenced officiating as Pastor, and continued thus employed for several years. Here, on the 6th of November, 1770, he was married to Ann Barbara Meyer.

From this place he removed to Woodstock, Dunmore (now Shenandoah) County, Va., where he had charge of several (Swedish) Lutheran congregations, which he served till the year 1775, when the old military spirit broke out anew, and, at the solicitation of General Washington, he accepted a Colonel's commission in the eighth (or, as it was often called, the German) Virginia Regiment on the Continental establishment. The following anecdote is related of him:—Shortly after he received his commission he preached his Farewell Sermon to a very large audience, and, after eloquently setting forth his country's wrongs, he said,—“In the language of Holy Writ, there is a time for all things,—a time to preach and a time to pray—but there is also a time to fight, and that time has now come.” Then, having concluded the sermon, he pronounced the benediction, and deliberately put off his gown and stood forth before them clothed in his military garments, which his gown had concealed, and, proceeding to the church-door, ordered the drums to beat for recruits. Nearly three hundred men, of his congregation, enrolled themselves under his banner. This marked an epoch in his life and was the commencement of a new career. He was at the battle of Sullivan's Island, (June, 1776,) and bore a distinguished part in the whole of the campaigns in Georgia and South Carolina. On the 21st of February, 1777, he was promoted to the rank of Brigadier-General. He held command in the battles of Brandywine and Germantown, and on one occasion saved his life only by shooting down, with his pistol, a British officer, who was deliberately aiming at him, a second time, with his musket. He fought at Monmouth, and Stony Point in Virginia under Lafayette; and at Yorktown he commanded at the storming of the British redoubts. When the army disbanded he received the commission of Major-General. After returning to Pennsylvania, at the close of the War, he was elected a member of the Supreme Executive Council of the State. In 1785 he was chosen Vice-President of the Commonwealth, and, upon the adoption of the Federal Constitution, was elected a Representative to Congress, serving from 1789 to 1791, from 1793 to 1795, and from 1799 to 1801. In 1797 he was a Presidential Elector; and in 1801 was chosen United States Senator, but resigned in 1802, and was appointed Supervisor of the Revenue for the District of Pennsylvania, and afterwards Collector for the port of Philadelphia, which office he held until his death which took place at his resi-

dence, near Gray's Ferry, Philadelphia, October 1, 1807, in the sixty-first year of his age. His death was supposed to have been the effect of a chronic enlargement of the spleen, induced by his Southern campaigns. He was a man of commanding powers and noble dispositions, and was a great favourite in the community in which he lived.

FREDERICK AUGUSTUS MUHLENBERG, the second son of Dr. H. M. Muhlenberg, was born also at the Trappe, on the 2d of January, 1750. He accompanied his brothers to Germany, and was educated at the University of Halle, where he remained until the Rev. J. C. Kunze was sent to this country, in 1770, when he and his youngest brother returned with him. Being intended for the ministry, he was ordained before his return. He was stationed, for a time, in Shæfferstown, now Lebanon County, Pa., and also at New Hanover and Reading. Thence he removed to the city of New York, and took charge of the Lutheran Congregation there, and was instrumental in forming the "Evangelical Lutheran Ministerium of New York." Here he remained until the arrival of the British army compelled him to retire. Having, with his father and brothers, been an earnest supporter of the American cause, he knew that he had no favour to expect from the enemy if he should fall into their hands. As they entered the city, therefore, he left it, and removed to the Falkner Swamp, (New Hanover,) Montgomery County, Pa., where he remained a few years, until he also was called into public life. In 1779 and 1780 he was elected to represent Pennsylvania in the Continental Congress. Afterwards he was Register and Recorder of Montgomery County, and a member of the State Convention to consider the new Federal Constitution. He was a member of the First, Second, Third and Fourth Congress under the new Constitution, and of the first three was chosen Speaker. Governor Mifflin appointed him Register of the Land Office of Pennsylvania, which office he held until the close of his life. He died at Lancaster, Pa., in 1812, aged about sixty-two years.

The third son who became a minister of the Gospel, HENRY ERNST MUHLENBERG, as he continued in the ministry as long as he lived, will form the subject of a distinct sketch.

Of Dr. Muhlenberg's daughters, the eldest, *Elizabeth*, was married to the Rev. Christopher Emanuel Shultze, a distinguished Lutheran Missionary from Germany to America; the second, *Margaret Henrietta*, to the Rev. John Christopher Kunze, D.D.; the third, *Mary Catherine*, to Major Francis Swaine, an officer of the Revolutionary army; and the youngest, *Maria Salome*, to Matthias Richards, Member of Congress, &c



PETER NICHOLAS SOMMER.*

1743—1795.

PETER NICHOLAS SOMMER was born in Hamburg, (Germany,) January 9, 1709. Of his early life nothing is now known beyond the fact that he had the benefit of a decidedly religious training, and had his attention early directed to the Christian ministry. He received a thorough education, both classical and professional; and, on the completion of his course, was licensed as a theological candidate, to be ordained as soon as he was ready to assume the charge of a congregation. He was yet a resident of his native place, awaiting the

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indications of Providence in respect to a field of labour, when an opportunity of usefulness was presented to him on this side the Atlantic.

A detachment of the colony of Germans, sent over to this country from the Palatinate in 1710, under the protection of Queen Anne, settled in the valley of Schoharie in 1712; and, as most of them had been educated in the Lutheran faith, their early associations and habits still clung to them. Though they were, for some time, without the services of a minister of the Gospel, they were accustomed to assemble for purposes of religious improvement in private houses, and they were also occasionally visited by the Rev. Mr. Berkenmeyer,* of Loonenburgh, (now Athens,) who preached to them and administered the sacraments. In 1714 this little company was organized as a church, but they seem to have remained for many years without a regular Pastor. An effort to obtain one was at length made, through the Lutheran Consistorium in London, and it resulted in a call to the Rev. Mr. Sommer. He accepted the call, and on the 24th of October, 1742, left his native land, and, after some detention in London, embarked for New York, where he arrived on the 21st of April, 1743. After remaining here a few days, he proceeded to Albany, and thence, on the 25th of May, to Schoharie, to enter upon his labours. The congregation whom he had come to serve, gave him a most hearty welcome, and, on the 23d of July, he administered the Lord's Supper to one hundred communicants. In this field of usefulness he continued for nearly half a century, eminently devoted to the spiritual interests of his flock, and greatly honoured and revered by all who came within the range of his influence. His stated field of labour was very extensive, but, in addition to that, he acted

* WILLIAM CHRISTOPHER BERKENMEYER was born at Bodenteich, Germany, and was thoroughly educated for the ministry in his native land. After the death of the Rev. Justus Falkner, a deputy or commission was sent to Hamburg, by the Lutheran congregation at New York, in order to secure a minister. Mr. Berkenmeyer was then at Hamburg, a candidate for the ministry. The Hamburg Ministerium recommended him as well qualified to fill the vacancy at New York, and in view of this recommendation, the Amsterdam Lutheran Consistory, who had been authorized by the New York congregation to select a Pastor for them, tendered the call to Mr. Berkenmeyer. Having accepted the call, he was ordained by the Consistory of Amsterdam on the 25th of May, 1725. On the 25th of September of the same year he arrived at New York, where he immediately commenced his pastoral labours, preaching in both the Dutch and German languages, and officiating also at other places where his services were required. One authority has it that he divided his time between New York and Albany; and another that he very soon took regular charge of the congregation at Quassaie, where he continued to labour till the close of his life. During the greater part of his ministry in this country he had his residence in Loonenburgh, though he seems to have been a sort of itinerant Bishop, visiting different portions of the State, wherever any of his Lutheran brethren were to be found. He died in the autumn of 1751, in the sixty-ninth year of his age, and the twenty-seventh of his ministry in this country, and was buried near the pulpit in the old church building at Loonenburgh. He had a high reputation as a scholar, and was a man of great industry and extensive usefulness. In 1728 he published a work in the Dutch language under the following title:—"Getrouwe Herder-en wachter-stem aan de Hoog-en Needer-Duitsche Lutheriaanen in dese Gewesten, eenstemmig te Zyn; vertoont met twee Brieven en andere Ridene Luthersehen Theologanten: aangaande 't Van Dierensche Beroep, en de Henkelsche Bevestiging. Te New York, by I. Peter Zenger. A. C. 1728. 4 to." The circumstance that called forth this work was this:—A certain *John Bernhard Van Dieren*, of Königsberg, a tailor by trade, spoke of about in the Lutheran congregations, creating divisions and disturbances wherever he went. And he became still more inimical when both the German and Swedish Lutherans denied his request for Ordination. The book seems to have been written to neutralize the influence of this impostor.

The Rev. JUSTUS FALKNER, above referred to, was born in the Kingdom of Saxony, and was ordained by a Swedish Lutheran minister, by the name of *Reedman*, whom the Archbishop of Sweden had appointed Suffragan or Vice-Bishop of America. On coming to this country, he became Pastor of the Lutheran Churches in New York and Albany. He published, in 1708, a Compendium of the Anti-Calvinian Doctrine, occasioned by a sharp controversy which he had with the Calvinists.

as an itinerant minister for the whole surrounding country, gathering into congregations the scattered members of the church, and preaching and administering the Sacraments, at stated periods, in destitute Lutheran settlements. In the various places in which he laboured, he left an impression highly favourable in respect to both his ability and fidelity. It was no light matter to travel thirty, forty, and even fifty miles, through a new country, with scarcely a public road, or any accommodations for travellers, and withal exposed to the attacks of Indians and wild beasts,—as he often did in the performance of his missionary work. But he halted at no difficulties, shrank from no dangers, that he found in the path of duty. He lived during the period of the French War and the War of the Revolution, and cheerfully shared with his people the manifold trials and deprivations to which they were subjected. Many of them fell victims to the tomahawk and scalping-knife of a savage foe, but the church was still preserved under the labours of this devoted minister.

In the year 1746 a company of volunteers, members of his church at Schoharie, previous to their departure to join an expedition against Canada, assembled in the house of God, where Mr. Sommer addressed them in reference to their peculiar circumstances, and then administered to them the Lord's Supper. They went to war in reliance on the strength of the Lord of Hosts. Whilst the battle of Durbach was in progress, he was within five miles of the scene of action, and within sound of the firing, engaged in holding Divine service in a private house. All who assembled with him expected to be captured by the enemy, or massacred by the Indians. But he endeavoured to inspire them with courage, and, with a view to this, read to them the ninety-first Psalm. He fully sympathized in our Revolutionary struggle, and heartily rejoiced in its glorious issue. Notwithstanding the hostile attitude often taken by the Indians, he was deeply interested for their spiritual welfare, and was instrumental, by his faithful labours, of bringing not a small number of them under the regenerating influences of Christianity.

In the year 1768 Mr. Sommer was called to experience a sore affliction, in being suddenly smitten with blindness. For many years he was not permitted to behold the light of the sun, or to look upon the countenances of his own family, or of the members of his congregation. Still, however, he continued in the faithful discharge of his official duties, being conducted to the pulpit by one of his sons or the chorister of the church, who gave out the hymns, and read the lessons from Scripture, while *he* preached the Gospel and conducted the devotional service. After this affliction had continued about twenty years, and his ministry had almost come to a close, his vision was suddenly restored to him. He awoke, on a beautiful Sabbath morning, and, to his great amazement and delight, found that the darkness in which he had been enshrouded so long had passed away. The first object that greeted his eye was his church, endeared to him by many hallowed associations; and he speedily repaired thither, and, on bended knees, offered up devout thanksgivings to God for having graciously interposed to deliver him from so great a calamity.

In 1788, much to the regret of his congregations, whom he had served forty-nine years, Mr. Sommer, almost an octogenarian, and bowed under bodily infirmity, retired from the active duties of his ministry, and removed to Sharon, in Schoharie county, to spend his last years with his children and children's children. Here he remained till his death, which took place, amidst the calm tri-

umphs of faith, on the 27th of October, 1795, in the eighty-seventh year of his age. His remains were interred on his farm, whence, after sixty-five years, they were removed to the cemetery at Schoharie, where the old church once stood, and in which he had, for so long a period, faithfully discharged the office of an Ambassador of God. Appropriate services were held on the occasion, conducted partly by the Rev. Dr. Lintner, who had been Pastor of the church for thirty years, and partly by the present Pastor, the Rev. Edmund Belfour,—the latter delivering a Discourse from the words,—“The memory of the just is blessed.”

Mr. Sommer was married on the 16th of May, 1744, to Maria, daughter of Jonathan Kaiser, of Stone Arabia. They had several children, who settled in Sharon, and whose descendants still live in that region, exhibiting a character worthy of their revered ancestry.

Mr. Sommer held a high rank in his denomination, as an able, earnest, laborious and successful minister. His memory is still fragrant throughout the region in which he lived.

PETER BRUNNHOLTZ.

1745—1758.

PETER BRUNNHOLTZ was born at Nubul, a village in the Principality of Gluckburg, in the Duchy of Schleswig. He was a candidate for the ministry when Mühlenberg sent back to Germany for aid in the grand missionary enterprise which he had undertaken in Pennsylvania; and he was selected by the Theological Faculty at Halle, with the cordial approval of all who were acquainted with his qualifications, as a suitable person to occupy that responsible position. He had laid a good foundation in the study of Theology at the University, and had already had some practical acquaintance with the duties to which he had consecrated his life. He had laboured, in the capacity of a minister of the Gospel, for some time, on the estates of a Christian nobleman, and had given good proof of both his ability and fidelity. When the call from the United States was tendered him by Dr. Fancke, of Halle, he took the matter into most serious consideration, as a great question of duty, and finally became convinced that it was a call from Providence which he had no right to decline. Accordingly, after being duly examined, he was ordained on the 12th of April, 1744, by the Consistorium at Wernigerode, in the chapel of the Castle of that place. He immediately made preparations for his departure, and, with Messrs. Kurtz and Schaum as *catechists*, passed over to England, and embarked for this country at Gravesend, on the 29th of November following. After a protracted and tempestuous passage, they reached Philadelphia on the 26th of January, 1745. Their arrival, as soon as it was known, occasioned great joy. A German, coming from the forest, and not knowing who the strangers were, approached them, as they were passing from the vessel into the city, and inquired whether no evangelical preachers had come to supply their spiritual wants; and the answer was received with the most heartfelt satisfaction. They very soon found themselves among their brethren of the same faith in Philadelphia, from whom they received a most cordial welcome to their field of labour. The intelligence was immediately

conveyed, by a special messenger, to Pastor Muhlenberg, who was, at that time, serving his charge in the country. Between him and Mr. Brunnholtz there existed ever after the most intimate friendship, so that the latter, after he had become so feeble as to be scarcely able to labour, was wont to say that he would "retire and live as an *emeritus* with Muhlenberg."

Pastor Brunnholtz was appointed second minister in the churches in which Dr. Muhlenberg had hitherto laboured alone,—namely, Philadelphia, Germantown, Providence and New Hanover. They not only jointly performed service for these four congregations, but they occasionally visited other places in the region, where they saw that there was a prospect of doing good. And they were enabled to do this with the greater ease, from the fact that Messrs. Schaum and Kurtz, who had taken charge of schools,—the former in Philadelphia, the latter in New Hanover,—had also become their assistants in preaching.

After the lapse of a few months Dr. Muhlenberg assumed the more laborious stations, whilst Philadelphia and Germantown were assigned to Pastor Brunnholtz, as his more immediate charge, in consequence of his physical inability to discharge the duties connected with a residence in the country. He lived in Philadelphia, and preached, on alternate Sabbaths, morning and afternoon, at Germantown. In 1751 he resigned his charge of the Germantown Church to the Rev. Mr. Handschuh, and gave his whole time to the congregation in Philadelphia, although he frequently preached at other stations. He continued in this charge till the close of life, eminently faithful and useful, and greatly beloved not only by his own congregation but by the community at large. He closed his earthly pilgrimage on the 7th of July, 1758, after an illness which had confined him to his bed for three months. In his last hours he was perfectly composed, having full confidence that it would be gain for him to die. His associate in the ministry, Mr. Handschuh, makes the following record of his last visit to his death-bed :

"July 5th at 2 o'clock, A. M., I was called to Pastor Brunnholtz. He wished to speak, but could not utter a loud word. With deep sorrow I cast myself upon my knees, and prayed long and fervently. When I arose, I asked him whether he understood all. To which he nodded assent. In a few moments he sank in the embrace of death, amid my renewed and most affectionate supplications."

His Funeral was attended by an immense throng from both city and country, among whom were several Professors of the Academy, (fifteen in number), and the ministers of all the churches. Provost Parlin, of the Swedish Lutheran Church, had been requested to preach the Funeral Sermon, but was prevented by illness from performing the service. Both Dr. Muhlenberg and Pastor Handschuh were so deeply affected by their bereavement that neither of them was willing to undertake the painful duty. William Kurtz, then a student of Theology, by request, delivered a discourse on the occasion, after which Dr. Muhlenberg thanked the English portion of the congregation for the respect they had shown to the dead, and then, according to custom, re-conducted the funeral procession to the house of mourning.

Mr. Brunnholtz was never married. His library he bequeathed to the church, and whatever funds remained after the settlement of his estate, and the payment of some legacies, were to be expended in the procuring of a room near the church, in which his library might be preserved. He had, however, been so liberal in the use of his property, during his life time, that he left but little behind him.

All tradition agrees in representing Mr. Brunnholtz as a man of distinguished moral worth, and of extraordinary devotedness to the cause of Christ. He was modest and unassuming, but most inflexible in his adherence to duty. His preaching was simple, instructive, practical, experimental, and sometimes deeply solemn and pungent. He had no taste for controversy, and never went out of his way to attack those who differed from him, while yet he never hesitated, from the fear of giving offence, to bring out what he believed to be the full meaning of his text. He was fond of quoting from the writings of Luther in proof of his own positions. He was particularly faithful in the duty of pastoral visitation, and by this means kept himself thoroughly acquainted with the spiritual condition of his flock. He was also specially interested in the religious instruction of the young, and, while he secured their confidence and affection, he was instrumental, as a good shepherd, of bringing many of them into the heavenly fold. In short, he seems to have been a model of a good minister of Jesus Christ.

In 1745 Dr. Muhlenberg rendered the following testimony concerning Mr. Brunnholtz:—

“My dear brother (Brunnholtz) takes heed unto himself, unto the doctrine and the destitute flock. The grace of God is strong in him, notwithstanding his bodily infirmities. He is able to suffer and yet to fight, to pass through honour as well as dishonour, through good and evil report in reliance on that grace. The Lord grants him the favour of the people, and crowneth the word with his blessing.”

In a subsequent communication he writes thus:

“Our worthy colleague, Rev. Mr. Brunnholtz, has now laboured the fifth year, with all fidelity and patience, in the congregations in Philadelphia and Germantown. He preaches not in the words of human wisdom, but with the demonstration and power of the Spirit. His constant aim is the instruction and edification of his hearers. His intercourse with his people is profitable. He is most zealously devoted to their spiritual improvement. He visits the sick by day and by night, if it is necessary, although he is himself in feeble health and of delicate constitution. He holds special meetings for prayer at his own house. He meditates, prays and wrestles in his closet for God’s blessing upon all the congregations, and especially upon the flock committed to his care, upon the fathers of the Church, and the followers of Jesus in Europe. He is much engaged in giving religious instruction to the children. He also takes an interest in the temporal affairs of the Church, and sees that pecuniary means are properly managed; yet, as regards his own maintenance, he is easily satisfied. He wants merely a support, and lives from hand to mouth. If there is a surplus, he permits the poor to enjoy it. In all things he proves himself a disciple of God, and a faithful overseer of the mysteries entrusted to his keeping. His labours are not indeed without the evidence of the Divine blessing. The preaching of the Gospel becomes unto some the savour of life unto life.”



JOHN HELFRICH SCHAUM.

1745—1778.

JOHN HELFRICH SCHAUM was born at Giesen, in Germany, and was the son of pious parents, who were particularly careful to give their children a Christian education. His father was a teacher at Munchsholtzhausen, and it would seem, from some of his letters addressed to his son, that he was deeply concerned for the spiritual interests of his pupils. The son, after passing through the preparatory training at home, was sent to the celebrated institu-

tion at Halle, where he was brought into intimate relations with the great and good Dr. Francke, not only as a pupil but as a personal friend. He was a student here at the time when the spiritual destitution in America awakened so much interest in a portion of the German Lutheran Church; and when the question of becoming associated with the missionary enterprise to this country was proposed to him, he almost immediately signified his willingness to engage in it.

Mr. Schaum came to this country in company with Peter Brunnholtz and John Nicholas Kurtz, by way of England, and landed at Philadelphia, on the 26th of January, 1745. He immediately commenced his labours as school-master in Philadelphia, and occasionally preached on the Sabbath. Not long after his arrival he was sent to Somerset, N. J., as a temporary supply, until the congregation, who were then negotiating for a Pastor, could be accommodated. In the spring of 1747 he was commissioned to go to the Raritan, N. J., as a *Diaconus*, by Pastors Muhlenberg and Brunnholtz, under whose direction the *Catechets* appear to have been placed; and the instructions given him on this occasion show the relations which this order in the ministry, at that time, sustained, and the manner in which public worship was then conducted. He is directed to keep an exact journal of his proceedings, and exhorted to be very circumspect in his external conduct, and, in his intercourse with his people, to converse with them on spiritual rather than on secular topics. The most minute directions are given as to the order in which the services of the sanctuary are to be performed. 1. The Form of Confession was to be read—nothing added to it, and nothing taken from it: 2. Singing: 3. Prayer: 4. Reading of the Epistle: 5. Singing again, and well-known hymns and tunes recommended: 6. Reading of the Gospel with the Creed: 7. Singing. This constituted the Altar service. Then he is directed to go into the pulpit, and there follows 8. The Sermon, which he is told to have thoroughly committed, so that there shall be no stammering or repetition of words. It is also proposed that the sermon should not exceed a half-hour in length: 9. The Reading of the Liturgy: 10. The Catechizing of the children: Something was to be repeated out of Luther's Catechism, together with some hymns. This service was not to consume more than half-an-hour. These instructions also authorize him to baptize children and solemnize marriages, and strictly enjoin upon him the duty of instructing the young and of guarding against speculation in worldly matters.

In the spring of 1748 Mr. Schaum was sent to serve the congregation at York, Pa. Here he found great favour with the people, and a rich blessing attended his labours. At a meeting of the Synod held in Lancaster, in 1749, he was permanently invested with the sacred office. He would have been ordained, in connection with Mr. Kurtz, the year preceding, but, in consequence of the distance from York to Philadelphia, where the Synod held its session, and of the difficulty of communication at that day, his Ordination was postponed. In addition to this, it was thought desirable that an opportunity should be furnished the congregation to become better acquainted with him, so as to unite in his call. In a communication to Halle there is an interesting account given of the exercises in connection with his Ordination. In advance of the public services, the Pastors and Delegates of the Congregation met at the parsonage, and, while the bells were ringing, proceeded in a body to the church in the following order:

1. Rev. Mr. Handschuh, the Pastor of the congregation, with his Vestry: 2. Rev. Mr. Brunnholtz, Mr. Weiser and the Delegates from Pennsylvania and Germantown: 3. Dr. Muhlenberg and the Delegates from New Hanover and Providence: 4. Rev. Mr. Kurtz and the Deputies from Tulpehocken and Pikeland: 5. Mr. Schaum and the Deputies from York. A sermon was preached by Dr. Muhlenberg, by request of his colleagues, on the Marriage Feast, after which, all those present stood in a semi-circle around the altar, and joined in prayer while Mr. Schaum was ordained. The Lord's Supper was then administered and the morning service concluded. In the afternoon Mr. Kurtz officiated. At night Dr. Muhlenberg preached for the English, as they were without a Pastor, and earnestly requested his services. The next day the Pastors and delegates went again to the church, and heard a discourse from Mr. Schaum. In the afternoon a conference was held, and various questions, touching the improvement of the congregations, were discussed.

Mr. Schaum remained in York seven years. He had to encounter many difficulties here, one of which was that a portion of his congregation left him, and employed as their minister an individual who was not a member of the Synod; but his church was still well attended, and the more pious part of the congregation sustained and encouraged him. Dr. Muhlenberg, in letter written in 1754, says,—“I have been confidently informed that Mr. Schaum has still his church crowded full of hearers, and receives adequate support, though a portion of his members have separated, and taken for their Pastor a young man formerly connected with the public school.” During his residence at York, he carried on an extensive correspondence with his brethren in the ministry; and many of these letters, which have been preserved, are alike creditable to the writers and to the friend to whom they were addressed.

In 1755 Mr. Schaum received and accepted a call to Tohickon, and some other congregations in the vicinity. In 1759 he was living at New Hanover, and preaching at Oley, Pikeland and Upper Dublin, and likewise assisting Dr. Muhlenberg once in four weeks, at New Providence (the Trappe). Subsequently he preached in several other places; but he continued labouring in this region till the close of life. His death occurred on the 26th of January, 1778, the thirty-third anniversary of his arrival in this country. In the prospect of his departure, he was enabled to exercise an unwavering confidence in the merits of his Redeemer, and was sustained by the full assurance that he was entering into rest. He died greatly lamented, not only by his own people, but by the whole community in which he lived.

All authorities unite in asserting that Mr. Schaum was an eminently good man, and wholly devoted to the work of the ministry. Perfect freedom from guile, deep interest in the spiritual welfare of men, industry and zeal, confidence in God and consequent intrepidity in danger, humility and submission to the Divine will, were among the most prominent features of his character. He was rather retiring in his disposition, and perhaps even grave, but he was friendly to all and easily accessible. His kindly spirit and inoffensive conduct secured the confidence of his brethren. From a portrait of him that remains, it is inferred that he was a man of a mild, equable, genial temper, that made every one happy who came within his influence.

JOHN NICHOLAS KURTZ.

1745—1794.

JOHN NICHOLAS KURTZ was the first Lutheran minister ordained in this country. From authentic church documents it appears that he was descended from a Protestant family, whose lineage is found recorded as far back as 1599; a large proportion of the male part of which were employed in the kindred occupations of Teacher, Minister and Professor. He was born in Lutzenlinden, in the Principality of Nassau-Weilburg, October, 1722, and received his early education under the direction of his father, who was at the head of a Gymnasium in his native place. When he was in his fifteenth year he was transferred to the High School at Giessen, an institution furnishing the best advantages to young men destined to the ministry. Having studied here, for seven years, with great diligence and success, he joined the University of Halle, where he remained six months; and here he profited greatly by his intercourse with the celebrated Francke, who was then just in the meridian of his usefulness. His Professors, observing that he had a vigorous constitution, as well as other more important qualifications for the missionary work, began soon to think of him as a suitable person to undertake a mission to this Western world. Accordingly, having completed his preparatory course, and expressed a willingness to engage in this field of labour, he received the appointment in 1744, and reached this country, with several other missionaries, on the 15th of January, 1745. He landed at Philadelphia, where he met a cordial welcome from Dr. H. M. Muhlenberg, then Pastor of the German Lutheran Church of that city. He was soon invited to New Hanover, where, for two years, he preached on the Sabbath and taught a school during the week. Thence he removed to Tulpehocken, where he remained but a year, his services being more loudly called for by the people of Germantown and the neighbouring congregations, where there was well nigh a famine of the word.

In the year 1748, at the first meeting of the Lutheran Synod, Mr. Kurtz, who before had been only a licentiate, was fully set apart to the Gospel ministry. There were only six clergymen present, two of whom were Swedish Lutherans. The following were among the questions proposed to the applicant, and they are thought to have had a special bearing upon the rising controversies of that day:—“What are the evidences of Conversion? What is meant by the influence and blessings of the Holy Spirit? How do you prove that Christ was not only a teacher, but that He made an atonement for the sins of men? Were the Apostles infallible in their instructions? How do you establish the claims of Pedobaptism? How do you prove the eternity of future punishment?” The Ordination Sermon was preached by Pastor Hartwig from the words,—“His blood will I require at thy hand.”

Mr. Kurtz, the same year that he was ordained, returned to Tulpehocken, in accordance with the earnest and repeatedly expressed wishes of the congregations to which he had previously ministered. Here he remained twenty-two years, labouring with great fidelity and success, and often amidst exposures and deprivations that were almost unparalleled. In travelling to his different preaching stations and visiting his people, he was repeatedly exposed to attacks from sava-

ges; and sometimes the services of the sanctuary were conducted at the imminent hazard of life, and the officers of the church stood at the church-doors, armed with defensive weapons, to prevent a surprise, and, if need be, to repel an attack. In a letter to Dr. Muhlenberg, in 1757, he states that, one day, not less than seven members of the congregation were brought to the church for burial, having been murdered by the Indians the evening before. Being anxious to improve the solemn occasion to the spiritual welfare of his hearers, he postponed the interment until the next day, and suffered the mangled bodies to remain in the church that the congregation might convene.

In the year 1773 Mr. Kurtz, who, by this time, had gained a high standing in the Church, and had received various testimonies of the good will and confidence of his brethren, was induced to remove West of the Susquehanna, and to take charge of the Lutheran Church in York, and the associated churches. Here his good influence was widely and powerfully felt for twenty years.

Mr. Kurtz warmly espoused the American cause during our Revolutionary struggle. In 1777, when money was scarce, and the means of prosecuting the War extremely limited, after preaching an appropriate sermon, he invited his hearers to collect all the articles of apparel they could spare, such as coats, hats, shoes, stockings, shirts, bed-clothes, &c., and send them to his residence for the purpose of distributing them among the destitute, suffering soldiers. The proposal met a cordial response, and, at his instance, a committee was appointed to make the distribution. Though his sympathies, from the commencement of the War had been strongly with the Colonies, he had felt no small degree of embarrassment in respect to the question of naturalization—having sworn allegiance to the King, he was doubtful as to the lawfulness of dissolving the obligations created by that act. But he was subsequently relieved from his scruples, and, in 1776, became satisfied that it was his duty to become a naturalized citizen.

In 1792, being past three score and ten, Mr. Kurtz was admonished by the advancing infirmities of age to retire from active service. He, accordingly, resigned his charge, and removed to Baltimore, taking up his residence in the family of his son, the Rev. J. D. Kurtz, where he received the most exemplary filial attentions. Here he remained, occasionally supplying his son's pulpit during the rest of his life. He left this world calmly and joyfully, in the seventy-fourth year of his age, on the 12th of May, 1794. He was buried in Baltimore, and a Discourse, suited to the occasion, was delivered by the Rev. J. G. Droleneir, of the German Reformed Church, from the words,—“There remaineth therefore a rest to the people of God.”

In 1747 Mr. Kurtz was married to Elizabeth Seidel, of New Hanover, Pa., who also belonged to a family which had emigrated from Germany. They had twelve children, nine sons and three daughters, of whom the last survivor was the late Rev. J. Daniel Kurtz, D. D., of Baltimore.

J. DANIEL KURTZ was born in Germantown, Pa., in the year 1763. His early advantages for education were only such as were supplied by the very indifferent schools in the neighbourhood in which he lived. When he was a mere child, less than six years old, he began to feel an indefinite desire to become a Minister of the Gospel; and he found, at no distant period, that this early proclivity was quite in accordance with the wishes of his father. While the Revolutionary War was in progress, his father resided at York, and Bishop White, who

was then Chaplain to Congress, had his apartments for some time in his dwelling. The son had ceased going to school some time before the War closed, but he still pursued his studies, more or less, under his father, always keeping the ministry in his eye as the profession to which he was destined. His father now sent him to Lancaster to prosecute his studies under the instruction of Dr. Henry Ernst Muhlenberg. Here he commenced the study of Latin, and became more and more interested as he proceeded. Though his teacher, in consequence of his numerous engagements, devoted less attention to him than was desirable, yet he had a large and well selected library, to the use of which his pupil was made welcome; and this was a tolerable compensation for any deficiency in the matter of instruction.

After prosecuting his studies at Lancaster, with great diligence, for several years, he was examined at a meeting of the Synod in Philadelphia, and received a license to perform all ministerial duties. Shortly after this he returned to his father's house in York, and, after preaching several times for his father, and performing various pastoral duties among his people, took charge of two congregations in the neighbourhood, preaching in each on the alternate Sabbath. He was ordained, during a meeting of the Synod, in Philadelphia, in 1784 or 1785.

Before he had been preaching long, he received a request, through his father, from Dr. Helmuth of Philadelphia, that he would come and be his assistant. But he felt constrained to decline the offer, on the ground of his unfitness for so prominent a station. The Doctor received his answer with decided disapprobation, and did not hesitate to make it manifest on various occasions afterwards. He, however, finally forgave the offence, and an intimate friendship grew up between them, which was terminated only by Dr. Helmuth's death.

In the same year, (1786,) it was resolved by the Synod that the Rev. Jacob Goering, Mr. Kurtz' brother-in-law, who had become assistant to his father at York, should, with Mr. Kurtz himself, make a missionary tour to the vacant congregations in Maryland and Virginia. They fulfilled this appointment very satisfactorily, and the next year Mr. Kurtz made another tour, going over nearly the same ground.

About this time Mr. Kurtz made a visit to Baltimore, where he spent the Sabbath and preached for his father's friend, the Rev. Mr. Goerock. His services proved highly acceptable, and the result was that he was called to be his assistant, and finally became his successor.

In the year 1792 he was married to Maria Messersmith, in whom he found a devoted wife, and with whom he lived most happily for more than half a century. They had nine children. Mrs. Kurtz died in 1841, aged seventy-six years.

In 1816 the degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

In 1823 the Rev. Mr. Uhlhorn was chosen his assistant. In 1832 or 1833 Mr. Kurtz resigned his charge, and a pension was settled upon him. In his eighty-eighth year he preached on two occasions, one of which was the Dedication of the Rev. Mr. Schwartz' church. In 1853, being then in his ninetieth year, he attended, by particular request, the laying of the corner stone of the two German Lutheran Churches, and, on each occasion, delivered an Address.

Dr. Kurtz died in Baltimore on the 30th of June, 1856, in the ninety-third year of his age, leaving one son and three daughters. His death was occasioned by no particular malady, but was rather the result of the gradual exhaustion of the sources of animal life.

Dr. Kurtz was distinguished for simplicity, frankness and uncompromising integrity. He was a man of much more than ordinary powers, and was a diligent student and great reader during his whole life. In his earlier years he bestowed considerable attention on Botany and Entomology; but, as he advanced in life, his studies took almost entirely a theological direction. He was an evangelical, impressive and earnest Preacher, and an eminently faithful and affectionate Pastor. He was admired and revered by the whole community amidst whom he lived. He never published any thing beyond a few articles in the *Evangelical Magazine*, (a Quarterly published by the Pennsylvania Synod,) and the *Evangelic Hymn Book*, prepared by him and Dr. Baker, of the German Reformed Church in Baltimore.

FROM THE REV. B. KURTZ, DD., LL.D.

BALTIMORE, NOV. 22, 1854.

REVEREND AND DEAR SIR: In compliance with your request, I send you a few fragmentary notices respecting my venerated grandfather, the Rev. John Nicholas Kurtz. Though he had passed away before my time, I have much traditionary knowledge concerning him, and have always been in circumstances favourable to a just appreciation of his character.

He was a remarkably fine-looking man. He was about five feet ten inches in height; had a broad, high forehead, dark eyes, rather fair complexion with a ruddy tinge, Grecian nose, smooth, glossy, dark hair, which curled naturally, as if art had been employed to produce the effect, and uncommonly fine teeth, nearly all of which he retained till his death. His finely moulded person, symmetrical in all its proportions, and rendered still more interesting by his unpretending and rather timid manner, secured to him the *soubriquet* of "the handsome German Preacher."

As he had enjoyed the best advantages for education that Germany could furnish, he was, as might have been expected, a highly accomplished scholar. He was particularly distinguished by his attainments in the languages, and probably was one of the best Latin scholars of his day in this country. He was also passionately fond of Music; and, wherever he laboured as a Minister, he gave special attention to the improvement of congregational singing, teaching his people to sing, and frequently acting in the triple capacity of Preacher, Organist and Clerk. His principal recreation he found in Music, both vocal and instrumental.

One who was intimately acquainted with him has characterized him in the following language:—

"He was a grave and serious Christian, rather reserved in his manner, slow in making up his mind, but firm and almost immovable after he had marked out his course of conduct. He was a man of uncommon moral courage, regardless of consequences when he thought he was in the path of duty, a stranger to disguise, detesting dissimulation, and denouncing hypocrisy with a fearlessness and awfulness bordering on the terrific. Free from all superstition, he was a firm and unwavering believer in all the fundamental doctrines of God's word, proclaiming the truth with indomitable boldness and without respect of persons. I am convinced that no consideration could have induced him to receive a bribe to compromise the truth or to crouch to mere human authority. His failings were in the direction of excessive frankness, perhaps sternness. Prompt enough to bestow praise, when deserved, yet he was as far as the East is from the West from flattery. This was his original

constitutional character; but it was subsequently greatly modified by the soft, gentle, persuasive spirit of his excellent wife. Superabounding philanthropy was the cardinal feature of her character. Her mild and loving temperament, meek and prudent behaviour, and the kind, winning and restraining influence of her example, so mitigated the moral severity of her husband, that he at last seemed to have lost his natural traits, and to have been cast in the same lovely mould with her, who was to him an angel of mercy, and a constant preacher of meekness, charity and benevolence."

In a conversation that I recently had with his only surviving son, the Rev. Dr. J. D. Kurtz, of this city, he remarked:—"My father presented in his appearance and movements something which at first seemed repulsive, but he soon became communicative and agreeable. Hence he was highly esteemed among his brother ministers, and very popular among the people of his charge. He was remarkably attentive to the poor and sick, especially if they were widows or orphans. He was perhaps most of all distinguished by the zeal and fidelity with which he instructed the children and the young men and women of his churches. In his intercourse with his catechumens he was condescending, affable, conciliatory, and evidently concerned for their salvation. I yet distinctly remember how he was accustomed to address them in language such as this:—'Now, my dear children, how many of you have determined to become pious? Who will become a worshipper of the God of his fathers in spirit and in truth? Who a faithful follower of the blessed Saviour now and evermore? As many as are resolved to do this, let them step forward and seal it by joining hands with me.' This, of course, caused some commotion in the hearts of the young people. Tears rolled down their cheeks, many a solemn covenant was entered into, and impressions made that were never forgotten. The scene was uniformly closed with the most emphatic exhortation and solemn prayer."

He was a remarkably earnest Preacher and denounced infidelity and wickedness in tones and language that were truly appalling. He had the reputation of being "a Preacher of the Law;" and was sometimes called "a son of thunder." But, on the other hand, no one understood better than he how to direct the mourning penitent to the Cross of Christ; and none was more faithful than he in applying the balm of Gilead to the wounded conscience.

Besides attending to the churches assigned him in his own particular pastoral district, he was constantly put in requisition for important and often difficult services in other Lutheran churches. No one's assistance, except that of Muhlenberg, was so frequently invoked, in matters appertaining to the general interests of Lutheranism. While Muhlenberg was engaged in watching over and superintending the Lutheran churches in Eastern Pennsylvania, he was performing the same service in the North-Western parts of the State. Were churches to be organized, houses of worship to be erected or dedicated, misapprehensions between ministers to be adjusted, strifes in congregations to be allayed, schisms to be healed, disaffected members to be pacified and reconciled, he was the man applied to, by common consent, for these purposes. He was, in fine, "the great Pacificator," in that day, in the Northern and Western churches of the State.

I remain most truly yours,
B. KURTZ.

JOHN FREDERICK HANDSCHUCH.

1748—1764.

JOHN FREDERICK HANDSCHUCH was born of honourable and pious parentage, in Halle, Saxony, January 14, 1714. His constitution was originally very frail, and his parents had little expectation that he would survive the period of infancy; but it pleased a Gracious Providence to disappoint their fears, and to spare him for many years of active usefulness. His education, intellectual, moral, religious, was conducted with the most watchful regard to all his interests. At a very early age he was placed under the care of a private tutor, a French Protestant, who, besides being in other respects very competent to his business, was also an earnest Christian. From this teacher he acquired an accurate knowledge of the French language, in its purity, which he was enabled to turn to good account in after life. At a later period his parents procured for him an excellent German teacher, by whom he was instructed in several of the elementary branches and in the Latin language. When he had reached his twelfth year, he was sent to the Gymnasium at Halle, and was thence soon transferred to the Orphan House, through the friendly interest of Dr. Francke, who had officiated at his Baptism, and who ever afterwards evinced an affectionate interest in his welfare. Here young Handschuch not only made rapid improvement in knowledge, but gave decisive indications of having entered upon the new and spiritual life.

In 1733 he became a member of the University in his native place, and continued his connection with that renowned institution for four years. Here his religious experience became still more strongly marked, and he not only cherished the desire, but formed the distinct purpose, to devote himself to the Christian Ministry. In the spring of 1737 he was sent to the University at Liepsic, for the purpose of becoming a tutor to a young nobleman. Here he remained three years, and, while acting as tutor, was diligently engaged in cultivating his faculties, and enlarging his stock of knowledge, with a view to the most mature preparation for the office to which he was aspiring. During his connection with the University he received many earnest invitations to engage permanently in the business of teaching, but he unhesitatingly declined them all, having his heart fixed on becoming an Ambassador of the Son of God. In 1744 he was examined as a candidate, and was solemnly set apart to the work of preaching the Gospel, by the Consistorium of Coburg. He at once commenced his ministerial career in the large parish of Graba and its five associate churches.

Mr. Handschuch was successfully engaged in this field of labour, when an appeal was made to him in behalf of the destitute condition of many of his brethren on this side of the ocean. Professor Francke, who was invested by the congregations in Pennsylvania with discretionary power in the selection of ministers to be sent to them, thought he discovered in this young man remarkable qualifications for this important enterprise; and he therefore had no hesitation in proposing to him to enlist in it. After giving to the subject the most serious consideration, he became satisfied that the indications of Providence were in favour of his coming to America; though his departure was delayed several months, in the hope of being able to find some one to accompany him. He spent the succeeding winter at Halle, preparing himself more fully for the duties that awaited him in his anticipated field of labour.

In June, 1747, not having succeeded in inducing any one to become associated with him in his mission, he left his native land and embarked for this country. The voyage was not only protracted and irksome, but perilous in the extreme. They had to encounter one of the most fearful storms that ever sweep the ocean. But his confidence in God never faltered. The Captain entered his cabin, and said,—“Do you not know, Sir, how dreadful the storm is? It could not be more so! May God only be merciful to our souls!” He calmly replied,—“The Lord is yet able to help us—do you go and perform your part well!” They regarded their preservation from death as well-nigh miraculous. “When the storm subsided,” says this godly man, “we rejoiced and thanked God that He had preserved us from the fearful death we had expected to find in the mighty deep.”

Mr. Handschuch landed in Philadelphia on the 5th of April, 1748; and, on the 10th, was welcomed at the Trappe by Dr. Muhlenberg, with the words,—“They that sow in tears shall reap in joy.” It was agreed that he should at once take charge of the vacant congregation in Lancaster, and, accordingly, the following month, he entered upon his duties. Here he laboured several years, and, although the position was regarded a difficult one, on account of his finding the church in a somewhat distracted state, yet Dr. Muhlenberg’s testimony concerning him is that “his ministrations were successful and resulted in much good.” The congregation grew in numbers, and they soon became, in a good degree, a united people. Under his direction a flourishing school was established and sustained;—in reference to which he says, in a communication published at Halle,—“Our school consists of English, Irish and Germans, Lutherans and Reformed; and so anxious are the people to have their children instructed that it is impossible to receive all who apply for admission.” He was earnestly devoted to the interests of the youth of his congregation, and often remarked that more could be done with the children than the parents. He was especially faithful in the duty of communicating catechetical instruction, and sometimes there were not less than seventy in attendance upon these exercises, which were held twice a week. “Many blessings”—he writes—“attended these services. My heart is filled with hope and joy.”

Mr. Handschuch had been in Lancaster upwards of two years, when he was married to Susan B. Belzner, daughter of one of the Deacons of the church. The ceremony was performed in the church, in the presence of several clergymen and other friends. But the connection, however agreeable to himself, proved the occasion of dissatisfaction and disturbance in the congregation. As his situation became uncomfortable, and his prospect of usefulness somewhat clouded, he expressed a desire to occupy some other field of labour. Accordingly, Dr. Muhlenbergh invited him to take charge of his two congregations in New Providence and New Hanover, as he had just received a call to labour in New York for the purpose of reviving the interests of Lutheranism in that city. But it soon became apparent that Mr. Handschuch was physically disqualified for the duties of a country charge; and, as there was no opening for him in Philadelphia, it was proposed that he should assume the pastoral care of the congregation of Germantown, Pa. He took up his abode there on the 20th of May, 1751, and was the first Lutheran minister who resided in that place. During his connection with this charge, the old church was renovated, and was dedicated anew on the occasion of a Synodical meeting held in Germantown in

1752. Here also he occasionally officiated in the English language. In his journal there are some six or eight entries detailing his persevering labours in instructing a coloured man of decided piety, whom he afterwards admitted to church-membership. He laboured with great fidelity and zeal. He regularly held a meeting for prayer and recitation on Sabbath afternoon, in which the sermon of the morning was catechetically reviewed; and meetings for prayer and Christian conference were also held in the course of the week. During the first two years of his ministry here, he laboured pleasantly and successfully, but, owing chiefly to the accession of unworthy members from abroad, disturbances arose in the congregation, which ultimately issued in a division. These emigrants from Europe, who generally cared less for spiritual instruction than for spirituous liquors, became dissatisfied with Mr. Handschuch's preaching; and, though they had contributed nothing towards the erection of the church, yet, as they became the majority, they took possession of the building and called another Pastor. Most of the Elders and Deacons, together with those who had mainly sustained the church, peaceably withdrew, and organized a new congregation, with seventy communicants. This was in the year 1753. They rented a room for religious exercises, and Mr. Handschuch consented to remain with them, preaching on the Sabbath and teaching a school during the week. The congregation received much sympathy from other Christians in the place, and the German Reformed Church kindly offered them the use of their edifice, which they thankfully accepted. Here they worshipped until they were restored to their own church, some years afterwards. The dissatisfied party, who retained possession of the church edifice, had given a call to a minister of doubtful character, but they soon began to quarrel among themselves, and in a suit instituted by one side, the Court decided that the property belonged to the friends of Mr. Handschuch, who had been ejected from the church. Mr. H., however, had, in the mean time, been compelled to struggle with poverty, the congregation being too feeble to afford him an adequate support,—and, after having served them for two years, he felt constrained to seek another field of labour. Accordingly, in the summer of 1755, he removed to Philadelphia, and assisted in the services of St. Michael's Church. Through Dr. Muhlenberg's influence he was appointed teacher of French in the Academy, and was also, for a season, connected with the press, as corrector, and translator of the German. He was obliged to resort to these extra services in order to support his family. On the death of Mr. Brunnholtz, in 1758, he was chosen to fill his place, and was, for some time, the only Preacher in connection with the German Lutheran Church in Philadelphia. From this time he gave his undivided attention to the duties of the ministry; and, though his health was delicate, he was enabled to continue his labours for several years. He died, after a protracted and painful illness, on the 9th of October, 1764, in the fifty-first year of his age, and the seventeenth of his residence in this country, leaving behind him a widow and four small children. His death, which was eminently peaceful and happy, occurred while Dr. Muhlenberg was engaged in prayer at his bedside.

The Funeral of Mr. Handschuch, as appears from the newspapers of the day, was a marked demonstration of the respect in which he was held by the whole community. At one o'clock P. M., eight bells of the Episcopal church were tolled, in addition to the three on the Lutheran school-house. At two o'clock the ministers and teachers assembled in the conference room, connected with

the church. There were in attendance the young and the aged, the learned and the honoured, two Doctors of Divinity and two Professors in the English Academy, three Episcopal Clergymen, two Presbyterian, two German Reformed and one Baptist, together with a Swedish missionary, and Messrs. Muhlenberg, Hartwig and Voight, of the Lutheran Church. Whitefield, by whom the deceased was highly esteemed, being unable to walk in the procession, had himself conveyed in his carriage along side of it. The clerical attendants walked before the corpse, except Dr. Muhlenberg and Mr. Voight, who, together with the widow and children, followed the coffin as mourners. Then came the English physician and the Church Council, and afterwards the citizens of different denominations. When the procession moved to the church, it was found that a large number of persons had already entered through the windows, the doors being yet locked; and, as soon as the doors were opened, every part of the building became densely crowded. The services at the church were conducted by Mr. Voight and Dr. Muhlenberg, the former preaching an affecting Discourse in German, from the text,—“Surely the bitterness of death is past;” and the latter delivering an appropriate Address in English. The corpse was then interred in the church. On the next Sabbath, Dr. Muhlenberg, in compliance with a request which had been made by Mr. Handschuch himself, delivered another Funeral Discourse from the words,—“Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful.”

Mr. Handschuch was a fine example of exemplary living, and of conscientious fidelity to all his Christian and ministerial obligations. While he was, both in principle and in practice, a Lutheran, his sympathies were by no means confined within the narrow limits of a sect, but eagerly embraced all in whom he recognized the Master's image. He was on terms of intimate and cordial intercourse with Whitefield, Tennent, Davies, and other prominent ministers belonging to different denominations. Of Mr. Tennent he thus expresses himself in a communication, dated September 17, 1748:—“This afternoon Rev. Mr. Tennent, a Presbyterian minister, visited us, whom we love very much. Our conversations were profitable, agreeable and affectionate. To our great gratification, he tarried with us late at night.” All good men who knew him, loved and honoured him; and, though his grave has been made for nearly a century, his name is still honoured in what were once the fields of his usefulness.



JOHN CHRISTOPHER HARTWIG.

1748*—1796.

JOHN CHRISTOPHER HARTWIG was born in Saxe Gotha, Germany, on the 6th of January, 1714. He was educated for the ministry in his native country, and came to America in early life, in the capacity of Chaplain to a German Regiment in the service of England, during what is commonly called

* He had been in the country probably several years before this, but this is the earliest date at which I am able to fix his residence here with certainty.

the first French War. He was intimately acquainted with the Lutheran ministers in Pennsylvania, sympathized with them in their difficulties, and co-operated with them in their efforts to advance the interests of Christ's Kingdom. He was a member of the first Lutheran Synod held in this country in 1748, and preached the Sermon on the occasion of Mr. Kurtz' Ordination. His first regular charge embraced several congregations in the county of Hunterdon, N. J. This field of labour he relinquished in 1748, and accepted a call to the Lutheran Church in the city of New York, where it was hoped that he might succeed in adjusting certain difficulties of long standing, and restoring harmony and good feeling. The congregation, at that time, consisted of emigrants from Holland, Germany and France; and the representatives of each country desired that the services of the sanctuary should be performed in their own vernacular tongue. Each party was too weak to establish a separate organization, and it was no easy matter to find a clergyman who could do justice to himself and the people in three different languages. Mr. Hartwig's effort to unite the discordant elements proved unsuccessful, and, as he found his position uncomfortable, he very soon resigned his charge and removed to Rhinebeck, N. Y., having been invited to minister to several congregations in Dutchess and Ulster Counties. Here, however, he found other difficulties awaiting him. The venerable Dr. Muhlenberg visited Rhinebeck. in the autumn of 1750, for the purpose of settling, if possible, the existing difficulties, and bringing about a better understanding. In a communication with reference to this visit, which appeared, shortly after, in the *Hallische Nachrichten*, he writes as follows:—

“I found the affairs of the congregation were in considerable confusion. For Mr. Hartwig, in consequence of his friendship for us, i. e. the Lutheran clergymen in Pennsylvania, and also on account of his zealous labours on behalf of the Gospel, had become an object of hatred to some of the neighbouring clergymen, who charged him with being a Moravian in disguise. These charges were printed and made public, and, in consequence, a considerable degree of opposition was excited against him in his congregation. It was an easy matter for those opposed to him to make distorted representations of facts, and to magnify into serious charges personal peculiarities and infirmities. Papers containing these charges had been sent, by a certain clergyman of that neighbourhood, to Dr. Krauter, Pastor of a German congregation in London, through whom Mr. Hartwig had, in the first instance, been called; but he was too sensible a man to pass a judgment upon so one-sided complaints; he therefore forwarded a copy of them to Mr. H. for a reply. The clergyman who had preferred the accusation was not satisfied, but continued publicly to circulate his charge, and had gone so far as to visit, in conjunction with several other of the neighbouring ministers, Mr. Hartwig's congregations; and, after reading a statement of the alleged facts, attempted to remove Pastor Hartwig. This effort, however, in consequence of an inability to establish the charge, proved unsuccessful, and Mr. Hartwig continued to preach in all his congregations, with the exception of one, in which Carl Rudolph, a well-known impostor, was invited to associate.”

The charges against Mr. Hartwig, referred to in the above extract, were investigated by a Conference held at Rhinebeck, at which the Elders and Deacons as well as members of the four congregations were present. Dr. Muhlenberg also was in attendance. The result of the examination showed that, although Mr. Hartwig might have been chargeable with some indiscretions, he had done nothing to bring a shade over either his moral or Christian character. The question as to the propriety of his removal to Pennsylvania was also discussed, and a decision in the negative arrived at. It was, however, deemed expedient for him to withdraw temporarily from his charge, until the prevailing feeling against him should have time to subside. Dr. Muhlenberg laboured in private

to effect a reconciliation, but the hostility was an overmatch for all his efforts. It was proposed that the Rev. Jacob Raus should supply Mr. Hartwig's place at Rhinebeck for six months, and he should, during this time, serve the congregation at New Providence, Pa., as assistant minister.

Agreeably to this suggestion, Mr. Hartwig repaired immediately to Pennsylvania, and, for six months, served the congregation at the Trappe, being an inmate, during the time, of Dr. Muhlenberg's family. He also officiated at the different stations connected with this charge. When his engagement was completed, he still continued in Philadelphia, though, for a considerable time, he seems to have been without employment, owing, as is supposed, to the fact that his constitutional peculiarities interfered so much with his usefulness. In an article in the *Hallische Nachrichten*, dated March 19, 1764, Dr. Muhlenberg makes the following significant statement:—

"A few discontented persons, at the commencement of last July, had connected themselves with Pastor Hartwig, who, for a long time, had been unemployed, and they had commenced holding Lutheran religious services in the German Reformed Church, without, however, having said a word to us about it. Mr. Hartwig did remark, in his first discourse, that he only invited those to attend who were standing idle in the market place, and for whom there was no room in St. Michael's. All kinds of characters collected to hear something new. Pastor Handschuch and myself had a conversation upon the subject, but we determined to take no public notice of Mr. Hartwig's course. The services, however, continued only three Sundays, when the Reformed Church informed Mr. Hartwig that they could not allow the arrangement to continue. An effort was then made to obtain the Academy, but it failed—Dr. Smith said that he was unwilling to give the building to disorganizers."

Mr. Hartwig subsequently returned to the State of New York, where he spent the remainder of his life. He does not seem to have been stationary in any place for a long time, or to have made any very enduring mark except by his eccentricities and benevolent bequests. His death took place at Livingston Manor, on the 17th of July, 1796, in the eighty-third year of his age.

Mr. Hartwig was possessed of a large estate, which he left by will for the endowment of an institution for training up young men to become missionaries among the Indians, according to the Augustan Confession, and the tenets of the Evangelical Lutheran Church. The bequest, owing to certain circumstances, became the occasion of considerable difficulty, which was continued through quite a number of years. The Seminary was finally located at Hartwick, in Otsego county, under a special charter, obtained of the Legislature in 1816.

FROM THE REV. HENRY N. POHLMAN, D. D.

ALBANY, 13 January, 1862.

My dear Sir: The Rev. John Christopher Hartwig, concerning whom you inquire, died too early for me to have any personal recollections of him; but, as he was intimate in the families of both my grandfather and my father, I have many traditional reminiscences in respect to him, and, I believe, have a tolerably definite idea of his character. Moreover, he was a liberal benefactor to the church which I serve, and beneath it his mortal remains now have their resting place. At the same time, it must be acknowledged that the details of his history are but imperfectly understood, and he seems to have had no very permanent home; or rather, while he was always intent upon doing good, he was almost constantly moving about and dispensing his favours in every direction. I think I have discovered some trace of him in nearly twenty different churches which I have visited in this country, some of them very remote from each other.

He was one of the most eccentric of men; and in nothing did his eccentricity discover itself more strikingly than in his great aversion to the female sex. He seems to have had just as little interest in women as was consistent with the belief that they are rational and immortal beings. Mr. Davidson, a highly respectable man, who lived on the tract of land which he, Mr. Hartwig, with other corporators, had, with the consent of the Colonial Government, purchased from the Indians, gave me an amusing account of a visit which he received from him, while that part of the country had only begun to be inhabited. He said that he was then a young man, and he and his wife occupied a log hut, in which there was only one bed-room and one bed. Their only sleeping accommodations they very cheerfully gave up to their clerical guest, and stretched themselves out on the floor before the kitchen fire. In the course of the night Mrs. D. awoke and found that the weather had become much colder, and it instantly occurred to her that the occupant of her bed might not have sufficient clothing over him to render him comfortable. Her concern for his comfort led her to get up and go silently into his room, and spread upon his bed a part of her own very simple wardrobe. But such a thing was not to be done by a woman, and yet escape the observation of such a woman-hater. No sooner had the offence been committed than her guest arose, dressed himself, made his way out of the house to the stable, saddled his horse and rode off. It was not an uncommon thing for him, if he saw that he was about to meet a woman in the street, to cross over in order to avoid her. It is said that, on one occasion, when he was disturbed in preaching by the presence of a dog, he exclaimed, with a good deal of earnestness, that they had better keep their dogs and children at home, and it would not be much matter if they kept their women there too.

It has been conjectured by some that disappointment in love, in early life soured his mind against the female sex; but I am inclined to think that he was one of those unfortunate beings who are constitutionally unfitted to feel the tender passion, or to be polished by woman's influence; for all tradition concurs in representing him as very slovenly in his habits, (often preaching in his blanket coat, and not always with the cleanest linen), eccentric in his manners, curt, and, at times, irritable in his intercourse with others, and an exceedingly undesirable inmate of the social and domestic circle. So much was this the case that those who occasionally entertained him did not hesitate to prescribe limits to his visits, and to tell him plainly,—“You may stay here so many days, and then you must go.”

It may be that these men judged merely from the outside, and that his many sterling qualities, both of head and heart, failed to attract their notice; for it is certain that one who secured the friendship of such men as the Muhlenbergs, the Van Rensselaers and the Livingstons, must have been no ordinary person. Yet there can be no reasonable doubt that, even for the age in which he lived, he was rough and unpolished, better fitted for companionship with the untutored savage than for the abodes of refined and civilized society.

There is a fanciful story in connection with Hartwig's death, which is related by all his biographers, as illustrating the power of the imagination over the intellect, which ought to be corrected. It is asserted that, about forty years before his death, the impression became fixed upon his mind that his life was just half spent, and that consequently he knew the day and hour of his departure;—that, on the day preceding the anticipated event, he arrived at the house of the Hon. J. R. Livingston, announcing that he had come there to die; and that, on the following day, just as the clock tolled the appointed hour of eleven, “kind nature softly disengaged the vital cord, and, without a sigh or groan, he closed his eyes on earth and opened them in heaven.” I know not whence this story originated, but there is no foundation for it in

fact, nor is there any reason to believe that death did not come to him unexpectedly, and in an hour when he looked not for it. This is evident from letters in my possession, addressed to Mr. Van Rensselaer, who, for many years, acted as his attorney and business agent. *From these letters it appears that Hartwig was on his way, in a sloop, from New York to Albany, to meet his friend Muhlenberg and consult with him in regard to his will, when he landed at Clermont, and came to the house of Mrs. Livingston, for the purpose, as he said, *of recruiting his health, being afflicted with the asthma, and much fatigued by his journey.* This was on Wednesday, the 11th of July, and, on the following Sunday, the 17th, without any previous indisposition, save the asthma, after executing a codicil to his will, and conversing with the son of Mrs. Livingston for an hour, he suddenly expired without any pain, and in the full possession of his senses. His mortal remains were deposited the next day in the grave-yard of the Lutheran Church at East Camp, where they peacefully slept until about two years afterwards, when they were removed, in accordance with his wishes, as expressed in his will, to find a permanent resting place under the pulpit of Ebenezer Church, Albany, as appears from the following quaint entry in the records of said Church :—"About the beginning of May, 1798, the body was deposited in a stone coffin, secured by brick work, and covered with a marble sepulchre stone, which is visible to all such as are anxious to look at it, and so has the Lutheran Church in Albany become the dwelling house of the corpse of John Christopher Hartwig until the coming of his and our Lord."

I remain as ever, yours sincerely,

HENRY. N. POHLMAN.

JOHN NICHOLAS MARTIN.

1750—1795.

FROM THE REV. BENJAMIN N MARTIN, D.D.,
PROFESSOR IN THE UNIVERSITY OF NEW YORK.

NEW YORK, April 19, 1863.

Rev. and dear Sir: I cheerfully comply with your request to furnish, from such data as are now accessible, some account of my ancestor, REV. JOHN NICHOLAS MARTIN, formerly Pastor of the German Lutheran Church of Charleston, S. C.

He was born, as was also Catherine, his wife, in the Duchy of Deux Ponts or Zweibrücken in Rhenish Bavaria, and came to America about the middle of the last century, as the Pastor of an emigrant congregation from that neighbourhood. He was then a married man with several children.

The congregation landed at Philadelphia, intending to settle, as so many of their countrymen had already done, upon the fertile soil of Pennsylvania. Most of the valuable lands of that State, however, then accessible, had been previously occupied; and the inviting valley of the Shenandoah had already attracted a large share of the immigrant Germans. Their settlements had extended far up the great central valley of Virginia from the North, and the way was open even into North Carolina. After some delay, the congregation to which Mr. Martin ministered fixed its location far to the South, in the Washaw country, in Anson county, near the border of South Carolina. A very ancient Lutheran church still exists there, which was perhaps the scene of his labours.

He remained here for some years and a family of five sons and two daughters grew up around him. He is reported to have held in peculiar admiration the character of the Apostle John, and this circumstance may account for the fact that he gave this name, which was also his own, to each of his sons. They were John *Christian*, John *Leonard*, John *Thomas*, John *Peter*, (my father), and John *Jacob*. His daughters were named *Elizabeth* and *Joanna Magdalene*.

After a time he removed, with most of his congregation, to the district between the Broad and Saluda Rivers in South Carolina, a favourite spot with the Germans of the South. Several Lutheran churches grew up on each of these rivers; and so numerous was the German population there that the whole district has long borne the name of the Dutch Fork.

Mr. Martin's pastoral charge in this region consisted of two congregations,—Zion's Church, on the South side, and St. Michael's, six miles distant, on the North side of the Saluda. His original church had probably colonized both these localities. During his residence here he made a visit to Germany, from which he returned with a supply of books and other articles of interest, which were a great source of delight in the wilderness in which his children were growing up. It is probable that the interests of his church were the prominent object of this visit, but of this no evidence can now be furnished. After his return Mr. Martin laboured for some years in these two churches. During all this period the German was the language both of the pulpit and of the household, and neither Mr. Martin or his wife ever learned any other.

The simple and primitive life of this wild region, at that period of its early settlement, was full of interest and attraction. The toil of opening and subduing the country was performed, for the most part, by imported Africans; and the white population, relieved from the necessity of severe exertion, could oversee the labours of the blacks, while they yet found ample leisure for the hunting and other sports to which the mild climate and the state of the country invited them.

On returning from Germany, Mr. Martin had brought a fowling piece for his fourth son, John Peter, and the youth, fond of adventure, took kindly to this open air life. Now he superintended the labours of a gigantic African, who cut fuel for the family in the primitive forest; now roamed the woods, by day or by night, with his gun, for wild turkeys, which abounded there through the winter; and again hunted snakes with a dog that would seize them by the neck and kill them with a vigorous shake. He traversed the country far and near, and became intimately acquainted with its roads, swamps and streams; a kind of knowledge which, afterwards, when he was an officer of Sumter's partisan corps, in this very region, stood him and his fellow soldiers in great stead.

After some years of labour in the Dutch Fork, Mr. Martin removed to Charleston, where his eldest daughter, Elizabeth, had married as early as 1764. His regular engagement with the church there dates from 1776, when he was invited to assume the pastoral charge for two years, but he had probably removed there at a somewhat earlier period, and been connected, perhaps less formally, with the congregation. He apparently brought with him to that city a part of his original flock, as many of the names of those whose deaths are recorded in the Church book at Charleston, were from Zweibrücken.

In this field of labour Mr. Martin passed the remainder of his life. He was naturally of a fervid and intense disposition, and his preaching was

characterized by a high degree of animation and power. His family discipline was of a stern and authoritative kind, and his children stood much in awe of him: His son, Peter, on one occasion, playfully pointed his fowling-piece at his younger brother, unsuspecting of any charge in it, and, snapping it, fired a charge of powder into the lad's face. Instantly, perceiving the mischief, he rushed out of the house and concealed himself in the woods from his father's severity; nor did he venture to look his father in the face till several days had elapsed, and his mother's earnest intercession for him had prepared the way. This somewhat despotic authority of the domestic circle, Mr. Martin, according to the custom of the German clergy of that day, carried with him into the church. His vigorous judgment gave great weight to his decisions. In serious family disputes, and on other occasions of a similar kind, when all other means of conciliation had failed, his influence was often resorted to with great success.

The American Revolution interrupted the peaceful course of Mr. Martin's labours, and exposed him to serious trials and sacrifices. His ardent temperament impelled him to take a decided part in behalf of the Colonies in the struggle which came on. Under his auspices the patriotic feelings of his congregation were strongly developed; and a German Fusilier company was early formed among them in anticipation of coming exigencies. All the members of the company belonged to Mr. Martin's congregation; its first Lieutenant was Mr. Daniel Strobel, his son-in-law, and its second Lieutenant was his eldest son, Christian. This company bore a prominent part in the military history which took place in and around the city; and the organization has ever since been cherished with much pride by the descendants of the original founders.

When the War commenced, Mr. Martin's fourth son,—Peter, then a well-grown youth of sixteen, was eager to join the company, but was deemed too young. He, however, accompanied the troop as a volunteer in all its service, and in the succeeding year was chosen a member. After this he participated in all its engagements, and, at length, in the disastrous storming of Savannah in 1779, by the United French and American forces. In this memorable affair the Fusilier company volunteered to join the regiment,—the Second South Carolina, which led the assault. Mr. Martin's family was represented on that occasion by three members, who all came off unhurt. The Captain, however, was killed, and the safe return of the company was mainly due to the coolness and judgment with which Lieut. Strobel extricated it from a very difficult position. He was immediately chosen Captain for his good conduct in the action. Mr. Martin's congregation had several widows to mourn that injudicious conflict.

At the period of the first British advance by land upon Charleston, which took place under Prevost, in May, 1779, Mr. Martin was residing upon a small farm, then a mile outside of the city, but at present within its limits. In the panic which ensued, it was feared that his dwelling might afford a cover to the enemy's approach. It was, therefore, burned, in anticipation, by the military authorities. No assault, however, was made; the sickness of his troops and the rapid return of the American army forced Prevost to retire; the house, which had been cheerfully yielded to the necessities of the occasion, was joyfully rebuilt when the crisis was over; and the Pastor resumed his settled life and his regular labours as before.

But the immunity was not to last. A second expedition, consisting of both land and naval forces, under Sir Henry Clinton, approached the city in April, 1780. Mr. Martin's house, which was just beyond the line of our defensive works, was a second time burned by our troops. To this sacrifice, which was not in either instance compensated, Mr. Martin submitted as cheerfully as before. His son, Peter, was now an active member of the Fusilier company, which occupied an advanced position near his father's farm, while the enemy was preparing for the assault. His tent was in a very exposed position in the front, and he was accustomed to sleep in a hammock, which he had slung in it to protect himself from the dampness of the ground. His German flute he usually kept under his head. On the morning on which the fire of the besiegers was expected to open, he had risen earlier than usual and left his tent. During the few minutes of his absence the first cannon was fired from the British lines, and the shot passed through his tent, cut down his hammock and broke his flute in fragments.

Upon the surrender of the city Mr. Martin was not at first molested. His house was probably again rebuilt, his church continued open, and his preaching was not interrupted. The fact that he preached in German rendered his political position somewhat less conspicuous than that of the English-speaking clergy; and the Hessian troops, who formed a part of the British force of occupation, were even sometimes sent to attend upon his ministry. It soon became known, however, to the authorities that, even when his church was filled with Hessian soldiers, his ministrations were not favourable to the royal cause. He was therefore informed that he must pray for the King in his public services, or he would not be allowed to continue them. This he steadfastly refused to do. The consequence was that his church was closed, and his pulpit labours interdicted, during the subsequent hostile occupation of the city. It is mentioned by the Rev. Dr. Bachman, Mr. Martin's successor in the pastoral office at the present time,—in his Anniversary Sermon, in 1858, that Mr. Martin was not permitted to enter the city, and that his farm was confiscated. Of course it was restored at the evacuation of Charleston. In the mean time, more compliant preachers were found, religious services were resumed, and Mr. Martin's name does not appear upon the Church Records from this period till 1783.

After the surrender in 1780, Mr. Martin's son, John Peter, left the city and joined the partisan corps of General Sumter. His intimate knowledge of the country in which that corps was operating against the British outposts, and his unusual coolness and daring, rendered him of great use; and he soon became a Captain and Quartermaster of the Brigade. When the enemy, to guard against the constant daring and successful assaults, by this corps, upon every exposed point, strengthened the outposts, Gen. Sumter resolved to cut off their communication with Charleston, and Captain Martin, as second in command, led a force by a long and indirect route to the very gates of the city. Here he swooped upon a large party of British officers and Tories, who were enjoying themselves at a rural retreat, called the Quarter House, a few miles out of the city, on Sunday afternoon, and captured them, together with ninety valuable horses, which had been sent out for pasturage. In order to prevent pursuit it was necessary to carry off all who might convey intelligence to the enemy in the city; and, accordingly, all who were found at the house were marched off as prisoners, for some miles, with the retreating force. Among them Captain

Martin recognized a member of his father's congregation, named Speidel; and, commiserating his situation, as he trudged along in the dust, he lent him a horse on which to return home, with directions to leave it at the Pastor's house near the city.

It so happened, however, that a boy from Charleston, who had been looking for his cows in the woods near the Quarter House, had witnessed the capture, and arrived late in the evening with the news in the city. He had recognized the actors in the affair, and gave a distorted narrative of it, in which he related how he had seen poor Speidel held by one of the party, while young Martin had hewn him to pieces with his sabre. The absence of the man during the night seemed to confirm the tale, which, of course, spread like wild fire among the horror stricken congregation. With the early morning they began to assemble at Mr. Martin's house, in a state of excitement hardly to be described. The horrible particulars of the massacre were reported to the bewildered and incredulous father; the story grew by repetition; and the crowd increased till an indignant multitude were almost ready to tear down the minister's house over his head. At length, however, and in the very crisis of the excitement, Speidel himself appeared, dusty and travel-worn, but safe and sound, intent upon discharging his obligation to deliver the horse at the minister's house. His grateful acknowledgment of the Captain's kindness, and his vivid account of the brilliant achievement, replaced the feelings of indignation by emotions of pride and delight; while the relief of the Pastor and his family may easily be conceived.

By the close of the War Mr. Martin was too old to resume his pastoral labours with advantage. He was, however, invited to continue in the pastoral charge as before, until a minister could be procured from Germany. For another year, therefore, he sustained that relation. Upon the arrival, in 1787, of his expected successor, Mr. Martin was released from farther service, with a vote of thanks from the Church for his fidelity to their spiritual welfare.

He lived several years, after this dissolution of his pastoral relation, to witness the prosperity of his children, and to find his old age soothed by their attention and regard. He continued to reside, till his death, upon his little farm, a part of which still remains the property of his descendants. During the later years of his life, his intellect failed, and he quietly sank to his rest, July 27, 1795. His will bears the date of December 31, 1785.

Mr. Martin seems to have been a man of much energy of character and depth of feeling, united with a clear and vigorous judgment, to the decisions of which he was ever faithful. His life in this country was spent in so many separate fields, that he does not seem to have become identified with any one of them. Though more distinctly connected with the Church in Charleston than with any other, no definite memorials of him are now known to exist there. In particular, no scrap of his handwriting can now be furnished, nor are there any trustworthy accounts of the character of his preaching or of his methods of study.

It affords me pleasure to commemorate, even by so brief and imperfect a sketch, a pious, faithful and useful ancestor, to whom both the Nation and the Church, in their early and feeble days, were alike indebted. I can only regret that the stormy times in which he lived, while they afforded him so many opportunities of proving his faithfulness to the obligations of religion and patriotism alike, have rendered it possible to do only this inadequate justice to his memory.

Very cordially yours,

BENJAMIN N. MARTIN.

JOHN DIETRICH MATTHIAS HEINTZELMAN.

1751—1756.

JOHN DIETRICH HEINTZELMAN was born in Salswedel, in Altenmark, in the Electorate of Brandenburg, in the year 1726. His father was a physician, in such circumstances as to enable him to furnish the son the best advantages of education. He received instruction in the elementary branches in the schools of his native place. Thence he was transferred to Stendal; and subsequently to the Royal Prussian College in Saxony; and his studies were completed at the University of Halle. Having devoted himself to the Christian Ministry, he was now ready to labour in any field to which Providence might direct him. About this time an application was presented to the Faculty at Halle, from the Corporation of St. Michael's Church, Philadelphia, for a minister to assist Pastor Brunnholtz in the arduous duties which devolved upon him. The attention of the Professors was immediately directed to young Heintzelman, then about twenty-five years of age, as a person every way qualified to fill the place; and when the proposal was made to him, he delayed only long enough to gain the consent of his parents before giving an affirmative answer. In order, however, that he might enter on the discharge of his official duties as soon as he reached this country, he was, after a satisfactory examination, ordained to the work of the Ministry, by the Consistorium of Wernigerode, in Saxony. On the 11th of July, 1751, he took leave of his relatives, in the confident expectation of never meeting them again on earth, though the full conviction he felt that he was obeying the call of God enabled him to pass through the trial with the utmost fortitude. He proceeded first to London, and thence took passage to Philadelphia, accompanied by the Rev. Frederick Schultz, who came with the expectation of being assistant minister to the Churches at New Hanover and New Providence. They reached Philadelphia on the 1st of December, 1751, and were met with a most hearty welcome. Dr. Muhlenberg especially, who had been awaiting their arrival with great anxiety, greeted them with the utmost joy. He immediately wrote to Dr. Ziegenhagen, of London, and Professor Francke, of Halle, expressing his heartfelt satisfaction and grateful acknowledgements. "The Lord's name, says he, "be praised for so graciously providing for us! It is an evidence of the goodness and kind favour that he shows to his people."

Mr. Heintzelman became an inmate of Mr. Brunnholtz's family, and entered at once upon the service to which he had been called. His duties were very laborious, but he discharged them faithfully and successfully. He preached, catechised, and performed other pastoral work, and, until another teacher could be procured, had the charge of the congregational school, giving instruction to one hundred scholars three hours each day. He manifested a special interest in the improvement of the young. He met his catechumens three times a week, carefully instructing them in "Luther's Catechism" and "Stark's Order of Salvation," and hearing them recite passages of Scripture which they had committed to memory. Dr. Muhlenberg writes,—*"The congregation seems well satisfied with Mr. Heintzelman, and cherishes for him a high regard. He is kept busily in his work, and is to me a great comfort."* But his earthly career

was destined to a speedy termination. He fell in the vigour of his manhood and in the midst of his usefulness. During the last year or two of his life, his health seemed to be waning, and he suffered several attacks of severe illness. The best medical skill was employed in his behalf, but to no purpose. Earnest prayers that his life might be spared went up, both in public and in private ; but his Master saw that it was best that he should have his release. Through the whole period of his decline he exhibited a firm and all-sustaining confidence in his Redeemer, and felt assured that he was going to dwell in his immediate presence. He died of inflammation and ulceration of the liver, on the 9th of February, 1756, in the thirtieth year of his age. In the immediate prospect of death, he sent for his colleague, and requested him to select some hymns, and to bring several children from the schools to his dying chamber for the purpose of singing them. This request was complied with, and he listened with the deepest interest, in the full possession of all his faculties. A few hours after, he was mingling in higher scenes. His Funeral was attended by an immense assemblage, and his remains were buried in front of the altar of St. Michael's Church. The occasion was improved by the delivery of two Discourses, one in German, by the Rev. John F. Handschuch, from the texts,—“Thou hast also given me the shield of thy Salvation, and thy gentleness hath made me great,” and “Thou hast enlarged my steps under me that my feet did not slip ;” the other in English, by the Swedish Lutheran Provost Acrelius, from the words,—“And I heard a voice from Heaven, saying unto me, Write, Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.”

Mr. Heintzelman was married to a daughter of Conrad Weiser, and a sister of the wife of Dr. Henry Melchior Muhlenberg. From this marriage there was one child,—a son, born the day after his father's death. At his Baptism, the Swedish Lutheran minister, Acrelius, stood as one of the sponsors. He died while he was yet a young man, in consequence of injuries received by a fall from a horse.

The subject of this sketch was evidently a man of highly cultivated mind, an earnest Christian, and a devoted, able and useful minister of the Gospel. The deeply serious tone of his conversation and conduct kept all strongly impressed with his sincerity and spirituality, and thus became an important element of his usefulness. Though his labours extended over a space of not much more than four years, he did much, in that brief period, for the interests of Christianity. He enjoyed, in a high degree, the confidence and affection of his flock, and his death was felt as a deep affliction throughout the whole community in which he had lived.

JOHN ANDREW KRUG.

1764—1796.

JOHN ANDREW KRUG was born in Saxony, on the 19th of March, 1732. He enjoyed the advantages of a highly liberal education, and was, for a time, connected, as Preceptor, with the Orphan House at Halle. He then laboured as a Catechist at Wasserleben, in the Earldom of Wernigerode. He was not, however, ordained as a regular minister of the Gospel, until just before his departure for this country. He left Germany in company with his friend, John Lewis Voight, and, passing through Holland, reached London on the 14th of November, 1763, having stopped by the way to visit some of his relatives. During the journey several incidents occurred which served greatly to confirm his conviction that the mission he had undertaken was in accordance with the will of Providence. He speaks of the comfort and encouragement which he received from the reading of God's Word, and from some devotional German hymns, sung at family worship, during his sojourn among his friends, which were so appropriate to his circumstances that they seemed like a message to him sent directly from God. The voyage was pleasant and safe, and he arrived at Philadelphia on the 1st of April, 1764. He found his way immediately to the house of Dr. Muhlenberg, who received him with great cordiality, and immediately sent for his colleagues to come and share in his joy. The Deacons of the Church also, and the Swedish Provost, in behalf of his brethren, as soon as they heard of his arrival, came to tender their friendly greetings. On the Thursday following, Mr. Krug lectured for Dr. Muhlenberg, on the text,—“For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.”

Mr. Krug's first labours after his arrival in this country were by way of assisting Dr. Muhlenberg and Mr. Handschuch; but his first regular charge was at Reading, Pa. When this position was first offered to him, he had serious misgivings about accepting it, on the ground that he was inadequate to so responsible a charge. The result, however, proved that his apprehensions were groundless, and he remained there seven years, earnestly and successfully devoted to the interests of his flock, and the object of their grateful and affectionate regard. “He came to us,” says the Record of the Church, “as a faithful teacher, and served the congregation seven years, in love and sincerity towards God and man. At every opportunity, he exhibited his generosity in every good cause, to the church, the school, and to the poor, who alone knew the benefits conferred.” When he resigned, it is added that it was “to the grief of the many earnest lovers of his teachings, both in and out of Reading.” It was, however, thought proper by his brethren in the ministry that he should take charge of the interests of the Lutheran Church in Frederick, Md., and he cheerfully acquiesced in their judgment. He, accordingly, assumed the pastoral care of this church on the 28th of April, 1771, being, at that time, in his fortieth year, and having a high reputation for vigour of mind, scholarship and devotedness to his work. He quickly succeeded in gaining, in a high degree, the confidence of the people. The state of the church very soon assumed a more promising aspect, and large

additions were made to the number of communicants, especially from among the young. This increased prosperity continued until the commencement of the Revolutionary War, when the general agitations that pervaded the country led to a paralysis of the spiritual energies of the whole American Church. The church at Frederick shared the common calamity; but, when Peace was restored, its interests were revived, and every thing seemed favourable to its increase in both numbers and spirituality. He continued to labour here till the close of life, his connection with the congregation embracing a period of twenty-five years. Though he was uncommonly popular and successful in the earlier part of his ministry, his later years were embittered by an opposing party in his congregation, who spoke disparagingly of his efforts, and laboured, though unsuccessfully, to remove him from his place. A large number, however, remained his steadfast friends, to the end of his days. He went gently to his rest on the 30th of March, 1796, in the sixtieth year of his age. His remains were deposited beneath the aisle of the old Lutheran Church in which he had so long preached, and among the people in whose service he had spent a large part of his life.

Mr. Krug was married to Henrietta, daughter of the Rev. John F. Hand-schuch. She survived her husband many years, and died at Frederick, in 1822, in the seventy-first year of her age. By this marriage there were four children.

Mr. Krug was distinguished for simplicity, integrity and purity of character. He was humble and unostentatious in all his intercourse, and made it manifest to all that his religion was a living, practical reality. He felt deeply the responsibility of his office as a minister of Christ, and laboured most assiduously for the prosperity of Zion. The tone of his preaching was at once highly evangelical and instructive, and his pure and earnest life gave great additional impressiveness to his teachings. He was a diligent and faithful Pastor, and adapted himself with great felicity to all the varieties of condition and character in his flock. Though his congregation was numerous, and scattered over a large district, he was never remiss in visiting the sick or the sorrowful, in counselling the perplexed, in admonishing the wayward, or in catechising the young. He possessed a gentle spirit and warm affections, and was remarkably genial and kindly in all his intercourse. He was rather small in stature, slender in form, with a voice somewhat feeble, and not very fluent in his utterance.



JOHN LEWIS VOIGHT.

1764—1800.

JOHN LEWIS VOIGHT was born in Mansfield, a town of Prussian Saxony, November 9, 1731. He was regularly educated for the ministry, and, after having completed his academical and theological course, was, for several years, a teacher in the Orphan House at Halle. He subsequently filled the office of Inspector in the same institution, and acquired a high reputation for fidelity and success in the discharge of his duties. It was in consequence of this that he was recommended as a suitable person for the missionary work, when the call

was made for an increase of labourers in this country. He was ordained to the work of the ministry by the Consistorium at Wernigerode, and shortly after went to London, and thence embarked for Philadelphia, where he arrived on the 1st of April, 1764. He was received with great cordiality, and preached his first sermon the next Lord's Day, from the words,—“Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.” The first few weeks after his arrival he spent in filling appointments at Germantown, Providence, and New Hanover; and then, by direction of the President of Synod, took charge of the congregation at Germantown. This was in accordance with a rule which prevailed at that day, requiring every minister to labour for a season in that field which, in the judgment of Synod, was most in need of pastoral services,—the power of Synod being vested, in the mean time, with the presiding officer. Mr. Voight was, however, in the course of the year, elected by the congregations themselves as Pastor of the Churches at Germantown and Barren Hill.

Mr. Voight's connection with these congregations continued till the close of the year 1765, when he assumed the pastoral care of the congregation at the Trappe and New Hanover. For many years his residence was at the Trappe. He subsequently removed to Vincent, still retaining, however, his connection with the Trappe Church, and also serving as Pastor of one or two other congregations. The congregation at Vincent is in Chester County, not far from Phoenixville, and is now known by the name of Zion's Church. The church edifice, which is still understood to be in a good state of preservation, was used, during the War of the Revolution, as a hospital for the soldiers. Mr. Voight was the first Pastor of this church after the War. He spent the residue of his life in this region, and was highly respected both as a man and a minister. He died on the 28th of December, 1800, in the seventieth year of his age. He was buried in front of the church door, where a neat marble monument, erected at the time, by the congregation, still marks the spot where his ashes repose. He bequeathed his library to the congregation at Vincent.

Mr. Voight was regarded by his contemporaries as worthy of all confidence,—a man of simple habits, earnest piety, fervent benevolence, and an eminently exemplary life. His mind had been subjected, in early life, to very thorough discipline, and he had trained himself to a habit of untiring industry; and this, in connection with the strength of his moral and religious principles, imparted great energy and efficiency to his general character. He was deeply interested in his work as a minister of the Gospel, and consecrated to it the whole vigour of his physical, intellectual and moral nature. No interest was so dear to him but that he could cheerfully sacrifice it rather than appear recreant to principle. He was distinguished for his habits of devotion—he never seemed to breathe so freely as in his approaches to the Throne of the Heavenly Grace. His confidence in God never yielded, even in the darkest hour. His life was animated by a zeal truly apostolic. With fewer infirmities than pertain to most good men, and with the Christian graces richly and harmoniously exhibited, he exerted an influence for good, which renders his memory a precious inheritance among the descendants of those whom he was instrumental of guiding to Heaven.

CHRISTOPHER EMANUEL SCHULTZE.

1765—1809.

CHRISTOPHER EMANUEL SCHULTZE, a son of John Andrew and Amelia Schultze, was born at Probstrell, in Saxony, January 25, 1740. His parents were exemplary Christians, and were careful to give their son a religious education. After having passed through the usual course of elementary instruction, he entered the Frederick College at Halle. Here he remained five years, and then became a member of the Orphan House, for the purpose of qualifying himself more fully for the Christian ministry. In this institution a most benign influence was exerted upon him, and his desire to be instrumental in converting sinners seemed to mount up into a religious passion. The report of the spiritual destitution which existed, at this time, among the German emigrants to America, produced a powerful impression upon his mind, and very soon led him to offer himself in the capacity of a missionary. Being regarded as every way suited to such an enterprise, he was accepted, and, in the summer of 1765, was ordained by the Consistorium at Wernigerode, and immediately after commenced his journey to this country. He arrived in Philadelphia in October following, and was at once chosen Second Minister of St. Michael's Church, Dr. Muhlenberg being, at that time, the Senior Pastor. His opportunity arrival prevented the necessity of a division of the congregation,—a measure which had been for some time meditated, as the duties were considered too onerous for one man. There were no less than seven hundred families connected with the church, requiring pastoral attention. Mr. Schultze continued to labour with his colleague for several years, in great harmony and with very encouraging success. The next year after his arrival the corner stone of Zion's Church was laid, and the church was dedicated on the 26th of June, 1769. This was considered, at the time, as the most spacious and splendid church in this country. During the Revolutionary War, when Philadelphia was in possession of the British, this same edifice was used as a hospital for the sick. To this church also Congress repaired, in a Body, to offer their thanksgivings to Almighty God, for the victory achieved, and the peace secured, on the surrender of Cornwallis at Yorktown.

In the spring of 1769 Mr. Schultze was chosen Vice Rector of the Philadelphia congregations, with the understanding that, if he should survive Dr. Muhlenberg, he should succeed him in his charge. His appointment to this office, which was created in consequence of the frequent absence of the Senior Pastor from the city,—on business connected with the general interests of the Church, may be regarded as an evidence of the high esteem in which he was held, as well by his venerable colleague as by the members of the congregation. After a residence of five years in Philadelphia, he received and accepted a call to the Church in Tulpehocken. Here he lived and laboured for thirty-eight years, enjoying, in a high degree, the affection of his congregation, and many tokens of the Divine blessing attended his labours. On the removal of Dr. Muhlenberg to the Trappe, in 1784, an effort was made to induce him to return to Philadelphia—he was elected Pastor by a large majority of votes over the other candidate—but in view of all the circumstances of the case, he thought

it his duty to decline the call. That the congregation did not submit to his refusal with the best grace may be inferred from the following communication, dated June 5th, 1785, in the *Hallische Nachrichten*:—"Our Synod held its annual meeting lately in Philadelphia, when Mr. Schultze honoured us with a visit, which was not, however, so very acceptable, as he declined the call given him by our congregation."

Of the fidelity of Mr. Schultze's ministry at Tulpehocken some idea may be formed from the following extract from a letter written to some person in Halle, in 1782:—

"Mr. Schultze is now, for the second time, President of the Ministerium. Besides his principal congregation at Tulpehocken, he attends to several other smaller ones. It is almost impossible, on account of the multiplicity of his official duties, to be a single day at home with his large family; but, notwithstanding, he is yet active and vigorous, and is able to endure labour and fatigue. Every year he instructs a large number of young persons in the principles of the Christian religion, and receives them into the church."

Mr. Schultze's health suffered a gradual decline during his later years, though he continued to conduct the services of public worship even after he had become so feeble as to require help in getting into the pulpit. On the Sabbath immediately preceding his death, being too much prostrated to walk to the church, near which he lived, he preached in the parsonage. From this period, his little remaining strength underwent a rapid decay, and on the Saturday following, March 9, 1809, he finished his earthly career, being in the sixty-ninth year of his age. His dying scene was full of joyful confidence and bright anticipation. His remains were interred on the Wednesday following, in the cemetery attached to the church, and an appropriate Funeral Discourse was addressed to an immense congregation, by the Rev. Dr. Lochman, from the words,—"If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honour."

Mr. Schultze was married, the year after his arrival in this country, to Eve Elizabeth, daughter of Dr. Henry Melchior Muhlenberg,—a lady eminently fitted to minister to both his happiness and usefulness. She died but a few months before him, and his bitter mourning for her is supposed to have hastened his own death. There were nine children by this marriage, four of whom survived their father. His son, *John Andrew*, was, for several years, Governor of Pennsylvania. A portion of his library was presented, by his heirs, to Pennsylvania College.

Mr. Schultze was a man of great integrity and benevolence, and had deeply at heart the cause and honour of the Master to whom he had devoted himself. He lived emphatically for Christ and the Church. The industry, self-denial and perseverance, with which he prosecuted his various duties, were proverbial. He enjoyed, in a high degree, the confidence of his brethren in the ministry, and was an influential member of the Ecclesiastical Body with which he was connected. He was frequently elected to offices of honour and trust in the Church, and died the Senior of the Synod of Pennsylvania. The following is an extract from the Sermon of Dr. Lochman on the occasion of his death:—

"He was commissioned to call sinners to repentance and faith in the name of the Lord Jesus Christ, and earnestly and faithfully did he fulfil the commission. He was commissioned to commend to sinners the wonderful love of God in Christ Jesus, and fervently did he do it. He was commissioned to comfort the sorrowing, to strengthen the weak, to build up the faithful; and this also he joyfully executed.

You must all testify that, during the thirty-eight years he lived with you, as your minister, he laboured faithfully and conscientiously for your good. You never summoned him in vain to the performance of any difficult duty, when it was at all possible for him to serve you. By day and by night, in cold and in heat, in sunshine and rain, he ministered to you without any complaint. He frequently appeared in your churches when many of you, in consequence of the inclemency of the weather, were afraid to venture away from your own firesides. Even when old age came upon him, he desired to devote his feeble powers to the service of God. When his flesh was weak, his spirit was still willing. In fidelity, industry and zeal, few have surpassed him. He might truly, with the Apostle of the Gentiles, have said,—‘In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches.’ To many did he make known the way of salvation; many he instructed in the doctrines of Christianity; many he warned of sin and of the wrath to come; many he directed to the path of virtue and to the Saviour of the world.”

JOHN FREDERICK SCHMIDT.

1769—1812.

JOHN FREDERICK SCHMIDT was born at a place called Frohse, near Ascherleben, in the Principality of Halberstadt, January 9, 1746. His father was a highly respectable farmer, was a man of much more than ordinary intelligence, and was very careful in the education of his children. Discovering that his son John possessed talents of a high order, he resolved to furnish him with the best advantages for intellectual culture, and with a view to this sent him to the Orphan House at Halle, then under the care of the celebrated George A. Francke. Here he made very rapid improvement, not only in the classics but in the sciences; and, in 1765, he was admitted a member of the University in the same place. He still retained his high reputation for scholarship, engaging with great zeal in the study of Divinity, as well as of the Hebrew, Syriac and Arabic languages. He was distinguished also in Mathematics, Astronomy and History; and in Ecclesiastical History particularly he had few superiors. During his connection with the University, he was appointed a teacher in the Orphan School, and, for two years, gave instruction in the Mathematics as well as in the Latin and Greek Languages.

When Mr. (afterwards Dr.) Helmuth, in 1768, received a call to come to America, in the capacity of a missionary, he immediately communicated the fact to his friend Schmidt, with whom he was in the most intimate relations, and who expressed the deepest grief at the prospect of being separated from him. It was afterwards arranged, partly through the influence of Dr. Francke, that Schmidt should be Helmuth's companion.

After this determination had been arrived at, with the concurrence of Mr. Schmidt's parents, the two young men set out on their journey, and proceeded first to Schmidt's native place, with a view to take leave of his relatives who remained there. When they reached his father's house, the whole family were at church. The father, on his return, gave them a cordial welcome, but seemed much affected by the thought that his son had come to pay him a farewell visit

Presently the mother and the rest of the household reached the dwelling, and then the grief of the whole circle became so intense as to exhibit itself in sobs and tears. The news quickly spread through the neighbourhood, and numbers came rushing in to express their regret and sympathy. Amidst all the excitement, the much loved youth who was the occasion of it remained perfectly calm and self-possessed, and did not open his lips. Mr. Helmuth now requested that all who were present would be quiet for a few moments, as he had something that he wished to say to them. He took from his pocket his favourite book, Bogatzky's *Schatz Kustlein*, and read from it a passage that seemed specially adapted to the occasion, and then offered up a fervent prayer. The effect of this was most happy—all seemed to be comforted, and Mr. Schmidt, (the father,) extending his hand toward the two young missionaries, said "Go, in the name of the Lord Jesus, if it should be necessary, even to Turkey—the Lord be with you." The father testified his approbation of their mission still further, by following them so as to be present at their Ordination, which took place at Wernigerode, a few days after.

The Ordination being past, they proceeded to Hamburg with a view to embark for London. But while at Hamburg, Mr. Schmidt began to grow despondent in respect to the enterprise, and to doubt whether he had not mistaken a mere temporary excitement for the voice of Providence speaking to him in a sober conviction of duty. He, however, quickly regained his confidence, and no longer regretted that his field of labour was to be on this side of the ocean.

They were detained at Hamburg longer than they expected. Their passage had been secured, and their baggage placed on board the ship; but some unforeseen difficulties arose at the last moment, which obliged them to remain. Their effects were consequently removed from the ship, and they awaited another opportunity, which they supposed would soon offer. This detention, which occasioned them a temporary disappointment, was the means of saving their lives, as the vessel in which they had intended to come was wrecked on the passage.

They sailed from London in January, 1769, and arrived at Philadelphia in April following. During part of the voyage, Mr. Schmidt's health suffered quite severely, so that his friend Helmuth became very anxious in regard to the result; but his illness lasted but a short time. On reaching Philadelphia, Mr. Schmidt was most cordially welcomed by Dr. Henry Melchior Muhlenberg, and, for some time, enjoyed the hospitalities of his house. After a few months he accepted a call from the congregation at Germantown, and served it with great fidelity and acceptance seventeen years. During his residence there he was married to Mary Barbara Schauwecker, by whom he had eleven children. He survived her several years. His ministry at Germantown included the period of the Revolutionary War; and, as he was, like most of his brethren, a zealous Whig, he was compelled to flee when the town came to be occupied by the British.

In the year 1785 Mr. Schmidt was elected Assistant to his friend, Dr. Helmuth, at Philadelphia. He accepted the appointment, and, the next year, was chosen the second minister, in which relation he continued during the residue of his life. He was eminently a man of affliction—he buried his wife and seven children in rapid succession, and was twice attacked with the Yellow Fever, during its ravages in 1793, having taken the infection, as was supposed, by means of his untiring labours among the sick and dying. He died on the 16th

of May, 1812, after a protracted and painful illness, in the sixty-seventh year of his age. His remains having been carried into Zion's Church, a short Sermon was delivered by Dr. Helmuth, from II. Samuel 1, 26; after which he was interred before the altar in St. Michael's Church, beside his predecessors. The regular Funeral Sermon was delivered on the 31st of May, in Zion's Church, from Rom. 1, 16; which text, says Dr. Helmuth, "contained the sum and substance of all his preaching; for the doctrine of the atonement through Christ was his favourite theme."

FROM THE REV. PHILIP F. MAYER, D.D.

PHILADELPHIA, June 10, 1852.

My dear Sir: Of the Rev. Mr. Schmidt, formerly a minister of the German Lutheran Church in this city, I have very distinct and vivid recollections, though I knew him for a somewhat shorter period than I knew his associate in the ministry, the Rev. Dr. Helmuth. I cheerfully comply with your request that I should furnish you with my general impressions of his character; for though I may not know every thing concerning him that you might desire, I am not sure but that it would be difficult to find any one whose recollections of him would be more minute or extended.

Mr. Schmidt was of the middle stature, of an uncommonly slender form, and always had the appearance of being in ill health. He was not particularly dignified in his manner, either in or out of the pulpit. His voice was feeble, and seemed incapable of being modulated to any pitch much above the ordinary tone of conversation. As a public speaker, he was very monotonous; and, from the beginning to the end of the service, you would observe scarcely any variation, either in the tones of his voice, or the expression of his countenance. At the same time, his manner was rendered impressive by its solemnity, and his sermons discovered a mind of much more than ordinary degree of strength. He never uttered a weak thing in the pulpit, but, on the contrary, was uniformly instructive, and was most acceptable to the most intelligent portion of his hearers. The multitude admired him much less than they did his colleague, Dr. Helmuth; and yet, I think, the most cultivated minds saw more to admire in the preaching of the former. In his religious opinions he was strictly orthodox, according to the standards of his Church, nor was he disposed to allow any considerable latitude among his brethren.

He had a highly cultivated mind, and was distinguished for his proficiency in Mathematical science. In the department of Astronomy particularly, he was much at home; and, for many years, he made all the Astronomical calculations for the German Almanacs that were published in Philadelphia. I think I may safely say also that he was extensively and minutely acquainted with Theology as a science.

Mr. Schmidt was an uncommonly faithful Pastor. He laboured among his people in season and out of season, and was always ready to meet any demands that were made upon him by day or by night. In Public Bodies he was generally very silent, and exerted little influence other than by his vote. He was very simple in his habits and economical in his mode of living.

Very sincerely your humble servant,
PHILIP F. MAYER.

CHRISTIAN STREIT.

1769—1812.

CHRISTIAN STREIT was of Swiss extraction, but was born in the State of New Jersey, on the 7th of June, 1749. Of his very early years nothing can now be ascertained. He was graduated at the College of Philadelphia, (now the University of Pennsylvania,) in 1768. He pursued his theological studies under the direction of Dr. Henry Melchior Muhlenberg, and was licensed to preach the Gospel by the Synod of Pennsylvania, in 1769. The same year he took charge of the Lutheran Church in Easton, Pa., where he continued for ten years.

Mr. Streit served, for a time, as Chaplain in the War of the Revolution, being in the service of the third Virginia regiment. He was subsequently settled as Pastor of a congregation in Charleston, S. C. During the sacking of that city by the British in 1780, he was taken prisoner, and held as such until liberated by exchange. The cause of his capture was undoubtedly his steadfast adherence to the principles of the Revolution. Being obliged to leave his field of labour at the South, he came to the State of Pennsylvania, and, in July, 1782, took charge of the congregation at New Hanover, with three other associated churches. Here he remained for some time, but, on the 19th of July, 1785, assumed the pastorate of the Church in Winchester, Va., which also included a part of the Rev. (afterwards General) John Peter Muhlenberg's charge, at Strasburg. This church increased rapidly under his ministry, and, at the first two communion seasons after he took charge of it, there were sixty-five added by the rite of confirmation, by which the membership was more than doubled.

But Mr. Streit's labours were not confined to Winchester and the immediate vicinity. The field of his operations embraced a circuit of more than fifty miles. He acted as Bishop of all the churches in that part of the Valley of Virginia, and laid the foundation of numerous congregations throughout that whole region. At first, he preached in the German as well as the English language, to accommodate a portion of his congregation who were more familiar with the German; but, in the course of time, a change occurred in the views and circumstances of the people, which led him, in his later years, to officiate exclusively in English.

For twenty-seven years Mr. Streit laboured diligently and successfully in this region, always bearing the character of an earnest Christian and a devoted Minister. His death took place on the 10th of March, 1812. Just before he breathed his last, he requested his daughter to sing to him his favourite hymn,—“When I can read my title clear,” &c. He died in the fulness of humble trust and joyful hope. Amidst a deeply sorrowing multitude, his remains were committed to the tomb, in front of the pulpit from which he had been accustomed to minister.

Mr. Streit was first married to Anna Maria Hoff, in Charleston, S. C., in 1778. She died at New Hanover, Pa., in 1782. The next year he was married to Salona Graff, of Philadelphia, who died in 1788. In 1789 he was married to Susan Burr, of Winchester, who survived him. She is represented as having been a woman of extraordinary energy and perseverance. By her own exertions she supported a large family, declining the generous offers of several

persons, of different Christian denominations, to educate the children at their own expense.

Mr. Streit is represented as having been a man of a delicate and rather feeble frame, a placid expression of countenance, a quiet, gentle disposition, inclining somewhat to melancholy, of bland and affable manners, and of a large share of benevolence. In his intercourse with his friends and with society at large he was most considerate and conciliatory. He was honoured and revered by the whole community in which he lived, while his own people regarded him with an almost filial affection. He was especially devoted to the moral and religious interests of the young, and, during his ministry at Winchester, was accustomed to take two classes, every year, through the Catechism. He was passionately fond of Music, and spared no pains to improve the singing in his own congregation. In the absence of an organist, he was accustomed to read the hymn from the pulpit, then repair to the gallery and play the organ and conduct the singing, and afterwards return to the pulpit and proceed with the services. He had great mechanical genius, as an evidence of which it is stated that he constructed a small organ for the use of one of his congregations, although he had never received any instruction in the art.

FROM THE REV. A. ESSICK.

GETTYSBURG, Pa., Feb. 24, 1863.

My dear Sir:—I was called in the spring of 1856 to take charge of the congregation in Winchester, Va., of which the Rev. Christian Streit had been an early and greatly beloved Pastor. Forty-four years had elapsed since this honoured servant of God had been called to his reward. The generation to which he belonged had passed away. Those of his contemporaries who survived were generally quite young at the time of his death. Yet the labours of the faithful Pastor had not ceased to exert their influence. A considerable number of the most prominent members of the church had been brought in under his ministry. These had been instructed, according to our custom, in the Catechism, and, being well grounded, remained steadfast in the faith. I found that these, now the older members of the church, had a very distinct and affectionate remembrance of their first Pastor. Time had wrought many changes in Winchester. The old stone church had, by a deplorable accident, taken fire and been consumed. The walls alone stood to enclose the sacred ashes of its beloved minister, who had slept for nearly half a century in front of the altar. A new brick church, of ample dimensions and more tasteful adornings, had sprung up to accommodate the more numerous congregation. But the spiritual children of Christian Streit, who still survived, had not forgotten their father in Christ, nor will they be likely to forget him while memory endures.

The testimony of all who knew Mr. Streit awarded to him the honour of being a good man and a faithful Pastor. From all that I could learn, I should not suppose that his efforts in the pulpit were remarkable—his discourses seem to have been plain, earnest, practical and full of affection. He was modest and unpretending, but he exerted a great and most salutary influence among his people. He laboured most diligently, and in those early times he received but a very inadequate pecuniary compensation. Yet there was no lack of gratitude in the hearts of the many who sorrowed over their loss at his departure. His congregation deposited his remains in the church, where they might be nearest to them, while following his good example in worshipping God; but they placed no imperishable marble over them to record his vir-

tues. He needs no monument. In the beautiful and appropriate language of one of his successors, (Rev. C. P. Krauth, D.D.),—"His best memorial is his works which have followed him to the throne of God, and his works which remain to keep his name fresh upon earth."

Truly yours,

A. ESSICK.

FROM THE REV. C. P. KRAUTH, D.D.

GETTYSBURG, March 10, 1863.

Dear Sir: Having learned that an additional communication in regard to the Rev. Christian Streit would be acceptable to you, it gives me pleasure, so far as I can, to meet your wishes, and thus to contribute a mite towards commemorating the admirable qualities of that truly good man. My statements are based on no personal knowledge. I may have seen him in my early boyhood, but, if so, my recollections of him are at best very indistinct. Subsequently to his death, and during the ministry of his immediate successor, the Rev. A. Reek, my residence was, for some time, in Winchester, and I was much engaged in preaching in the congregations which had been under Mr. Streit's pastoral care. At a later period I was settled at Martinsburg, in Berkeley County, Va.,—the county adjoining Frederick, and at this time made frequent visits to Winchester and the vicinity.

I became intimately associated with the widow of Mr. Streit and some of his children. His associate in the Female Academy in Winchester I knew well; and also several ladies who had been his pupils; and from these several persons I obtained some facts concerning Mr. Streit, which may perhaps not be unsuited to your purpose. As a teacher of young ladies, in connection with the Rev. William Hill, D.D., of the Presbyterian Church, he was eminently successful. The reputation of the School was very high, and many young ladies from the first families in Virginia were sent thither to be educated. The Alumnæ of this institution were found extensively scattered over the Northern part of Virginia, and in the Valley,—the most intelligent and accomplished of their sex. The pupils of Mr. Streit delighted to dwell on the gentleness and amiability of his temper. The colleagues differed. Dr. Hill administered discipline in no equivocal form. He exacted obedience in a firm tone. He once remarked to me that he preferred teaching boys, because he could, when the case required it, castigate the offender without stint. Mr. Streit was different. Occupying his room—so one of his pupils has told me—when those in the rear of him became disorderly, he would pull out of his pocket a small switch, and, with his back turned to them, shake it. Greatly beloved was he by his pupils.

As a Minister of Jesus Christ, I have had ample means of learning that he was regarded, not only by his own churches (and he had many) but by all who knew him, as most conscientiously and faithfully devoted to his work. This testimony I have received not only from his own flock, but likewise from Methodist brethren, Presbyterians and Episcopalians. Devoted to the Lutheran Church, and extending his labours over a wide field, he secured the confidence of the most intelligent as well as the least intelligent portion of the Church. The common people heard him gladly. He preached—a rare thing in that day and not very common now—equally well in the German and English languages. His labours were greatly instrumental in building up the churches in Winchester and the adjoining region.

Though naturally inclined to be sad, and often greatly depressed, he finished his course with joy. All who knew him bore testimony to his exalted worth. Often have I heard the members of his charge speak of him with the greatest affection,—of the great grief his removal produced,—the apprehension felt by

them that his place could never be supplied. His sermons were carefully and gratefully treasured long after he had departed, and one especially of uncommon power was spoken of in one of his churches, which was the growth of great anxiety on his part and inability to fix on a subject. He rode in distress towards the church, anxiously inquiring,—“What shall I preach?”—with no response till, when almost in despair, the words of the Prophet occurred to him,—“The voice said cry; and he said What shall I cry? All flesh is grass,” &c. On this text he preached a most melting sermon, which was not forgotten after many years, and the fruits of which, we may believe, will be manifest in another sphere.

If the above is worth anything to you, it is at your service, and I pray God to bless you in your important work.

Truly yours,
C. P. KRAUTH.



JUSTUS HENRY CHRISTIAN HELMUTH, D.D.

1769—1833.

JUSTUS HENRY CHRISTIAN HELMUTH was a son of John Christopher and Justina Helmuth, and was born at Helmstadt, in Brunswick, May 16, 1745. From his fourteenth year he was educated among the orphans, in the Orphan House at Halle. He prosecuted his theological studies at the University of Halle, and was afterwards, for some time, connected with the Orphan House institutions, as Preceptor. In his twenty-fourth year, the Faculty of Theology at Halle presented him a call from America, which he was pleased to accept. He was, accordingly, ordained by the Stollberg Consistorium at Wernigerode, and journeyed to England, by way of Hamburg, (visiting his widowed mother at Hanover,) and embarked at the former place for Philadelphia, where he arrived April 1, 1769.

He had been in this country but a short time when he was chosen Pastor of the Lutheran Church at Lancaster, Pa., which had been vacated by the resignation of the Rev. Mr. Gerock, an excellent man sent by the Wurtemberg Consistorium, at the request of that congregation. Here he continued till March, 1779, when he accepted a unanimous call to Philadelphia. He laboured in this charge with great zeal and fidelity during the rest of his active life. He especially exhibited the most heroic self-denial, in remaining at his post, and attending upon his multiplied and arduous duties, during the prevalence of the Yellow Fever in 1793. On one occasion, when six hundred and twenty-five of the members of his church had already been buried, he said from the pulpit,—“Look upon me as a dead man;” and immediately went forth again to minister to the sick and dying.

In 1785 the Honourary degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania.

Dr. Helmuth continued to preach until September, 1820, when he resigned his pastoral charge. He died on the 5th of February, 1833, in the eightieth year of his age. His Funeral Sermon was preached by the Rev. Dr. Demme, in the German language, from Hebrews xiii, 7.

He was married on the 5th of July, 1770, to Maria Barbara Keppeler, with whom he lived in wedlock fifty-four years. They had five children.

The following are Dr. Helmuth's publications:—*Taufe und Heilige Schieft*, 1793.—*Unterhaltungen mit Gott*.—*Geistliche Lieder*. And numerous works for children.

FROM THE REV. JOHN C. BAKER, D.D.

PHILADELPHIA, March 4, 1854.

Dear Sir: It gives me pleasure to comply with your request so far as I am able. The following particulars may not be altogether uninteresting to you.

Dr. Helmuth's father died when he was a mere boy, and shortly after this he left his home, without the knowledge of the family. He was overtaken on the highway, by a nobleman, in his carriage, who entered into conversation with him, and inquired whither he was going. The lad informed him that he had left home because he was angry with God; for, during his father's illness, he had prayed earnestly to God to restore him to health, but that God had not answered his prayers. Pleased with the prattle of the innocent boy, and pitying his sad condition as a poor orphan, the nobleman took him into his carriage, and sent him to Halle to be supported and educated. Here he was brought under the influence of Divine truth, and turned his attention to the Gospel ministry.

After he had finished his theological studies, he preached his first sermon in the Hall of the Orphan House used for Divine service. The celebrated Bogatzky was sitting in an alcove under the pulpit, but the young Preacher was not aware of his being present. After the service, Bogatzky approached him with great kindness, and expressed his high approbation of his performance. This was no doubt one reason among others why Dr. Helmuth made it a rule to read from Bogatzky's *Schatz Roestlein* every morning during his life.

While Mr. Helmuth was engaged as a Teacher in the Orphan House at Halle, he and another candidate for the ministry were invited by a neighbouring clergyman to preach in his church. In those days it was customary for clergymen to wear wigs in the pulpit, and it would have been regarded a great violation of decorum for any one to appear there without one. Mr. Helmuth preached in the morning in a wig which he had borrowed; but the other candidate could not procure a wig and therefore could not preach. Mr. Helmuth, with little or no preparation, again ascended the pulpit, and acquitted himself in such a manner that Dr. Francke, who heard of the circumstance, and was, at that time, looking out for some clergyman for the German congregations in Pennsylvania, proposed to Mr. Helmuth to go, wisely judging that a young minister, who was not only truly pious, but so ready at preaching, would be just the man to send to America.

Dr. Helmuth was a bold and fearless Preacher, not sparing sinners, but delivering to them faithfully the whole counsel of God. His manner in the pulpit was characterized by great earnestness and energy. In the year 1808 he preached the Synodical Sermon at Lebanon, and so deep was the impression which it made that it was spoken of many years afterwards, by those who had listened to it. Although he did not write his discourses, but used only a skeleton upon which he had carefully reflected, he expressed himself with facility and correctness. He could speak on almost any subject with great appropriateness, and much to the edification or gratification of his hearers. On a very inclement Sabbath in the winter of 1811, he gathered the few persons, who had assembled in the church, around the stove, and delivered to them a very edifying discourse on the weather.

Dr. Helmuth took great delight in mingling with children and communicating to them good instruction. His catechetical exercises were exceedingly interesting. He visited the sick faithfully, and administered to them counsel, instruction, comfort, warning, as the circumstances might require. He was also decidedly favourable to prayer meetings, regarding them as a very important means of spiritual growth. In short, it was his constant aim to promote vital godliness wherever his influence extended.

Dr. Helmuth, together with his colleague, Mr. Schmidt, prepared a number of young men for the ministry, who afterwards became useful and prominent in the Church. Among the number were Drs. Schmucker, Lochman and Endress. He was also a poet, and, shortly after he took charge of the congregation in this city, published a volume of Hymns. Many Hymns from his pen appeared in the Evangelical Magazine, of which he was Editor. He had a richly endowed and well cultivated mind, and was an able, devoted, effective Minister.

Very truly yours,

JOHN C. BAKER.

FROM THE REV. PHILIP F. MAYER. D. D.

PHILADELPHIA, June 9th, 1852.

My dear Sir: My acquaintance with Dr. Helmuth, concerning whom you ask for my recollections, dates back to 1803; though it was very slight until I accepted a pastoral charge in this city. At that time I became quite well acquainted with him. I was always on friendly visiting terms with him as long as he lived.

Dr. Helmuth was unquestionably one of the most popular—perhaps the most popular—of all the Preachers of his denomination in this country, during the greater part of his active life. He preached only in the German language, and was a vigorous opposer of the introduction of the English language into our pulpits. He was rather below the middle stature, and had, on the whole, a fine, expressive countenance, though he had a gray eye, which rather marred his general expression. He never carried his manuscript into the pulpit, and, I believe, rarely, if ever, wrote out his sermons; but he preached with great fervour and impressiveness, and never failed to find his way, in a greater or less degree, to the hearts of his hearers. I do not think that his discourses evinced as much study or as much genius as those of some other clergymen whose fame was much inferior to his; but he was eminently the man for the people. His fine elocution,—notwithstanding his voice was a little inclined to be husky,—his deep-toned sincerity, and fervid appeals, and melting pathos, in connection with the weighty sentiments which he put forth, always secured to him a highly interested audience. He was accustomed to begin both his prayers and his sermons in so low a tone that it was almost impossible to understand him; but he gradually waxed louder until his voice became perfectly and distinctly audible to every hearer.

When Dr. Kunze was associated with him as Colleague Pastor, Dr. Helmuth was far the more popular preacher, while yet the other was decidedly the more erudite and profound.

Dr. Helmuth had little time for general intercourse with society, and was not much known in any enterprises that were not immediately connected with his profession. He was an amiable and kind man, and an exceedingly devoted Pastor. In his religious opinions he belonged to the strictest sect of orthodoxy, and was less tolerant of differences of sentiment than some of his brethren could have desired. His Christian character displayed itself very much in a habit of deep and earnest devotion. He was eminently conscientious in the discharge of his various duties, and, so far as could be judged by outward

manifestations, walked humbly and closely with God. I saw him in the evil days of old age and calamity, and when it was evident to himself and his friends that his earthly tabernacle was about to be dissolved. He evinced the utmost serenity in the prospect, and went down to his grave in the light and peace and dignity of a faithful servant of Christ.

Very sincerely yours,

PHILIP F. MAYER.

JOHN CHRISTOPHER KUNZE, D. D.*

1770—1807.

JOHN CHRISTOPHER KUNZE was born in Arter, Mansfield, Saxony, August 5, 1744. Having spent some time at the Gymnasium in Rossleben, and then in Merseburg, successively, he was transferred to the University of Leipsic, where he remained about three years. Subsequently to this, he spent three years as Preceptor at Closter Bergen, and then was appointed Inspector of the Orphan House at Graitsz. He had been blessed with a pious mother, under whose watchful and faithful training his mind early took a religious direction; and, consequent upon this was the purpose to devote himself to the ministry. Having pursued his theological studies, for some time, in connection with his engagements as a teacher, he was pronounced "a candidate of Theology, well grounded in knowledge and experience." The Faculty of Theology at Halle having received an application for a Minister from the Corporation of St. Michael's and Zion's churches, Philadelphia, their attention was immediately turned to young Kunze, as well fitted to occupy that important field. Having expressed a willingness to accept the appointment, he was ordained by the Consistorium, at Wernigerode, and shortly after took his departure from the land of his nativity, to find a home in the New World. He was accompanied by two sons of the elder Muhlenberg, both of whom became distinguished Preachers in this country. They came by way of England, and, having remained there a short time, embarked for New York, where they arrived, after a perilous voyage, on the 22d of September, 1770. Mr. Kunze's first sermon in America was preached the day after his arrival, at New York, in the Lutheran Church of which Mr. Gerock was Pastor. He proceeded immediately to Philadelphia, where he was at once elected Associate Pastor of the German Churches in that city. He commenced his public labours here on the 8th of October, 1770. In 1780 he accepted a Professorship of the German Language in the University of Pennsylvania; and in 1783 received from the same institution the degree of Doctor of Divinity. He remained in the city during its occupancy by the British army, while Zion's Church was converted into a hospital, and St. Michael's was used half the day by the enemy as a Garrison Church.

Dr. Kunze's ministry in Philadelphia continued fourteen years, during which he commanded great respect, and exerted a wide and powerful influence. His removal from that field of labour was occasioned by some difficulties that had sprung up, personal to himself and Dr. Helmuth. In 1784 he accepted a

*Dr. Francis' Discourse in Commemoration of the 53d Anniversary of the New York Historical Society.

call to the city of New York, where he laboured during the residue of his life. He had scarcely entered on his pastoral labours when he was appointed Professor of Oriental Languages in Columbia College. He resigned the office after three years; but was re-appointed in 1792, and held it three years longer.

Dr. Kunze died in New York, of a pulmonary disease, on the 24th of July, 1807, aged sixty-three, after having laboured there for the space of twenty-three years. His Funeral Discourse was preached to a large congregation, by the Rev. William Runkel, Pastor of the Reformed German Congregation in New York, from Daniel xii, 3.

Dr. Kunze was the author of a Concise History of the Lutheran Church, a small volume of Poetry, entitled "Something for the Understanding and the Heart"; an English Lutheran Hymn Book, with Catechism, Prayers, and Liturgy appended; and a New Method for Calculating the Great Ecllipse of June 16, 1806.

He was married to Margarette, a daughter of the elder Muhlenberg, who survived him many years. He left four daughters, his only son having died before him.

Dr. Kunze was an earnest and steady friend of the Church with which he was connected. He was chiefly instrumental in establishing the New York Ministerium, the Second Synod of the American Lutheran Church, of which he was the first Presiding Officer.

The late Rev. Dr. Samuel Miller, who knew Dr. Kunze well, says of him, in his Retrospect of the Eighteenth century, —

"The various acquirements of this gentleman, and particularly his Oriental learning, have long rendered him an ornament of the American Republic of letters. He has probably done more than any individual now living to promote a taste for Hebrew literature among those intended for the clerical profession in the United States; and though his exertions have not been attended by all the success that could have been wished, owing to the want of that countenance from the public and from individuals, which is necessary, yet he is doubtless entitled to the character of a benefactor of the American Churches."

Dr. Kunze manifested, in various ways, an earnest and inflexible spirit in the discharge of his professional duties. On one occasion he administered a fearless rebuke for the desecration of the Lord's day; and some of the European Germans became so indignant that they made a scurrilous attack upon him through the newspapers. He seems to have manifested a deep concern for the spiritual welfare of his flock. In 1782, while labouring in Philadelphia, he writes thus:

"Especially among the young in this place has a fire been kindled, which, to the mutual joy of Dr. Helmuth and myself, has been burning upwards of a year."

In 1785, alluding to his congregation in New York, he says, —

"By the grace of God, my labours have not been in vain. The number of souls gained by the word is not large, yet several have come to me with tears, and expressed a desire to converse with me in relation to the interests of their souls."

FROM JOHN W. FRANCIS, M.D.,

NEW YORK, April 7, 1858.

Dear Sir: I hardly think your extensive work will contain a memorial of a more learned and devoted man than Dr. Kunze. From the peculiar circumstances of the times in which he flourished, and the nature of his studies, and his weight of character, he was deservedly recognized as among the very first of scholars, and cherished by the learned and the liberal of every denomina-

tion of Christians as an example of the refined influence which elevated pursuits so uniformly stamp on human character.

As is the case of many other of our prominent professional men who have passed away from the scenes of their earthly labours, there seems little to have been recorded concerning Dr. Kunze. The only existing biographical notices of him are imperfect and unsatisfactory, and even the annals of Church History do little more than announce his name. In complying with your request, I shall not attempt any thing like a continuous narrative of his life, but merely advert to one or two prominent incidents in his history, in connection with some of his leading characteristics.

Dr. Kunze was a scholar somewhat after the order of old Dr. Ezra Stiles, and deeply versed in the Fathers in Theology. His ample library presented a vast collection of folios, in parchment binding, embracing Bodies of Divinity by German writers, Greek, Latin and Italian works, and illustrations of Oriental Knowledge. He had Zachias, and the leading authors on state or legal medicines, and, much after the scholars of his time and country, had not been indifferent to an investigation of the science of Medical Jurisprudence. Numismatics was another branch of study in which he delighted; and we have evidence of his zeal in the pursuit from an examination of his coins and medals, deposited by his executors in the cabinet of the New York Historical Society. He held a newspaper controversy on the Gregorian period of the century 1800. It is well known that the dissension enlisted much feeling among the astronomers, both abroad and at home—Kunze, after mature deliberation, addressed a communication on the vexed question to the Editor of the New York Gazette, John Lang. He had adverted to the Gregorian style in his letter, and had incidentally referred to Pope Gregory. The faithful Gazette printed the name *Ton* Gregory: the venerable Doctor hastened to his friend, and remonstrated on the injury he had done him, and requested an *erratum* to specify, instead of Tom Gregory, Pope Gregory XIII. Only one more attempt at correction was made, when the compositor had its typography so changed that it read Tom Gregory the Pope. The learned Divine, with a heavy heart, in a final interview with the erudite Editor, begged him to make no further improvements, as he dreaded the loss of all the reputation his years of devotion to the subject had secured to him. Dr. Kunze was most busily engaged in observations of the famous solar eclipse, which occurred in June, 1806; but I have not at hand the calculations he made. I mention these occurrences merely as evidence of the variety of his acquisitions, and his earnestness in pursuit of knowledge. While in Philadelphia, he was the Preceptor of Dr. Henry Stuber, the accomplished author of the Continuation of the Life and Philosophical Labours of the great American Sage, Dr. Franklin.

Like many men of large and solid attainments in the knowledge of books, Dr. Kunze was little disposed to enter into the details of busy life. He was punctual in his pastoral duties and in his attendance as a member of many Religious and Benevolent Associations, but found in his library the employment most congenial to his scientific and philosophical tastes. Like the still well-remembered Jackey Barrett, the late Librarian of Trinity College, Dublin. he avoided, as far as practicable, worldly concerns and the living manners of the times. He scarcely knew a sheep from a goat, though he might have quoted to your satisfaction from Virgil and Tibullus. Yet he was roused to public energy at that critical period of our social history, when political violence and religious unbelief had so widely and alarmingly pervaded the community, soon after the breaking out of the French Revolution, and entered the list with other eminent divines, as Mason, Linn and Livingston, to sound the alarm of danger then threatening our firesides and our altars.

The social relations of this eminent scholar were admirably adapted to his temperament and feelings. With the learned Jewish Rabbi, G. M. Seixas, he was on intimate terms of friendship, as he was also with Professor Gros, the elder Mason, Dr. Rodgers and Dr. Livingston. His moral and religious character challenged the admiration of all who knew him. There was a deference paid to him on all occasions, that was a standing tribute to his exalted excellence. It was universally conceded that, when he died, the city lost one of its brightest ornaments.

With every consideration of regard, I subscribe myself

Your sincere friend,

JOHN W. FRANCIS.

FROM THE REV. P. F. MAYER, D.D.

PHILADELPHIA, JUNE 7, 1852.

My dear Sir: I cannot refuse to comply with your request for my recollections of the Rev. Dr. Kunze, especially as I have reason to believe there is one now living who had better opportunities of knowing him than myself. He came to New York when I was three years old, and, as my parents were members of his congregation, I grew up under his ministry. After my graduation at Columbia College, I studied Theology for three years under his direction, during which time I spent about two hours with him every day. Indeed, I scarcely know how my opportunities for knowing what he was in his various relations could have been better than they actually were.

Dr. Kunze in person was not above the medium height, and was rather stout, and not very rapid in his movements. His face, though far from being handsome, in the common acceptation of the word, was marked by a manly and intelligent expression. His manners could not be said to be highly cultivated, and yet he was never otherwise than at home in the most cultivated circles. He, however, mingled but little in general society, preferring to spend nearly all his time that was not demanded for pastoral duty, among his books. He was an uncommonly diligent student, and was undoubtedly, in some departments, among the best scholars of his day. In History he was very thoroughly read; in Theology, in its various relations, his acquisitions were far more than respectable; and, in the Hebrew language, he had few, if any, contemporaries, who were superior to him. He wrote a Hebrew Grammar, which was never published, but which facilitated the study of the language, as I believe, beyond any other that existed at that day. He had a great thirst for knowledge, and never seemed satisfied unless he was making some new acquisitions. He had a passion for collecting coins, which was connected with his fondness for history.

As a Preacher, Dr. Kunze was distinguished rather for richness and comprehensiveness of thought than for a highly attractive manner. His sermons were eminently biblical, and were very much of an expository character. I may say, too, that they were, to some extent, learned; for, as he was a thorough critic in the original languages, he not unfrequently introduced the results of his critical inquiries in illustration of the passage on which he was discoursing. He could not be considered a popular Preacher, in the common acceptation of the phrase; but he was an eminently instructive Preacher, and his intelligent hearers, who listened to him attentively, always heard something to edify and profit them. His voice was feeble, and he had little or no gesture, and yet there was an earnestness and fearlessness in his manner that showed that his heart was deeply in his work. He rarely, if ever, wrote out his sermons, and never had anything more than a brief with him in the pulpit. His sermons scarcely ever fell short of an hour, and were, on that account, even at that day, sometimes considered tedious. He never had the fear of man before his eyes, in regard to either his public or private teachings; he

uttered what he believed, without scruple or hesitation, and without taking counsel of either the partialities or the prejudices of his hearers.

Dr. Kunze may be said to have belonged to the strict party in the Lutheran Church; and yet he was far more tolerant towards slight departures than were some who substantially sympathized with him. His religious opinions were considered as decidedly evangelical, according to the Lutheran standard; and yet, in his speculations on some points, he was a little off from the common track. He was a firm believer in the doctrine of general, in opposition to limited, atonement; though he did not admit that the atonement was strictly vicarious, and held a theory in respect to it, which I will not now undertake to state, but which, to say the least, has never been extensively received. These speculations, however, never came out in his preaching, and you would never hear any thing from him in the pulpit, from which you would suspect that he had any views of the subject that were in any degree peculiar.

No man could be more attentive than Dr. Kunze to the wants of the poor; and, indeed, he was in all respects an excellent Pastor. He attended, with great strictness, to the catechetical instruction of the children. He was naturally amiable and benevolent, and delighted in doing good whenever he found occasion or opportunity. He was, moreover, a truly devout man, and was somewhat remarkable for recognizing the hand of Providence in the most common concerns of life.

Dr. Kunze never meddled with politics, but he was greatly interested in every effort designed to aid the cause of intellectual improvement. As a Teacher, he was remarkably exact, and had always well-defined ideas upon every subject that came up. His mind was eminently lucid in its operations, and his ample stores of knowledge were always at his command. I hardly need add that he was zealously devoted to the interests of the Lutheran Church, while yet his sympathies were with good Christians of every communion.

I ought, perhaps, to say that it was one of his characteristics that he was somewhat inclined to be credulous. He had in his congregation, in common with every other minister, some who kept him too well posted up in respect to all the prevailing gossip; and unhappily he listened to it far more than was for his own comfort, perhaps I may say, dignity. I think this was a source of great disquietude to him, which he might have avoided if he had better understood the true way of treating tale-bearers.

It was only in the German Language that Dr. Kunze was capable of preaching with any degree of facility. He once, for a short time, attempted to preach in English, but with such poor success that he was induced quickly to give it up. Some wild and wicked young men went to the church door on one occasion when he was trying his hand at English, and his text happened to be,—“God is not willing that any should perish,” &c. In order to ridicule his German pronunciation of English, they went away and reported that the Doctor had said, in his pulpit, that “God is not a villain.” The report soon reached his ears, and he never afterwards attempted to preach, except in his native tongue.

I am, My dear Sir, with very great regard, yours,

PHILIP F. MAYER

FROM THE REV. AUGUSTUS WACKERHAGEN, D.D.

CLERMONT, JUNE 3, 1851.

My dear Sir: It is quite impossible for me to communicate any thing with regard to the late Dr. Kunze, that can be of much service to you, since my acquaintance with him was limited to the last two or three years of his life. The personal appearance of that excellent man was altogether unimposing.

His character was naturally of a gentle, mild and unassuming cast, and neither his person nor his conversation would indicate that he possessed any remarkable characteristics, until you became acquainted with his various and profound learning. Being one of the very small number of Lutheran clergymen then in this country, and being possessed of deep piety, and a vast amount of classical, biblical and theological knowledge, he naturally occupied a very high position in the Church, and was justly considered as one of its brightest lights, while he, in turn, regarded it with an almost enthusiastic devotion. A strong symbolical Lutheran, Dr. Kunze lived, taught, wrote and died. In his daily intercourse he was sociable, pleasant, amiable.

Regretting my inability to meet the spirit of your request, and wishing you ample success in your literary and other labours.

I remain, My dear Sir, your devoted servant and friend,

AUGUSTUS WACKERHAGEN.

HENRY ERNST MUHLENBERG, D.D.

1770—1815.

HENRY ERNST MUHLENBERG was the youngest son of the Rev. Dr. Henry Melchior Muhlenberg, and was born at the Trappe, Montgomery County, Pa., November, 17, 1753. The rudiments of his education he received in his native place and, after his father's removal to Philadelphia, he attended the public schools in that city. In the spring of 1763, when he was ten years old, he was sent, with two of his brothers, to Europe, to finish his academic studies, and to lay the foundation of his theological course. After a voyage of seven weeks, they reached England, and, soon after, sailed for Holland. The brothers proceeded directly to Halle, and young Henry, having been placed under the care of an attendant, went by way of Oldenburg, Bremen and Hanover, with the intention of visiting Einbeck, his father's native place, and in which many of his relatives still lived. On the journey an incident occurred which showed the uncommon strength of purpose which, even at that early period of his life, he possessed. Having been basely deserted by the man to whose protection he had been confided, in a land in which he was an entire stranger, he set out for his place of destination on foot, without money or friends, and in no wise disposed to yield to despondency. As he approached the end of his dreary journey, when almost exhausted by fatigue, he was met by a stranger whose benevolent heart was touched by the sad tale of the boy, insomuch that he actually carried him on his back to Einbeck, and cheered him by the way with the recital of pleasant stories. He never ascertained the name of this kind friend; but, at the time, he confidently believed that it was some good angel, commissioned by Providence to afford aid to him in this hour of need. He was soon after sent by his friends at Einbeck to Halle, where he at once commenced his studies, to use his own language, "among the orphan children at the Orphan House." In this school he continued for some years, spending a longer time in the higher classes than was necessary, as he had not yet reached the age required for admission into the University. This he entered in the year 1769, and remained a member

about one year. As Mr. (afterwards Dr.) Kunze was coming to America about this time, he determined to accompany him; and, accordingly, they embarked together, and arrived here in the year 1770.

Shortly after he reached home, Mr. Muhlenberg was ordained by the Synod of Pennsylvania, then in session at Reading. He immediately commenced the work of the ministry, and was, for many years, the assistant of his father, who was still preaching in Philadelphia, and had charge of several congregations in the vicinity. He occupied this field till 1776, when, in consequence of his devotion to the principles of the American Revolution, he was obliged, with his family, to flee from the city, on the approach of the British. Although he afterwards returned for a season, he was again forced to retire, during the occupancy of the city by the enemy. Disguised under a blanket, with a rifle on his shoulder, he nearly fell into the enemy's hands, through the treachery of a Tory innkeeper, and saved himself only through the timely warning of a Whig inmate of the house. He now withdrew to the country, where, relieved, for a time, from professional duties, he engaged with much zeal in the study of Botany, and ultimately became not only an enthusiast, but a great proficient, in that science. On the departure of the British troops, he resumed his clerical duties in Philadelphia, and continued to labour there till the year 1779, when he resigned the place, with a view to take charge of several congregations in Montgomery county, Pa. In the spring of the next year, however, he was invited to the pastorate of the Church at Lancaster, and, in view of the wider field of labour and influence which was then open to him, he consented to accept the appointment. He, accordingly, removed to his new home, and continued to labour there till the close of his earthly course. He died suddenly, of apoplexy, on the 23d of May, 1815, in the sixty-second year of his age, having been the minister of Lancaster thirty-five years. Fully aware that the time of his departure was at hand, he committed his church and congregation to the great Shepherd and Bishop of souls, and, clasping to his heart the Bible, as his dearest treasure, he peacefully fell asleep. His remains were followed to the grave by an immense concourse, and an appropriate Discourse was delivered on the occasion by the Rev. Dr. Helmuth, of Philadelphia, from Hebrews xiii, 7.

The University of Pennsylvania conferred upon him the degree of Master of Arts in 1780, and, at a later period, that of Doctor of Divinity.

Dr. Muhlenberg carried on an extensive correspondence with many of the distinguished naturalists in Europe, and contributed much by his communications towards the progress of natural science. In 1786 he was chosen a member of the American Philosophical Society; in 1798, a member of the *Naturforschender Freunde*, in Berlin; in 1802, a member of the Philosophical and Physical Societies of Gottingen; and he was also a member of various other Associations in Sweden, Germany, and elsewhere. His letters are frequently referred to in Willdenow's *Species plantarum*. His Herbarium was purchased and presented to the American Philosophical Society.

Besides numerous articles on scientific questions, which appeared in the newspapers of the day, he published *Rede bei der Einweihung, des Franklin Collegiums*, 1788; *Catalogus Plantarum Amer. Septent.*, 1813, and *English and German Lexicon and Grammar*, two volumes. *Descriptio Ueberior Graminum*, 1816. He left in manuscript *Flora Lancasteriensis*, also much on Ethics and Theology.

Mr. Muhlenberg was married, in 1774, to Catharine, daughter of Philip Hall, of Philadelphia. There were two sons by this marriage, who attained to distinction. One of them, *Henry Augustus*, had a high reputation, first as a clergyman, and afterwards as a civilian. He was born at Lancaster, May 13, 1782. Though he never went to College, his education was of the most liberal kind, being conducted partly by his learned father, and partly by other accomplished teachers who were employed for the purpose. In 1802 he was ordained as a clergyman of the Lutheran Church, and took the pastoral charge of Trinity Church, Reading, Pa. In 1824 he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania. He remained at Reading until 1828, when, in consequence of the failure of his health, he resigned his charge and retired to a farm; soon after which, he was elected a member of the twenty-first Congress, from the District composed of Berks and Lehigh Counties. To this post he was re-elected until 1838, when he resigned his seat, having held, during his term of office, a prominent position as Chairman of several important committees. In 1835 he was nominated as the candidate of the Democratic party in Pennsylvania for Governor, but was not successful. In 1837 President Van Buren tendered him a position in the Cabinet, as Secretary of the Navy, and also the mission to Russia, both of which he declined; but in 1838 he accepted the mission to Austria, and was unanimously confirmed by the Senate. After an absence of nearly three years, he was recalled at his own request, and returned in December, 1840. In 1844 he was again nominated by the Democratic party as candidate for Governor, and would undoubtedly have been chosen, had not his death occurred previous to the election. He died on the 12th of August, 1844, at the age of sixty-two, leaving behind him the well-earned reputation of an accomplished and useful Minister of the Gospel, and an upright and able Statesman. Whilst he was abroad, he visited all the more interesting parts of Italy, Germany and Switzerland, in doing which he found much to gratify his fine classical tastes. One of his sons, *Henry A.*, was, for a few years, a member of Congress from the same District which had been previously represented by his father, but he died January 9, 1854, in the prime of life, highly esteemed and honoured.

The other son of Dr. H. E. Muhlenberg, above referred to, became a distinguished physician in Lancaster, Pa.

FROM THE REV. BENJAMIN KELLER.

PHILADELPHIA, September 29, 1854.

My dear Sir: It gives me pleasure to comply with your request for my recollections and impressions of the character of Dr. Henry Ernst Muhlenberg. I can speak of him with a good degree of confidence, for I was under his pastoral care nearly eighteen years, and am more indebted to him for religious instruction and spiritual training than to anybody else, except my parents.

In person Dr. Muhlenberg was of medium stature, of a florid complexion, of a robust frame and great physical strength. There are various traditions, some of them amusing enough, illustrative of this latter quality. On one occasion, when a beggar had obtruded himself into his study, and had begun to take on insolent airs, the Doctor took him up and removed him from the premises with perfect ease, greatly to the amusement of those who were looking in. He was a great pedestrian, and often walked from Lancaster to Philadelphia, a distance of sixty miles, without suffering from fatigue.

Dr. Muhlenberg possessed an intellect of a high order, and his acquisitions were correspondingly extensive. He had the reputation of being an excellent linguist, and was particularly distinguished as an Oriental scholar. He took great interest in natural science generally; though the department to which he was especially devoted, and in which he chiefly excelled, was Botany. He corresponded extensively with the most distinguished botanists of his day, both in this country and in Europe, and made important contributions on the subject to various learned Societies. Dr. Baldwin, perhaps as good American authority as any other, pronounces him justly entitled to the appellation of "the American Linnæus."

The Christian character of Dr. Muhlenberg was marked by uncommon simplicity and transparency. The great truths of Christianity he held with much tenacity; and their legitimate influence was evidently felt in his heart and manifested in his life. He was a profound theologian and an original thinker; but his preaching was perspicuous and direct, and came fairly within the range of the common mind. His manner was no less impressive and paternal than his matter was instructive—he seemed like a father tenderly and earnestly addressing his children. He was uncommonly faithful in his pastoral duties; and even took pains to import from Germany copies of the Scriptures in the German language for distribution among the people. He had a rare gift at imparting religious instruction to the young, by his Catechetical Lectures, preparatory to Confirmation. He was truly a father among his Catechumens in the Lecture room; and they were always glad when the day and hour in which he was to meet them came. To these instructions, in connection with the Divine blessing, many beside myself attributed their hopeful conversion to God. I may mention, in connection with this, another practice to which he always adhered at every Communion season. He appointed two days in the week immediately preceding the Communion for private conversation with those who intended to join in it. This gave him an opportunity of finding out the spiritual state of the communicants, and of counselling, admonishing, encouraging, comforting, as the respective cases might require. On the whole, I think he may safely be held up as a model Pastor.

There was much in Dr. Muhlenberg's character and general bearing in society, that was fitted to render him popular, not only with his own immediate congregation, but with the community at large. His heart overflowed with kindly and generous feeling, and he never seemed more happy than when he was administering to the happiness of others. The young were attracted to him by his cordial and affable manner, and even the children in the street would manifest their affectionate reverence towards him when he passed them. His conversation was not only instructive, but genial, and often humorous; and his countenance was radiant with benevolent feeling. He had a passion for Music, and performed skilfully on several instruments.

I must not omit to say that he was liberal and tolerant in respect to religious opinions. While he adhered with great firmness to what he regarded the fundamental truths of the Gospel, he could allow very considerable latitude on minor points, and was always predisposed to judge as favourably of men's views and characters as circumstances would permit. He possessed, in a high degree, that "charity" that "hopeth all things."

Faithfully yours,

BENJAMIN KELLER.

FROM PROFESSOR F. A. MUILENBERG, JR.

PENNSYLVANIA COLLEGE, }
GETTYSBURG, February 27, 1862. }

My dear Dr. Sprague: Our mutual friend, Professor Stoeber, is not disposed to acquiesce very readily in a refusal to comply with his requests. "*Haud inexpertus loquor*;" for several times recently, I politely declined to comply with his request to prepare a letter upon my deceased grandfather, Dr. Henry E. Muhlenberg, for your valuable "*Annals*," and yet he still persevered; and at the moment when I was congratulating myself upon my escape, he assailed me with fresh arguments, and induced me to change my determination, and prepare for you, with reluctance it must be confessed, on account of my relationship with the deceased, a few hasty lines.

It is a matter of regret to me that the letter must be prepared somewhat at a disadvantage, for I never had the pleasure of seeing or conversing with my grandfather, as he died before I was born; and my statements, therefore, must be made upon the conception I have formed of him from the perusal of some of his writings, and the accounts received from my father and other members of the family. The sketch will therefore lack the vivacity of one prepared by an individual associated with him in actual and daily intercourse, though I think it will be historically accurate.

I may be permitted to say, in the outset, that the conception I have formed of him, from these sources of information, has been a very favourable one, in reference to his Christian character, literary and scientific acquirements, and knowledge of mankind. I have constantly pictured him to myself as a Christian gentleman, of the old school, presenting much that was attractive, much that was calculated to awaken respect and love, and little to repel. It is true one would naturally expect to find these traits of character in one whose whole life had been spent in the faithful discharge of his duties as a minister of the benign religion of Christ, and in the humanizing pursuits of literature and science. Yet even here we are often and sadly disappointed. Even in this most benevolent and beneficent of all human trusts, we find too many exceptions,—men who seem to be altogether intellect, or else are naturally of a harsh and unamiable temper, and, in consequence, repel others, and fail to commend to them, as they should, the gracious religion of their Divine Master. He did not belong to either of these classes—his heart and his head were equally cultivated, and under the control of genuine Christian love; and thus, whilst he had all the mental gifts and acquirements to awaken respect, he had also all those amiable qualities and graces to win the heart. The united testimony of all those with whom I have conversed in my native place, the scene of his ministerial labours for a period of thirty-five years, is, that he was both feared and loved by the old as well as the young.

His Christian character, literary and scientific acquisitions, and success in the pastoral office, he owed principally to the instructions he received in the Orphan House at Halle, and the wise counsels and consistent example of his distinguished father, the "*Patriarch*" of Lutheranism in Pennsylvania; for the habits he formed under these favourable agencies in early life, guided him in safety during his subsequent career.

It was the first and principal aim of his life to adorn the ministry of the Gospel, and thus to commend the religion of Christ to his fellow-men. This he endeavoured to do by a consistent example, by a thorough acquaintance with the Scriptures, obtained by the profound study of them in the languages in which they were written, by careful preparation of his pulpit discourses, the regular visitation of his people, and especially the assiduous instruction of the young. His knowledge of the Greek and Hebrew tongues must have been

accurate and profound, if I may be permitted to judge from the character of his comments on them in his Journals, and the books which were his constant companions, found in his library. He never read his public discourses. He carefully thought out, in the first instance, his materials, and then committed them to writing in a neat and minute hand, with his own peculiar abbreviations, on small slips of paper of about six inches in length and two in width; and I have many hundreds of such in my possession, containing a brief record in German of his opinions and reflections on different passages of Scripture, upon which he had preached in the course of his ministry. My father has often told me that he invariably devoted Saturday evening to the preparation of his discourses, and thought them out whilst walking up and down his yard or his room. He was a very ready sermonizer, and was often obliged to take the place of an associate minister who was troubled with asthma, just as he was about ascending the pulpit. His sermons also, according to the same authority, were interspersed with appropriate anecdotes and familiar illustrations, and his manner of delivery was more that of a father addressing his children, than of an impassioned orator. Both he and all our earlier Lutheran ministers placed great stress upon the visitation of their people; and my grandfather, in his Journal, has frequent memoranda upon this topic; in one of which he imposes it upon himself, as a duty, to visit the parochial school every Monday morning, the congregation each Monday and Friday afternoon, those dangerously ill every third day, the other sick once each week. In general, it was a rule from which he did not allow himself to depart, to visit each family of his charge once each year.

He was exceedingly careful and diligent in recording his thoughts in appropriate Journals,—a practice adopted by him from the instructions and example of his venerated father. There are, in my possession, Journals on Theology in its different branches, Botany, Mineralogy, Ethics, &c. His private Journal is now before me, and the variety of subjects in it, which engaged his reflections, is remarkable, and shows the inquiring character of his mind, and his power of accurate discrimination. Here are found, for instance, carefully prepared descriptions of plants, birds, minerals or other objects of nature, which he had met with in his walks, and the uses to which they might be applied for the benefit of himself or others. Here he gives his decision upon the medicinal properties of plants or the value of the inks made out of their juices; and there records an attempt of his, and a successful one, as early as the year 1779, to make molasses from corn-stalks. In other parts of the Journal we meet with observations on the weather, such as thunder-storms, dark days, remarkable snows, and other natural phenomena; and two of such meteorological memoranda met my eye in running over the pages of the volume, which may be of interest, one in reference to the winter of 1780, the other to that of 1786. The former he designates the “cold” winter, and remarks that in February the snow was *three* feet deep where there was no drift, and, where drifted, from five to seven; and in the other year, two feet in depth. Besides these, there were also discussions of the bankrupt laws of Congress, several remarkable dreams, articles in opposition to the theatre and public dancing, poetic effusions and pious meditations.

The regular keeping of these Journals gives us a very favourable idea of his industry; for they were kept, in addition to the regular preparation of his weekly discourses and studies, his ministerial labours in Lancaster and the neighbouring towns, the preparation of monographs for scientific Journals in this country and in Europe, and his large correspondence with many friends on both Continents, interested with himself in the study of nature; several hundred of which letters, in reply to his own, still form part of my literary antiquities. To all these were superadded the instruction and preparation of

young men for the Gospel ministry, and his labours in behalf of Franklin College,—an institution founded in Pennsylvania, especially for the benefit of the Germans and their descendants.

His knowledge of Medicine was considerable; and he was in the habit of prescribing for his people, and distributing to them the medicines of the Halle Institute, which he regularly ordered to be sent to him. In his Journal are given, at length, accounts of the diseases and treatment of the different members of his own family, when visited with sickness.

His habits of life were simple. He was temperate in eating and drinking. His wife always carved at table, and supplied his plate, and he was accustomed to ask her if he had eaten a sufficiency, and to submit to her judgment in the matter; and a favourite dessert of his was a roasted potato, with a little butter and salt. When he drank anything spirituous, he usually mingled a wine-glass of wine with a quart of water. In his dress he also meekly submitted to the wishes and judgment of his wife.

He was very fond of Music, and played with taste, having a preference for that which was sad and plaintive rather than lively.

For the purposes of recreation, as well as of profit to himself, intellectually and morally, he selected Botany as a special study, and made continual botanical excursions on foot, to a distance of many miles, in all directions, in the neighbourhood of Lancaster; and he also purchased and had cultivated under his own supervision a small farm, where he profitably spent such leisure hours as could be spared from his professional pursuits.

It gives me pleasure to add that he was a genuine Patriot. Twice he was obliged to leave Philadelphia during its occupancy by the British, in 1776 and 1777, in consequence of his ardent attachment to the cause of his country, and, on the latter occasion, he, with difficulty, made his escape, having been obliged to disguise himself as an Indian, in a blanket, with a rifle on his shoulder, before he could elude the vigilance of his enemies. During the Revolutionary struggle, the property which belonged to his wife was sacrificed, and a large portion of his estate lost in the Loan Office. These sacrifices he cheerfully endured, and also discharged a patriot's duty, by writing in behalf of the cause of his country in the public secular papers, and by encouraging, publicly and privately, as far as his influence extended, his fellow citizens to stand up in her defence.

Occasionally, in his writings, there is seen a vein of quiet humour, of which the following is an innocent instance. He had lost a favourite mare, and upon the occasion of her death he remarks,—“The old cunning beast had a presentiment of the severe winter which was at hand, and of the scarcity of provisions, and left me when I had expended all my best food upon her. In her way, and by a service of ten years' duration, she had been a very faithful friend to me.” At the close of these remarks he has the following epitaph upon her:—“*Fida et sagax equa, bene facta, ne esuriret, aliquando debet esse.*”

I conclude with the remark that his good nature was sometimes imposed upon. The two following cases were communicated to me by an aged clergyman of our Church. On one occasion, a strolling beggar had succeeded in obtaining some money in the way of alms from him, and, after spending it for drink at a neighbouring tavern, returned to the parsonage, and there, in front of the door, cried out in a loud voice, whilst he was whirling his hat round his head,—“Hurrah, Dr. Muhlenberg gave me money to become intoxicated.” At another time, a person of the same description came into his study, and, when refused alms, pretended to fall down upon the floor in a fit. The Doctor, hereupon, suspecting the state of the case, immediately said to a friend, my informant,—“I will try what virtue there is in iron,” and began to heat the poker in the stove. For a short time the man remained perfectly

motionless, but when, after an interval, he heard the Doctor going to the stove, and saying to his friend,—“I will apply this heated iron to the tip of his ear,” he sprang up from the floor with indescribable haste, flew out of the door, and nothing more was seen of him.

Many such anecdotes might be recorded, but Horace’s “*Jam satis est*” occurs to me; therefore, *verbum non amplius addam*,” except to subscribe myself

Yours truly,

F. A. MUHLENBERG, JR.

JACOB GOERING.

1774—1807.

FROM THE REV. J. GEORGE SCHMUCKER, D.D.

YORK, PA., December 9, 1848.

Rev. and dear Sir: In accordance with your wishes, I have tasked my memory, and had recourse to the best sources of information within my reach, for some of the leading facts in the life of the Rev. Jacob Goering, and some of the more prominent features of his character; and what I am now to communicate is the result of my reflection and inquiry. He was indeed a faithful shepherd of his flock, a bright light of his denomination, or, I should rather say, of the Christian Church at large; and it is due alike to his memory and to the interests of posterity that there should be some enduring record of his extraordinary worth.

JACOB GOERING, a son of Jacob and Margaret Goering, was of German extraction, and was born in York County, Pa., January 17, 1755. His father was a farmer, on a small scale, but of a strong mind and an amiable disposition. The son, while yet a school-boy, manifested, in all the classes which he passed, extraordinary talents, and shared, in a high degree, the favourable regards both of his school-fellows and his teacher. He early discovered a disposition for the Gospel ministry, and would sometimes call the children together to listen to his stump orations or sermons, with which he was accustomed also to associate prayer and singing, insomuch that the neighbours used to call him “the Young Parson.” He had also a great fondness for reading; and, after he had read through the small library of his father, he borrowed books from all his neighbours who had any to lend. He not only occupied himself in this way during the evening, but usually took a book with him to bed, that he might use it by the earliest morning light; and when he was sent into the field to work, his book was still very likely to be his companion. He had a decided taste for Natural History; and, indeed, he was an attentive observer and diligent student of all the objects of nature around him. He was naturally curious and inquisitive, and always disposed to find out the causes of things where it was possible.

These favourable and somewhat precocious developments induced his parents to consent that he should study Divinity. His father, therefore, went with him to Lancaster, to consult with Doctor Helmuth, who, after he had heard all, immediately expressed himself willing to receive him into his house, and to

become his tutor. Here he remained, devoting himself assiduously to his preparatory studies, until, in his twentieth year, he was publicly examined and licensed, by the Synod of the Evangelical Lutheran Church, to preach the Gospel.

From this period he preached occasionally, and with great acceptance, under the direction and superintendence of his theological instructor. After a sufficient time of trial, he accepted a call from the Lutheran congregations in Carlisle and the immediate vicinity. About this time also he was married to Elizabeth Syng, of Lancaster; but his wife, within about eighteen months from their marriage, fell a victim to consumption. She died without issue.

His attachment to his wife had been one of uncommon strength, and he was well-nigh overwhelmed by the bereavement. The effect of it was to lead him to take much more spiritual views of religion than he had ever taken before, and, finally, as he believed, through the power of Divine grace, to work in him an effectual conversion. He was the subject of the most severe inward trials and conflicts, and sometimes was on the very borders of despair. He read and meditated and prayed, and sought relief by conversation with Christian friends of different denominations; and still the burden continued as oppressive as ever. At length, however, the days of comfort and hope came, and in proportion to the depth of the darkness in which he had been involved, was the brightness of the light that now shone into his soul. His protracted, painful experience qualified him, in an eminent degree, to be a counsellor and guide to other afflicted souls; and there is no doubt that, in this respect, he reaped a rich advantage from it during the whole subsequent part of his ministry. After this, his preaching assumed an unwonted fervour and earnestness, and was listened to by crowds with intense interest, and, in many instances, with evident sanctifying and saving effect. Jesus Christ and Him crucified was always the burden of his message; and no one could listen to him without being convinced that he had a deep inward experience of every sentiment that he uttered.

In 1782 he was married again,—to Elizabeth, daughter of the Rev. John Nicholas Kurtz. There were ten children by this marriage,—two sons and eight daughters. Mrs. Goering died on the 31st of May, 1831.

Shortly after his second marriage he received a call to the congregations in and about York, which he accepted. Here he continued to labour for twenty-six years, with the exception of one year and a half, during which he was absent from York upon a call from Hagerstown, Md; but his congregations were unwilling to dispense with his services, or to have any other minister in his place. And no wonder; for he was really a truly faithful and powerful Preacher. On the great themes of repentance, justification, redemption, he was often so bold and fervent that his words would seem to penetrate the hearts of his whole audience. In pastoral visitations also, few men have been more indefatigable. He was mighty in prayer, too, especially among awakened sinners; and was an efficient comforter, as well as a skilful guide, to the sick and dying. In short, he was a workman that needed not to be ashamed.

In respect to his learning,—he might be said to be a thorough book-worm. He was an indefatigable student all his life; late in bed, early to rise, and never idle. He had gathered a large amount of information in connection with almost every branch of science. He was intimately acquainted with the Latin, Greek, Hebrew and its cognates, as I have good reason to know from having

studied Hebrew with him a year and a half. The Syriac and Chaldaic he read with all ease, and possessed the Bible and other books in all these languages. He was also well acquainted with the early Fathers of the Christian Church, and had formed an intelligent and accurate estimate of their respective merits.

He was "rough and ready" in controversy, and had some public disputes with the German Baptists, Mennonists, Tunkers, and others, in all of which he evinced both skill and courage. He published two Treatises on the subject of Baptism,—one in 1783, the other in 1790, and also "An Answer to a Methodist's Remonstrance;" but I believe they are now rarely to be met with.

I ought to state that, about the time of the election of Jefferson to the Presidency, he took a somewhat active part in politics, by means of which he made for himself many enemies, some of whom retained their hostility to him as long as he lived. Though he was certainly conscientious in the attitude which he assumed, he became satisfied, before his death, as many of his friends were at the time, that Christian prudence would have dictated a somewhat different course.

In person he was rather slenderly built, and was a little more than five feet in height, with a pallid but expressive countenance, and a large Roman nose.

He died after a protracted case of consumption, in 1807, at the age of fifty-three. In the approach of death he manifested all his wonted intellectual vigour, and a most cheerful and humble confidence in his Redeemer's merits. His family and his visitors received his dying benediction. His Funeral Services were conducted by the Rev. George Geistweit, of the German Reformed Church, and the Rev. Emanuel Rondthaler, of the Moravian Church.

If this brief sketch, from a man of seventy-eight years, should avail, in any degree, to the object which you have in view, it will give sincere pleasure to

Your companion in the Kingdom and patience of Jesus Christ,

J. G. SCHMUCKER.

FROM THE REV. J. GOERING HARRIS.

BURLINGTON, BOONE COUNTY, KY., }
November 18, 1862. }

Rev. and dear Sir: Yours of the 29th ult. was somewhat delayed on account of the panic occasioned by the invasion of the State. Until recently we received no mail from Cincinnati for six weeks, so that we have been, in a measure, isolated from the rest of the world.

That my grandfather, the Rev. Jacob Goering, was distinguished for his industry, his humility, his devotion to his work, and his ability as a Preacher, is, I believe, universally conceded by all his surviving contemporaries who remember him. The dead of night seemed to be his favourite time for study. The day was usually spent in pastoral duties, or in attending to the wants of a large family; and then, when all had retired, and Nature herself had sunk to rest, he usually prosecuted his studies until the small hours of morning or the grey twilight admonished him of the approach of day. It was probably in this injurious practice of studying late at night that the foundation was laid for that lingering consumption which issued in his removal from the world while he was yet in the midst of his usefulness. Although the last remnant of his library was sold before I was old enough to have any idea of its value, I still hold a relic illustrative of his indomitable perseverance and thoroughness in study. It is an octavo manuscript volume, entitled "Jacob Goerings' Einleitang Zur Uebersetzung des Alten Testaments, Erster Band

Verfütiget A.D. 1788." The first volume contains the whole of Genesis, and the greater part of Exodus. On the left hand of the page the Hebrew word is written, and then follow, first, the primitive, and then the derivative, meanings of these words, in German, Latin and Greek. As there were originally at least half a dozen such manuals, the inference is that a great part, if not the whole, of the Old Testament was thus critically examined. The same volume contains also a copy of the Arabic alphabet, together with some remarks about "*Litteræ Solares et Lunares*." He had certainly made great attainments in Philology.

His humility appeared in his declining tempting offers of worldly distinction, and in his utter abhorrence of the modern practice of puffing one's self into notice. As an illustration of this quality, I may mention that he declined a nomination to the office of Governor of Pennsylvania, which he was greatly urged to consent to, alleging that he belonged to a Kingdom which was not of this world, and that he coveted no higher honour than that of being a faithful minister of the Gospel. This same feature of his character also was strikingly illustrated in his rarely speaking on the floor of Synod, except in cases of urgent importance, and also in the fact that, on his death bed, he directed that nearly all his manuscripts should be given to the flames.

That he was eminently devoted to his work is rendered certain from the universal testimony of his surviving parishioners, and from the well-known results of his labours throughout the region in which he lived. Indeed, it was through his influence, and that of my great-grandfather, the Rev. John Nicolas Kurtz, that the foundation of the present highly prosperous condition of the Lutheran Church in York was laid. Not less than four very respectable congregations in town, besides several in the country, are the monument of the faithful labours of these venerable men and of their worthy successors. I may add that several extensive awakenings, which brought large numbers into the church, occurred under the ministry of my grandfather, at a period anterior to the era of modern revivals in our Church.

As a Preacher, he was undoubtedly very acceptable and very effective. With an expressive countenance, a dark piercing eye, a clear and agreeable voice, and a soul full of impassioned fervour, he found an easy passage to the hearts of his hearers. A book containing the outlines of many of his discourses, which is in my possession, shows that his preparation for the pulpit was most carefully made. The sketches are pervaded throughout by the most rigid system. According to the usage of those times, there are general divisions, sub-divisions, sub-sub-divisions, and still further divisions, until even the letters of the Hebrew alphabet are put in requisition to mark still minuter divisions.

My grandfather lived at a period when political excitement ran high, but yet, like Paul, he felt it to be his duty to teach Christians obedience to Civil Government. Being a decided Federalist, and not sparing what he supposed to be the vices of the opposite party, he sometimes subjected himself to newspaper attacks which were very severe, not to say positively ferocious. On one occasion, when riding to fulfil an appointment, an exasperated politician pursued him several miles, with the worst intentions, but he was providentially prevented from carrying them into effect. He never mentioned this affair, except to a few of his most intimate friends. Strange as it may seem, he was invited, in the course of time, to preach this very man's Funeral Sermon, and he afterwards received many tokens of favour from his surviving relatives, in the form of valuable presents.

I will only add that I have it from my mother that he gave instruction, at different periods, to twenty-two young men studying with a view to the ministry, and that he often furnished even their books gratuitously.

Regretting that it is not in my power to furnish more extended information in respect to the ministry and character of my venerated ancestor,

I am, with sentiments of high regard, truly yours,

J. G. HARRIS

HENRY MÖLLER.

1775*—1829.

HENRY MÖLLER was born in Hamburg, Germany, and migrated to this country when he was about fourteen years of age. He landed in Philadelphia, without any means of support; but, in the providence of God, shortly after his arrival, he met in the street the Rev. Dr. Muhlenberg, who was so struck with the resemblance which he bore to some members of his family with whom the Doctor had been intimately acquainted in Germany, that he stopped him and inquired whether his name was not Möller. On receiving an affirmative answer, and ascertaining, at the same time, that he belonged to the family which his appearance had brought so vividly to his remembrance, he took him to his house and proffered him his kind offices. One way in which he assisted him was securing for him an appointment as assistant in a school in which he was himself at that time giving instruction. During this period the young man devoted his leisure time to the study of Theology, under the direction of his patron. In due time he was licensed to preach the Gospel by the Synod of Pennsylvania, then the only Lutheran Synod in this country.

Having consecrated himself to the work of the ministry, he evinced much of a self-denying spirit in preaching the Gospel to the poor, and labouring to collect and build up congregations in the most obscure places, and under the most unfavourable circumstances. He served, for some time, as Chaplain to a regiment, during the War of the Revolution.

Mr. Möller's first regular pastoral charge was at Reading, Pa. He remained there from August, 1775, to August, 1777, and then removed to Philadelphia. Here he formed a matrimonial connection from which he realized little else than domestic disquietude and unhappiness. He was subsequently married to the widow of Baron Sedwick, who lost his life in the French War. This latter connection proved every way a happy one, and was terminated by the death of his wife only about two years before his own death.

We next find Mr. Möller settled as Pastor of the Church in Albany; and it was under his ministry that the first Lutheran Church edifice in this place was built. He also preached occasionally at several other places in the neighbourhood, and encountered many inconveniences and hardships during the period of his ministry here. In 1789 he received and accepted a call to New Holland, Pa., where he continued, very laboriously engaged, until 1795, when he took charge of the Lutheran interests in Harrisburg and the neighbourhood. He was the first Lutheran Pastor at this place after the separation of the Lutheran from the German Reformed congregation. For many years the two congrega-

* This was the year of his first settlement—the exact date of his licensure I am unable to ascertain.

tions had worshipped together, under the ministry of the Rev. Mr. Hantz, of the German Reformed Church. In consequence of the increase of population, the enlargement of the membership of the two churches, and the demand for more frequent preaching, the Lutherans determined to withdraw from the ministrations of the German Reformed Pastor, and to place themselves under the care of a minister of their own communion. They, accordingly, gave a call to Mr. Möller, and he remained with them seven years. On the occasion of his first administration of the Lord's Supper among them, though he found the Church consisting of only twenty-four communicants, forty-nine new members were added by the rite of Confirmation. On taking the pastoral charge of this congregation, he caused a system of Discipline to be adopted, for the government of the Pastor, officers and members of the Church, which breathed a spirit of great wisdom, benevolence and purity; and these rules were signed by him and by all the heads of families who were communicants. Among his first ministerial acts here was the baptism of Benjamin Kurtz, now the Rev. Dr. Kurtz, the distinguished editor of the Lutheran Observer. His ministry here is represented as having been at once very laborious and very successful.

In the year 1802 Mr. Möller relinquished this charge, much to the regret of the congregation, and returned to his former field of labour in the State of New York. Here he remained again for about six years, the period he usually allowed himself for continuance in one place. He then accepted a call to the United Churches of Sharon and New Rhinebeck, Schoharie county, N. Y., where he continued to officiate until physical infirmity rendered him incapable of attending to the active duties of his profession. His last six years he spent in retirement, availing himself, however, of every opportunity for doing good to those around him. He died, in great peace, at Sharon, on the 16th of September, 1829, in the eightieth year of his age. His Funeral Sermon was preached by the Rev. Philip Wieting, at that time Pastor of the church, from Philippians i, 21: "For to me to live is Christ, and to die is gain." The text was selected by the deceased himself, who sent for Mr. Wieting, on the eve of his departure for the annual meeting of the New York Ministerium, and gave him the directions which he deemed necessary in respect to his Funeral. On his return home, he found that Mr. Möller had gone to his rest. The following epitaph, written by himself, and found among his papers, is inscribed upon his tombstone:—
 "After a long and hard pilgrimage, wherein I often erred, my Divine Saviour, Jesus Christ, led me, by his Holy Work and Spirit, to his glorious eternal home."

Mr. Möller is represented as having been a bright example of the Christian spirit, and an eminently devoted minister of Christ. He was most blameless and conciliatory in all his intercourse, was gentlemanly and affable in his manners, and rarely, if ever, made an enemy. With no pretension to being a brilliant or highly attractive preacher, he was instructive, practical, experimental, and in the more private duties of the pastoral office was eminently felicitous and faithful. He was strongly attached to the distinguished principles of the Lutheran Church; was a Trustee of the Hartwick Seminary, and a generous contributor to its Library; and was always ready to lend a helping hand to every good enterprise that came within the range of his influence.

FROM THE REV GEORGE B. MILLER, D. D.
PROFESSOR IN THE HARTWICK SEMINARY.

HARTWICK SEMINARY, February 1, 1862.

Dear Sir: I regret that it is not in my power to answer your request, as my own wishes would dictate, for some account of the character of the late Rev. Henry Möller. My personal acquaintance with him was limited to one or two visits that I paid him about 1820 or 1821. He resided at that time at Rhinebeck, town of Sharon, Schoharie County; and, if my memory serves me, he and his wife, who was very much of a lady in her manners and appearance, were living alone. I found him a very agreeable gentleman of the old school. In person, he was rather thick set, and somewhat below the medium height. As I was quite young at the time, I thought he seemed disposed to give the conversation such a turn as would be likely to benefit me. I remember his saying, among other things, that he never smoked more than two pipes a day, and admonished me to be equally temperate in the use of tobacco. I preached for him, and he criticised my sermon with great freedom and kindness, remarking that I had crowded too much matter into one discourse. I may have met with him a few times after that, but I do not remember to have ever had any particular conversation with him, except at the time to which I have referred. He had the reputation, and I doubt not deservedly, of being an humble, devoted, liberal-minded Christian minister. I never heard him preach, but, from what I witnessed of his spirit, am quite sure that the tone of his preaching must have been deeply serious and strongly evangelical.

Repeating my regret that I am obliged to send you so meagre a communication,

I am, my dear Sir,

Yours in the Gospel,

GEORGE B. MILLER.



JOHN GEORGE BUTLER.

1780—1816.

JOHN GEORGE BUTLER was born in Philadelphia in the year 1754, and at the age of two years was left an orphan. He was taken in charge, however, by kind friends, and the Pastor of the German Church, of which his mother had been a member, was especially attentive to his interests, and watchful for opportunities to impress upon his mind the great truths of religion. Under this favourable influence he grew up in the fear of God, and, while he was yet quite young, became an exemplary professor of religion.

When he had reached a suitable age he was apprenticed to a potter, and he continued in this business until his services were called for in the Revolutionary War. Deeply interested in the great principles involved in the contest, he cheerfully took the field in their defence; but he carried his religion with him into the army, and never shrunk from avowing his Christian principles or performing his religious duties. On one occasion he gave great offence to the Captain of the company to which he belonged, by administering to him a rebuke for his profaneness. Indeed, he may be said to have made his beginning in

preaching while he was in the army. The subject of religion seemed always uppermost in his thoughts, and he was ready to take advantage of any opportunity to impress it upon the minds of those with whom he was associated.

He left the army, after a brief term of service, and commenced a regular course of theological study under the direction of his Pastor, the Rev. Dr. Helmuth. In the latter part of 1779, or the beginning of 1780, he was licensed to preach by the Synod of Pennsylvania, and soon after took charge of the Lutheran Church in Carlisle and others in the vicinity. Carlisle was, at that time, a frontier village, and the Lutheran Church, scattered and feeble, was only a field for missionary operations. Mr. Butler began his labours here under a deep sense of the magnitude and difficulty of the work that was devolved upon him, and he went forward, nothing daunted by poverty, opposition and hardships of various kinds, to the performance of it. He was subsequently Pastor of a Lutheran Church in Shippensburg, and was also, for a time, employed in visiting destitute portions of the Church in the Western part of the State, dispersed in the territory now known as Huntington, Blair, Bedford and Somerset Counties. He made many journeys as Missionary of the Synod, gathering the scattered members of the Church, establishing congregations, catechising the young, preaching the Word and administering the Sacraments.

We next find this devoted minister of the Gospel in the State of Virginia, exploring the waste places and distributing the bread of life among the destitute. He was annually commissioned by the Synod of Pennsylvania to travel through the Western part of Virginia and Tennessee, to stop for a time wherever there was a prospect of being specially useful, to catechise and confirm the young, to distribute copies of the Bible and of the Hymn Book, of which he usually carried with him a large supply, and to organize congregations wherever it was practicable. He made Botetourt County his head quarters, but he was constantly engaged in missionary labours. His several appointments, which were generally made a year in advance, were met with the utmost punctuality. As an illustration of his conscientious exactness in this respect, it is related of him that he has been known to ride upon a pillow placed on his saddle, rather than disappoint those who he knew had assembled for a religious service. He displayed great moral heroism in resisting the current of iniquity, and especially in opposing intemperance, which was then the predominant vice in that part of the country. He seems, in his ministrations, to have lost sight of every other consideration save the will of his Master, and the salvation of the souls for whom he laboured.

In 1805 Mr. Butler removed to Cumberland, Md. The congregation in that place was organized in 1794, and was occasionally visited by members of the Pennsylvania Synod, but it had no regular Pastor until Mr. Butler took charge of it. He brought the whole vigour of his faculties and affections to his work here, and, as the result of his faithful labours, a large number were added to the Church. The following extract from a letter written by him in 1811, and published in the *Evangelische Magazin*, will at once give some idea of the extent and success of his labours and the fervour of his spirit:—

It will be six years next October since I came to live here. I serve at present eight congregations. Of these one is forty-seven, and the other sixty, miles from the place of my residence. I receive from all these congregations about one hundred and fifty dollars. I was requested, in August, 1807, to hold Divine service some miles from my home. With the consent of my principal congregation, I set out

upon my journey. I was absent six weeks, travelling and preaching. And blessed be the Lord, who assisted me, and crowned my labours with his blessing to old and young. I instructed a number of young persons in the Catechism; and the nearer the close of the course of instruction approached, so much the nearer did God come to us with his blessing, so that very often our hearts were melted, and one flood of tears followed another. The Lord moved my heart and tongue, and gave me grace to speak so as never before. On Friday previous to Communion, whilst I preached in the forenoon with great freedom, from the words,—‘Blessed are they who do hunger and thirst after righteousness, for they shall be filled,’ God approached us in a special manner, and several of my hearers were powerfully affected; and, towards the close of this afternoon’s instruction, the King of Glory came to us, and wrought a powerful awakening. In short, the following three days were blessed days, during which, in the hearts of the aged and young, the Lord kindled a fire that burns still to the praise of his name. In October, 1809, I was called to a place, sixty miles from this, to instruct children on Tuesday previous to the celebration of the Lord’s Supper. God came especially near to us. I thought I could perceive that some of the children would like to speak to me alone, did not fear prevent them. Hence I exhorted them that, if they desired to disclose to me any thing resting upon their hearts and consciences, they should not fear at all, or be ashamed to do so, but should be free and open hearted towards me. This evening I went home with six of the catechumens. After supper one of them came to me and said,—‘Sir, I wish to speak to you alone.’ I went and found the young person awakened and deeply wounded in heart. So soon as the rest saw this, a Divine arrow seemed to penetrate the hearts of them all. I found one of them to be in the deepest anguish on account of his sins. I pointed him directly to Jesus, the Friend of sinners. He desired me to pray for him. I called together the other catechumens and prayed; but, in a very few moments, I could not hear my own voice by reason of their weeping and crying for grace and mercy. I arose, and permitted them and our blessed God to treat with each other alone. They prayed in one strain for a whole hour, and one of the children prayed two hours, when all its strength was exhausted. In short, God did here begin a work, such as I cannot and shall not attempt to describe * * * * On the last Sabbath in October, 1808, I held a general meeting of all the catechumens from all my congregations. At this meeting the Lord kindled a holy fire, which he has also carried to other neighbourhoods, and which continues to burn. Again, on the last Sabbath in August, 1810, I held in town a general meeting of the catechumens. This meeting continued three days. We saw here wonderful displays of the grace of God.”

Mr. Butler continued to labour up to the full measure of his ability till the close of life. He evinced the most glowing zeal, the strongest confidence in God, the most intense desire to witness the progress of truth and righteousness, in short, every thing that enters into the idea of the highest spirituality, until the Master whom he had served called him to his reward. His devoted life was crowned by a triumphant death, on the 12th of December, 1816, in the sixty-third year of his age.

Mr. Butler was married in early life to Catharine Miller, of Philadelphia, and was the father of six children,—four sons and two daughters, all of whom became members of the Church. The youngest son, a devoted and worthy Elder and Superintendent of the Sabbath School, was the father of the Rev. J. G. Butler, Pastor of the Lutheran Church in Washington city.

In person Mr. Butler was of about the middle height, broadly and compactly formed, and producing the impression of a firm constitution and vigorous health. He was a member of the Pennsylvania Synod, and seldom failed to be present at its meetings. He was among the first Lutheran ministers who introduced the English language into the exercises of public worship. He preached in English fluently, though, from some cause or other, he is said to have had somewhat of the Irish accent. He was a plain, pungent preacher, and seemed very familiar with the Scriptures, and quoted largely from them in his sermons. He kept a regular Journal, which contained a great amount of valuable information in respect not only to himself but the Lutheran Church; but it was unfortunately

destroyed during the great conflagration of 1833, which laid nearly the whole town of Cumberland in ashes. The only printed productions of his pen known to exist are a Sermon on the "Duty of True Heart Prayer," published in 1784; An Address to his Catechumens, to which is appended a Catalogue of the Names of those that he confirmed from 1780 to 1785; and a Selection of Revival Hymns, some original and some translated from the English, printed in 1811.

FROM THE REV. D. H. FOCHT.

WEST BLOOMFIELD, PA., February 21, 1863.

My dear Sir: Although the Rev. John G. Butler had left the world about six years before I entered it, yet, from my parents and many others who knew him well and often heard him preach, I have obtained much traditionary information concerning him; and so far as this will avail to your purpose, it is quite at your service.

I have always heard him represented as an eminently good man and a very zealous Preacher. He preached equally well in the German and English languages. His general character was of a rugged, Elijah-like cast, while yet he was susceptible of emotions of the deepest tenderness. As a sort of Home Missionary on the then frontier, he laboured hard and suffered much,—travelling great distances, passing swollen streams, traversing dark forests in the valleys, and winding his way slowly round the declivitous spurs of the Alleghany Mountains on comparatively untrodden bridle-ways, and not unfrequently at the imminent risk of life. Though he was a strict disciplinarian, and often very severe in his manner, and though his words sometimes burned like fire, yet he would occasionally overwhelm his hearers with a flood of tears. In instructing catechumens especially, he combined great tenderness with great fidelity, showing that his object was not merely to enlighten them in Christian doctrine, but to be the instrument of their becoming the subjects of regenerating grace. In visiting a neighbourhood remote from his own residence, he usually remained from four to eight weeks, holding a protracted meeting, preaching and catechising the youth daily, visiting the people from house to house and praying with them, and exhorting all to become Christians or to grow in grace. These visits were almost always followed by extensive awakenings. Before leaving such a neighbourhood, it was his custom to preach a Farewell Sermon at a school house, or some other convenient place, where there was usually a very large attendance. At the close of the service, he would call upon all to unite with him in singing the hymn,—“Farewell, dear friends, I must be gone,” &c.* While the first verse was being sung, the fathers came forward, one after another, and gave him the parting hand—after he had spoken to them a few suitable words, they would turn and pass out of doors, generally weeping as they went. The mothers did the same, while the next verse was being sung. Then those whom he had confirmed, then all the rest, and finally he himself followed. Then, in front of the house, all arranged themselves in a circle—he taking his place in the centre—and thus they sung the remaining verses. After that, in imitation of Paul with the Ephesian Elders, he kneeled with them all on the cold ground, and, spreading his hands to Heaven, prayed with and for them. Then followed the singing of a Doxology, after which he dismissed them with the Apostolic Benediction. And now in an instant he was upon his horse, and away he went, perhaps to return no more. The impression made by such a scene was overpowering. He wept and they wept; and, in the remembrance of what he had said, the good seed of the word brought forth rich fruit.

* This is one of the hymns that he translated into the German language.

The effect of his reproofs was sometimes wonderful,—almost incredible. After he had preached, on a certain occasion, in a small mill, he heard a young man who was present say that he would not forgive some person who had offended him. Mr. Butler went instantly to the young man, took him by the hand, and told him with tears that if he could not forgive the person who had injured him, neither could he hope to be forgiven of God, and that, if he continued to indulge that spirit, his soul must inevitably be lost. The young man was at once overwhelmed with a conviction of his guilt, and fell prostrate in the open road, and cried aloud for mercy. Mr. Butler knelt by his side and prayed for him. The young man then exclaimed, in the bitterness of his soul,—“I will forgive—I will cheerfully forgive—but what shall I do? Will my Lord forgive me, a poor helpless sinner?” “O, yes;” said Pastor Butler, “if you truly hate and forsake all your sins, and believe in Jesus with all your heart, God will forgive you freely for Christ’s sake.” That young man found peace in believing; and, after he had reached old age, he was accustomed to say that no one had done so much for him, or was so dear to him, as the man who reproved him for an unforgiving spirit.

On a certain occasion Mr. Butler was attending a prayer-meeting at the house of a widow, and, while he was speaking with great energy and unction, and with visible effect upon the minds of many who were present, the eldest son of the family, unable to restrain his rage, was just about to lay hands on him and thrust him out of the house. At that moment, the mother rushed between her son and Mr. Butler, and, falling upon her knees, cried out,—“O, do not put the Preacher out until he has told me what I must do to be saved!” The son let his hands fall; and Mr. Butler proceeded, in a most tender and fervid strain, to set life and death before him, and urge him to choose life. The eyes of that ungodly son were opened, and, in a short time he was on his knees beside his mother, asking the Preacher to pray that he also might be forgiven; and, with a heart overflowing with kindness and joy, Mr. Butler pointed him to the Lamb of God. Scenes like these were not at all infrequent under his ministry.

Mr. Butler loved his high calling, and brought to the prosecution of it all the energies of his ardent soul. There was no sacrifice so great but that he would cheerfully submit to it, for the sake of accomplishing the grand object of his ministry, in the salvation of his fellow men. As might be expected, his faithfulness in denouncing vice and sin procured for him many enemies; but he would never even seem to compromise his conscience for the sake of avoiding persecution. He felt and acted like a true soldier, facing boldly every enemy and every danger, and never shunning to bear the Cross of Christ. He laboured with persevering fidelity until his Master called him to his reward. The burden of his dying prayer was for his people, that God would send them a good and faithful minister to take his place. He breathed out his spirit in the most exultant strains of triumph. “Hallelujah, Glory to God in the highest,” were the words which he uttered with his last breath.

Yours truly,

D. H. FOCHT.

FROM THE REV. J. G. BUTLER.

WASHINGTON CITY, April 25, 1863.

Rev. and dear Brother: I really wish it were in my power to add largely to your stock of incident in reference to my venerated grandfather, the Rev. J. G. Butler, who deservedly occupies a place among the Lutheran worthies in your “Annals.” But he lived and laboured and died before I had a being. From my childhood I have often stood by his humble grave, and traced his

quiet but well-worked footprints in the family and in the Church, among the mountains and the valleys of Western Maryland.

The country which, in his day, was a wilderness and mission field, is now teeming with busy life, whilst scores of faithful Pastors now occupy a territory then almost wholly supplied by himself. He was one of the most assiduous and self-denying of Christ's under-shepherds. Often have I heard my father speak of his apostolic journey,—of his travelling hundreds of miles, and being absent from home for weeks together. He spared not himself. His "Heart Prayer," translated by the Rev. Mr. Focht, the only surviving printed production of this pioneer, breathes an humble, earnest, evangelical spirit, which was evidently in advance of his day in that then uncultivated region. He was one of the most fearless and fervent Preachers of the truth, keeping back no part of the whole counsel of God. His boldness may, in some instances, have amounted to rashness—not that he had, in any degree, departed from the humility of the Gospel, but such was his holy jealousy for God and his truth that his reproofs sometimes took on an air of earnestness and authority that was not grateful to those to whom they were addressed.

In and around Cumberland there yet lives here and there an aged man, who knew him well, and delights to talk of his Christian integrity, frankness, cordiality and faithfulness in the relations of Friend, Pastor and Father. His children rise up and call him blessed; and, though most of them have followed him to the spirit-land, they, too, in their households, exemplify the promise of the Divine mercy to the "thousands that love Him and keep his commandments." Whilst one of the most indulgent of parents, he was yet faithful as a Catechist in his house, teaching his children from the Word of God, and most rigid as a disciplinarian, enforcing prompt and implicit obedience. His grandchildren have reason to know that this feature of his character passed from parent to child. He appears to have had confidence in the code *a la Solomon*, never shrinking from the rod when shut up to it.

The impressions of my childhood, from traditionary incidents, present vividly to my mind this excellent man as a plain, tender, earnest, bold, faithful Preacher of Christ crucified. May his mantle fall not only upon his grandson, but upon all who, in the name of Jesus, declare the unsearchable riches.

I am very truly, yours,

J. G. BUTLER.

JOHN ERNEST BERGMAN.*

1785—1824.

JOHN ERNEST BERGMAN was a native of Peritsch, in Saxony. He entered the University at Leipsic in 1776, where, in due time, he was graduated with distinguished honour. He was ordained by the Evangelical Seniors of the Lutheran Church, in the Duchy of Augsburg, on the 19th of July, 1783. During the Revolutionary War, the Saltzburghers, who had settled in Georgia, and who were eminently faithful to the American cause, had been subjected to great deprivations and sufferings, and had seen their beautiful place of worship at Ebenezer converted, at one time, into a hospital for the sick, and at another into

* Strobel's Hist of the Saltzburghers.

a stable for the horses of the British soldiers. Finding themselves, at the close of the War, without a Pastor, as well as in otherwise depressed circumstances, they applied to the Rev. Dr. Welsperger, of London, to procure some faithful minister from Germany to come and break unto them the bread of life. The result of the application was that Mr. Bergman was selected as a suitable person for the mission, and he consented to undertake it. It is not known what field of labour he had occupied in Germany; but, as soon as he could make the necessary arrangements after his appointment, he took his departure from his native land, and reached this country in the spring of 1785.

On his arrival in the field of labour to which he was destined, he found things wearing a most unpromising aspect. The flock had been so long without a shepherd that many had wandered away, while many others had become indifferent, and cared little whether the Gospel was preached to them or not. In addition to this, the duties to which he was called had formerly put in requisition two ministers instead of one; but, owing to the embarrassed state of the finances of the church, it had become impossible for more than one to be sustained. But, notwithstanding all that seemed untoward in his prospects, he addressed himself to his work with great energy, and in full reliance on the Lord his Strength. By arranging his labours systematically, he was enabled, in a short time, to supply not only Ebenezer and the vicinity, but also Savannah, with the regular preaching of the Gospel. Under his well directed and vigorous management the secular condition of the community rapidly improved, the population assumed a more permanent character, and the Church gradually rose into a more prosperous state. He kept up a regular course of catechetical instruction in the several churches to which he ministered, and laboured in other ways to promote the spiritual interests of the young.

Mr. Bergman's ministry was instrumental of accomplishing great good, though it seems to have been embarrassed by some adverse circumstances, and to have been attended by at least the ordinary amount of trial. In the year 1819 he was greatly afflicted by the death of a married daughter, who, however, was a devoted Christian, and parted with her friends in full confidence that she was passing from earth to Heaven. But he was not many years behind her in entering into rest. He held on his uniform course of labour until the time for his departure had almost come. He died, with the peace of Heaven in full possession, on the 25th of February, 1824, after having spent thirty-six years of unremitting toil in his Master's work. His remains repose in the cemetery at Ebenezer.

Mr. Bergman's physical constitution was, by no means, vigorous, but he had a degree of energy and perseverance rarely exceeded. His mind was richly endowed and well trained, and his desire for acquiring knowledge amounted to a passion. History, Philosophy, and Natural Science engaged his attention, and his manuscripts show that his attainments in each were much more than respectable. He was deeply versed in Theology, and was thoroughly acquainted with the Hebrew, Arabic, and, it is believed, some other Oriental languages. As a Preacher, if he did not rise to a high degree of eloquence, he was sure to command the attention and respect of his hearers. He had a truly catholic spirit, which heartily embraced all the disciples of Christ, irrespective of denomination. With Bishop Asbury of the Methodist Church, and Dr. Furman of the Baptist, he was in relations of great intimacy. His hospitality scarcely knew a limit

—his house was the home of almost every clergyman,—no matter of what communion,—who had occasion to go into that neighbourhood. He was, in most respects, an admirable specimen of a Man, a Christian and a Minister.

The point at which Mr. Bergman seems to have been most deficient was the practical dealing with men and things. He was averse to mingling much in general society, and thereby lost many opportunities for doing good. His usefulness is said to have been not a little abridged by the course which he took in respect to preaching in the English language. The interests of the congregations, both at Ebenezer and Savannah, manifestly demanded that a portion of the services should be performed in English. Many of the members of his churches, being satisfied by the necessity of the measure, urged upon him the importance of qualifying himself to preach in English; but the idea was little less than revolting to him. His friend, Bishop Asbury, in a letter addressed to him in 1803, says,—“I think, as you are not advanced in age, if you wish to be extensively useful, you ought, by all means, to learn, to preach, as well as to write, English. By close application, and some assistance, you could soon gain a good accent and pronunciation. In learning to preach English, you will open a door to preach to thousands in this country—besides, you will get good as well as do good.” But the German Pastor could not be persuaded, by this or any other reasoning, to change his course; and, by this pertinacity, he greatly retarded the progress of Lutheranism in that region. The tide of emigration from Germany had been diverted from the South to other sections of the country; the rising generation, mingling, as they did, continually, with those who used the English language only, came gradually to lose their own vernacular, and were little profited by German preaching. And in the same proportion they lost their interest in the exercises of their own Church, and, as a consequence, withdrew and connected themselves with other Religious Societies. The Baptists, Methodists, and other denominations, profited largely by this honest mistake of an excellent man, and it is said that, even to this day, among the most valuable members of these churches may be recognized many of the descendants of the Saltzburgers.

In the year 1792 Mr. Bergman was married to Catharine Herb, of Savannah. It proved a most happy union. She had much more executive talent than her husband, and she was allowed to use it in managing the financial concerns of the household. They had four children, only one of whom, his eldest son, who became a clergyman, survived him.

FREDERICK DAVID SCHAEFFER, D.D.

1786—1836.

FREDERICK DAVID SCHAEFFER, a son of John Jacob and Susanna Maria Schaeffer, was born in Frankfort-on-the-Main, November 15, 1760. His parents were both exemplary professors of religion; and, though they died while he was quite young, they lived long enough to give a permanent direction to his disposition and habits. In after life he often spoke of their influence upon his character with great interest, and especially of the counsels and in-

structions of his devout mother, who was taken from him when he was but twelve years old.

At the age of about eight he was placed at the Gymnasium in Hanan to be educated. Here he remained for six years,—till his father's death, which occurred in 1774. At this period, being now in his fourteenth year, he left the Gymnasium, and found a home in the family of his grandmother. His education was then, for a season, conducted by his uncle, the Superintendent General at Rodheim, in the kingdom of Wittenberg, by whom he was, in 1774, received into the Church by the rite of Confirmation. His grandmother, with whom he lived, died the next year; in consequence of which the homestead was broken up, the family separated and the estate divided. This occasioned an interruption of his studies and a derangement of his plans; and as one of his uncles, about this time, formed the purpose of visiting America, it was determined also that he should accompany him. This purpose was, accordingly, carried out; but, shortly after their arrival his uncle died, and the next that is heard of the young man is that he is engaged as a Teacher in York County, Pa. His labours, in this capacity, were eminently successful; but, while he was thus engaged, he was brought under the influence of the Rev. Jacob Goering, an excellent minister of the Lutheran Church, who sympathized with him in his difficulties, and proffered him important aid. He received him under his care as a student of Divinity, and directed his whole preparation for the ministry. His choice of this profession was in accordance with both his earlier and later predilections, as well as with the known wishes and prayers of his parents, and his mind and heart went fully into the work.

He was licensed to preach in 1786, by the Synod of Pennsylvania; and was ordained on the 1st of October, 1788. As a licentiate, he took charge of the Lutheran Church at Carlisle, and preached also to several other congregations in Cumberland and York Counties.

In 1790 Mr. Schaeffer assumed the pastoral charge of the then extensive Germantown District. Here he laboured with marked success till the year 1812, when he removed to Philadelphia, to settle over St. Michael's and Zion's Churches, as Colleague Pastor with the Rev. Dr. Helmuth, and successor to the Rev. Mr. Schmidt. In this charge he continued for twenty-two years, labouring with his characteristic zeal and fidelity. It was partly during this period that the great controversy prevailed, in the German Lutheran Church, in respect to the introduction of English into the services of the sanctuary. Mr. Schaeffer was of opinion that the German language should be upheld and the interests of his German brethren respected, but he thought provision should be made for those who understood only the English. He is said to have suffered much in the conflict, and to have been deeply pained by the issue of it.

In 1814 he received the honorary degree of Doctor of Divinity from the University of Pennsylvania.

In 1834, in consequence of declining health and increasing infirmities, he relinquished the active duties of the ministry, and removed to Frederick, Md., to spend his remaining days with his eldest son. Here he lingered till January 27, 1836, when he died, in the seventy-sixth year of his age. In his last moments he was enabled, with the utmost serenity, to testify to the all-sustaining power of that religion of which he had so long been a professor and a min-

ister. He was buried in the Lutheran cemetery at Frederick; and, on the following Sabbath, a Funeral Sermon was preached by the Rev. Dr. Schmucker, of Gettysburg, from the words,—“Blessed are the dead that die in the Lord,” &c. The Council of the Lutheran Church in Frederick, and the Corporation of the German Churches in Philadelphia, which Dr. Schaeffer had so long served, testified, by appropriate Resolutions, their respect for his memory. His loss was deeply lamented by all the denominations of Protestant Christians.

The only work that he published was a “Reply to a Defence of the Methodists,” in 1806.

In the autumn of 1786 he was united in marriage to Rosina, a daughter of Lewis Rosenmiller, of York County. She was distinguished for high intellectual and moral qualities, as well as for earnest, active piety; and her death occurred but about one year before his own. They had eight children,—four sons who became ministers of the Gospel, and a daughter who was married to the Rev. Dr. Demme,* of Philadelphia.

Of the sons who became ministers one only (*Charles Frederick*) now (1863) survives. Two of the others are commemorated in this work. The remaining one (*Frederick Solomon*) was born in Germantown, November 12, 1790; studied Theology under the direction of his father, and became Pastor of the Evangelical Lutheran Congregation in Hagerstown, Md., where he died January 30, 1815, in the twenty-fifth year of his age. He was married to Eliza Craver, of Carlisle, and was the father of the Rev. C. W. Schaeffer, D.D., now of Germantown, Pa. He was reckoned a young man of great promise.

* CHARLES RUDOLPH DEMME, a son of the Rev. Dr. Hermann Gottfried Demme, and Frederica Konig, his wife, was born at Muhlhausen, Thuringia, on the 10th of April, 1795. His father occupied honourable positions in his native country, as Superintendent of Muhlhausen, and subsequently as General Superintendent at Altenburg. The son pursued his earlier studies at the Gymnasium at Altenburg, from which he was afterwards transferred to the University of Gottingen, and, at a later period, to that of Halle. He was a student at the University when so many of the young Germans volunteered their services for repelling the invasion of Napoleon. With many of his companions in study he repaired to the scene of conflict, and placed himself in the very front of the battle. At Waterloo he was carried wounded and bleeding from the field. This experience is supposed to have led him to abandon the hitherto cherished idea of studying Law, and to devote himself to the Christian ministry, and also to have had much to do in originating the purpose of making this country his future home. He came to the United States in 1818, an ardent admirer of American institutions, and the next year was licensed to preach the Gospel by the Synod of Pennsylvania. His first charge was Hummelstown, Dauphin County, Pa. After a brief but happy and useful ministry there, he received and accepted a call, in 1822, to St. Michael's and Zion's Church, Philadelphia, as colleague of the Rev. Dr. F. D. Schaeffer. Here he continued to labour with great fidelity and success for thirty-seven years. At length his physical constitution began to sink under the immense burden of labour which his position in the Church devolved upon him, and he made a visit to his native country in the hope that it might be instrumental of restoring to him his wonted vigour. He returned, apparently somewhat benefitted, but it soon became manifest that there had been no permanent favourable change. In 1859 he was chosen *Pastor Emeritus*, which position he retained till his death. As his bodily health failed, his mind also became clouded and enfeebled, so that several of his last years were little better than a blank. He died, universally lamented, on the 1st of September, 1863. He was the father of eleven children,—five sons and six daughters. In 1839 he was called to the Professorship of Theology in the Seminary at Columbus, O., and in 1849 was elected Professor in the Theological Seminary of the General Synod, at Gettysburg, Pa. He was a member of the American Philosophical Society, and was honoured with the degree of Doctor of Divinity, from the University of Pennsylvania, in 1832. He edited, in the German, the works of Josephus; published a Sermon preached before the Synod of Pennsylvania, and one on the death of Dr. Helmuth; and had much to do, under the direction of Synod, in the preparation of Manuals for the Church, such as Liturgies and Hymn Books. He was a man of great kindness of spirit, of high intellectual culture, of intense devotion to his work as a Minister of the Gospel, and one of the ablest divines and most eloquent preachers of his day.

FROM THE REV. CHARLES F. SCHAEFFER, D.D.,

EASTON, PA., November 16, 1854.

Rev. and dear Sir: You are aware that, in a case in which nature, duty and truth, combine in teaching us to regard a deceased relative with unmingled gratitude and reverence, it would be difficult to sketch his character with perfect impartiality. The image of my father ever rises before me as that of a faithful disciple of the Saviour—it is, in my view, beautiful, instructive, cheering; but it does require an effort for me to describe his character without allowing an undue ascendancy to the feelings of a son. What I am about to say, however, will at least be expressive of my honest convictions.

Those who were best acquainted with my father in private life, esteemed him, I believe, as a devout and holy man. He devoted himself especially to those duties of the pastoral office, which, least of all, attract public attention. A large portion of his time was given to the visitation of the sick and poor. The former he loved to visit, and his great experience, combined with his own clear views of Divine truth and the wants of the heart, account for the deep impressions which the afflicted received when he prayed with them, or conversed on religious subjects. For the latter he almost systematically collected alms, by applying to benevolent Christian friends, who gladly availed themselves of his services as their almoner. Many instances occurred in which he sought out the needy, and afforded relief under circumstances which would have admitted of aid from no other source.

His deep interest in the spiritual welfare of the young, and his warm attachment to them, were also among his characteristic features. He seemed to regard those as his happiest hours in which he regularly gave religious instruction to the young on the evening of the Lord's Day. When he paid pastoral visits, it was usual to bring the children of the family to him, as he devoted as much attention to these, in his own gentle and pleasant mode, as to adults. He described the Saviour to the little children, who loved to gather around him, attracted their attention by familiar descriptions of Christ's miracles and parables, and taught them to pray to their Divine Redeemer.

He was eminently a man of prayer, and devoted much time daily to his private devotions. His children who survive gratefully remember his mode of conducting family worship, his explanations of the portion of Scripture which he or one of them read, and the hymns which he taught the family to sing as a delightful part of the daily worship.

His mild and forgiving spirit was often tested. At one period of his life, during his residence in Philadelphia, unusual difficulties arose in the German congregation of which he was Pastor, connected with the question of introducing the English language into the public worship. He never permitted a word expressive of anger to escape his lips, but exhorted his friends to be forbearing and submissive. He embraced every opportunity to soothe the excited minds of those who seemed to be unfriendly, and his consistent and kind course disarmed many, removed their prejudices, and converted them into sincere and admiring friends.

He never accumulated money. Several small amounts, obtained by the practice of strict economy during many years, and entrusted to those whom he considered as his friends, were all lost. Though he had hoped to preserve the money for his family, and of course regretted the loss of it, he fully retained his equanimity, and always said,—“The Lord will provide.”

He was of average height, rather thin in person, but favoured with an uncommonly good constitution. Even in his advanced years he retained much of that manly beauty of features by which he had once been distinguished.

His very dark hair and eyes, his healthy colour, and his unusually powerful voice, which was also well toned, arrested attention, and predisposed persons to a kindly estimate of him. There was, besides, a gentleness of expression in his countenance, which did not fail to add to the effect produced by his addresses.

It is probable that his feelings were very excitable in early life—even in later years traces of sensitiveness occasionally appeared, indicating that, if Divine grace had not renewed his heart, he might have often displayed even great warmth of temper. Remarks which he occasionally made on this subject led his family to understand that he deemed it especially necessary to watch over himself, and, by Divine aid, control his feelings. His prayers were evidently heard; for even when circumstances occurred, adapted to arouse the angry passions, he was enabled to overcome the temptation, and was never known to yield. His family never saw him gay or excessively lively, but neither did they ever witness any thing that resembled melancholy or gloom. He was rather characterized by a uniform gravity, tempered by a calm cheerfulness. Among the favourite texts which he often quoted in the family circle, were two, which had evidently exercised a predominating influence over his own character, namely,—“Our conversation is in Heaven,” and “Set your affections on things above, not on things on the earth.”

In place of adding any further remarks of my own, I will conclude by appending a brief extract from a sketch of my father's character, which Professor Stoever, of Pennsylvania College, prepared, and which I regard as a very faithful view of some of his leading characteristics.

“Dr. Schaeffer was a man of solid abilities and of studious habits. He was a close student, and carefully read the Hebrew Bible and the Septuagint. No day passed without the deliberate perusal of the sacred original. His intellect had been invigorated and enriched by earnest effort and constant diligence. It was single in its aims, and more effective than many minds of greater brilliancy. * * * * He was peculiarly interested in Geographical studies, and had accumulated a large collection of maps. After his professional studies, this seems to have been his favourite pursuit. He was also enthusiastic in his love of Music, and from this source frequently sought recreation. It was his usual practice, every night before retiring, to play on the piano, and sing a few choice stanzas. He had likewise a poetic talent, which, in earlier life, he was disposed to cultivate. He composed quite a number of Hymns. In later years he does not seem to have exercised this gift.
* * * * *

“As a Preacher, Dr. Schaeffer was plain and unostentatious, but instructive and experimental. His views on all subjects of Christian faith were evangelical. The teachings of Divine Revelation he implicitly received. After the Sacred Scriptures, he revered the volume of our Symbolical Books, a Latin copy of which he always read. These, in his judgment, contained a summary of Christian Doctrine, the truths of God's Word. He never, however, exalted them above the Bible. He was tolerant in his views, liberal in his spirit, and conciliatory in his intercourse. His sermons were eminently practical, designed to reach the heart and affect the conduct. His partialities were all in favour of the Arndt and Spener School. These predilections, which he acquired in his youth, he retained through life.”

With great regard I am very sincerely, yours,

CHARLES F. SCHAEFFER.

FROM THE REV. C. P. KRAUTH, D.D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, GETTYSBURG.

GETTYSBURG, April 5, 1855.

My dear Sir: My first introduction to Dr. Schaeffer was in the year 1819, in the city of Baltimore, at a meeting of the Evangelical Lutheran Synod of Pennsylvania and the adjacent States. Then in my youth, and applying to that venerable Body for authority to preach the Gospel, Dr. Schaeffer was a member of the Committee appointed by Synod to examine the applicants. I

retain a very distinct recollection of the appearance and bearing of the Doctor during that (to me) trying process. Grave, dignified, earnest, kind, he executed his task with a faithful and gentle spirit. He manifested a special interest in the examination of a young gentleman, who had made, in Germany, considerable proficiency in Hebrew,—an attainment now so common, but then rare in all our churches. Amongst the divines of his day he held a very high rank in respect to Oriental learning, and particularly the Hebrew; and I believe he continued to cherish his fondness for it till the close of life. To what extent he had pursued the dialects cognate with the Hebrew I do not know; but have reason to believe that he had studied them to some extent.

It was eight years after this, when, from a change of residence, Philadelphia became my home, that I was brought into closer relations and more intimate communion with him. He was then advanced in life, and had long and faithfully served his Master, in preaching the Gospel, and performing the arduous duties of a Pastor. I found him hospitable, accessible to his younger brethren, and uniformly urbane. In conversation he was remarkably unpretending and modest—indeed, no trait in him was more strongly developed than freedom from ostentation. He was unjust to himself in this respect—if any reference were made to his attainments, he would, with perfect sincerity, disclaim all pretensions to any superior knowledge. Consulted in casuistical cases, he was always ready to counsel his younger brethren in the ministry; and his oracles were given forth with no uncertain sound. Moving much amongst his people, diligent in his visits from house to house, attentive to the sick and afflicted, he was a model minister of Jesus Christ. I have seen him when he was cast upon a bed of sickness, and when his recovery seemed at least very doubtful, and he was calm, resigned, ready to depart and be with Christ. I have marked the deep reverence and solemnity with which he partook in the devotional exercises which he solicited, and had evidence not to be resisted that he was a man of large experience in the Divine life,—a devoted soldier of the Cross. His mind was solid rather than brilliant; and his discourses were adapted to instruct and profit rather than merely to please. Evangelical in his views, setting forth the doctrine of Justification by Faith, as held by our Church, aiming to win souls by true conversion, enforcing all his lessons by a holy example, he finished the work which had been given him, and I doubt not entered into the joy of his Lord.

Faithfully yours,
C. P. KRAUTH.

WILLIAM CARPENTER.

1787—1833.

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE. }
GETTYSBURG, April 25, 1864. }

My dear Sir: The name of William Carpenter is well worthy of commemoration in your "Annals," and I am happy now to send you the result of my inquiries and researches in respect to him. Owing to various circumstances, it has been a matter of no small difficulty to gather the material necessary even to an outline of the history of his life.

WILLIAM CARPENTER was born on the 20th of May, 1762, near Madison, Madison County, Va., and was a son of William and Mary Carpenter, who were

both exemplary members of the Lutheran Church. In 1778, when he was in his sixteenth year, we find him, with his brother, entering the Revolutionary Army, filled with patriotic ardour, and deeply interested in the principles involved in the issue. He was present at the surrender of Lord Cornwallis, and participated in other memorable scenes in our early history, which exerted an influence upon his future character. He often, in after life, recounted the hardships which he and his fellow soldiers endured, and the great privations which they suffered, frequently subsisting two or three days without their rations, and then receiving only a meagre allowance of corn-meal—this he would hastily mix with a little water in his handkerchief, and, after covering it with oak leaves, would lay it on a bed of warm coals until it was baked—and then would partake of his homely meal with the greatest zest.

Young Carpenter remained in the service of his country till the close of the War; and then, being deeply impressed with the idea that he was called to the ministry of reconciliation, he soon commenced a course of preparation for the work. Reared under religious influences, and having been faithfully instructed in the precepts and duties of the Christian faith, he was early received, by the rite of Confirmation, into connection with the Church. His theological training was most probably under the Rev. Christian Streit, at that time Pastor of the Lutheran Church in Winchester, Va., and he was licensed as a Minister of the Gospel, in the year 1787, by the Synod of Pennsylvania. The first sermon he preached was from the words,—“For as many as are led by the Spirit of God, they are the sons of God.” His first field of labour was in Madison County, Va., one of the oldest congregations in the country, having been organized during the period of our Colonial history, and being rich in association and incident. Here he continued twenty-six years; and, besides being earnestly devoted to the ordinary duties of a minister, he had, at different times, a number of theological students under his care, among whom was the Rev. G. D. Flohr, whose active missionary efforts in Western Virginia were followed by the most beneficial effects. He would doubtless have ended his days in this charge, had not an importunate call from Kentucky been made for his services, which he could not find it in his heart to refuse. As early as the year 1805 a colony of Lutherans, members of his congregation in Madison, migrated to the West. In the wilderness they found no organized church, no sanctuary, no ordinances, no religious privileges. Attached to the faith of their fathers, they resolved, as soon as their cabins were erected, to hold religious meetings in their own humble dwellings, and to encourage one another in their Christian profession, in the maintenance of their Christian integrity. These exercises were regularly held for nearly eight years, although they were without a minister. Subsequently they were organized into a church. Mr. Carpenter visited them, catechized the children, and administered the Sacraments. But the members of the little flock were anxious to have a permanent Pastor settled among them, to break unto them the bread of life and to minister to their spiritual wants. Under the circumstances, Mr. Carpenter regarded it his duty to comply with their pressing request, and to relinquish a field of labour in which he was so pleasantly and usefully engaged. Accordingly, he removed to the West in 1813, and entered upon his second charge in Boone County, Ky. Here he exercised his ministry twenty years, with patriarchal dignity and energy of purpose, till death transferred him to a higher sphere. He died at his residence, near Florence, on the

18th of February, 1833. Universal and profound was the impression of sadness which the bereavement produced in the community.

Mr. Carpenter was married, in the year 1795, to Mary Aylor, who survived him not quite two years. From this union there were eleven children, six of whom are still living. Mrs. Carpenter died August 12, 1834.

The personal appearance of Mr. Carpenter was striking. He was above the ordinary height, of a slender frame, and rather delicate. There was a defect in one of his eyes, which rendered its vision indistinct; but such was the piercing brightness of the other that nature appeared to furnish an ample compensation for the deficiency. His countenance was expressive of great thoughtfulness, and his manners were pleasant and winning, although, if occasion required, he could assume an air of sufficient sternness and authority.

Mr. Carpenter's ministry embraces a period of forty-six years of faithful pastoral and pulpit labour, which gave him ample opportunity to illustrate the power of the principles he held. The testimony from both his charges is, that he was eminently devoted to his work; a sincere, humble Christian, a man of kind heart, of a blameless life and tireless hand. He was especially distinguished for the deep interest he bore in the youth of his congregation, and the corresponding reverence and affection with which they regarded him. He was remarkable for his tact, and seemed always ready for the occasion. Once, while he was preaching in the country, some thoughtless young men, instead of entering the church at the appointed time and quietly taking their seats, gathered at the door and annoyed the congregation. Suddenly he stopped, and, raising his voice to the highest pitch, cried out,—“*Draussen sind die Hunde,*”—Without are dogs. The result was the instant restoration of order. One of the party, now an Elder in the church, says he was so shocked at his own conduct that he became at once the subject of conviction. He also knew well how to encourage the young, to say the kind and appropriate word, which often brought great good in its train. On a certain occasion, as he entered the church, meeting a young man who was very regular in his attendance on the exercises of the sanctuary, and remarkably correct in his deportment, placing his hand on his head, he said,—“*Benjamin du bist ein braver Bube*”—Benjamin, thou art a brave youth. That young man has now become old, but is still actively engaged in the service of his Master, and often refers with satisfaction to the influence of this little incident of his early life. Mr. Carpenter was a most laborious, successful Catechist, and a zealous advocate of the system. He delivered lectures in the German and English language. His early ministerial labours were confined to the German, but in 1820 he commenced preaching in English, because he believed the interests of the Church demanded the change. He was at first violently opposed by some of his members, but when once satisfied that the course was right, nothing could deter him from following out his own convictions. He could never even seem to connive at the appearance of evil. During a warmly contested election, as he was riding towards Burlington to exercise the elective franchise, he was met by two men who stated that they had bet a considerable amount as to the candidate for whom he would vote. The old gentleman replied that he regarded betting as a criminal practice, and exceedingly regretted that he had been the innocent cause of their wickedness. He instantly turned his horse's head and went home without voting. Thus neither party won the bet, and a wholesome lesson was administered.

He was a man of great uniformity of character, faithful to whatever trust was committed to him, unwearied in his industry and unostentatious in his benevolence. He disdained petty intrigue and scorned a mean action. His habits of life were plain and simple, his affections warm, earnest and manly. There are many incidents, illustrative of his peculiar traits of character, given by those who were brought within the range of his influence. He was, even in his early days, interested in the study of Meteorology, and it was his practice every night, before retiring, to walk out and observe the clouds. One night he discovered that the door of his corn-crib was open, and, on approaching the spot, found a thief filling his bag. When the poor fellow ascertained that he was detected, he immediately commenced emptying the sack, but Father Carpenter directed him to fill it, and also helped him to put it on his horse. "Now," said the good man, "go, and steal no more!" As the offender happened to be a neighbour, whom he did not wish to expose, he concealed his name, even from his own family, and to this day it is unknown.

On the farm on which he lived he raised more than was required for his own use. The surplus he disposed of, but he always had a fixed price for his corn. In his day he thought twenty-five cents a fair equivalent for a bushel. He would, however, never sell to speculators. On one occasion, corn rose to one dollar per bushel, but he still continued to sell in small quantities to his neighbours for twenty-five cents. Some speculators, having heard of this, brought their teams, and proposed to take all that he had at that price. His reply was,—“No, you cannot have it at any price.”

He was distinguished for his love of country. He knew, from personal experience, the sacrifices and toil which it had cost to secure our national independence. The motto which he adopted showed how earnest was his devotion to freedom. On the blank leaf of some of his books are found inscribed the words,—*Ubi libertas, ibi patria*,—a sentiment which Benjamin Franklin uttered in the Colonial Congress, and afterwards repeated at the Court of France.

He continued a member of the Synod of Pennsylvania until his death, although, in consequence of the remoteness of his field of labour from the place of meeting, and the few facilities offered for travelling in those days, he was seldom present. In the Minutes, however, we find his name frequently referred to, and such men as Dr. Lochman and Dr. Schaeffer appointed to convey to him by letter the assurance of the Synod's high regard and cordial sympathy with him in his labours. At the meeting in 1821 there is a reference to a communication received by the Synod from him, in which he speaks of the restoration of peace to the congregation after the disturbances occasioned by the introduction of the English language into the services of the Church. He also states that, as his mind is now relieved from anxiety, he has commenced writing a work upon the most important truths of the Christian religion, intended for plainer people.

He exercised the most affectionate personal faith in Christ as his atoning Saviour, and in God as his reconciled Father. He lived for the good of others and for the advancement of the Redeemer's Kingdom. When his work was done on earth, and the message reached him, death came disarmed of its terrors. That blessed Jesus, whom he had so faithfully served, and whom he had so earnestly commended to others, now upheld him and gave him the victory. He

passed away, as he had lived, in perfect peace, in the full assurance of a peaceful rest beyond the grave.

Very sincerely yours,
M. L. STOEVEER.

CHARLES AUGUSTUS GOTTLIEB STORK.

1778—1831.

CHARLES AUGUSTUS GOTTLIEB STORK was born on the 16th of June, 1764, near Helmstadt, in the Duchy of Brunswick. His father, George Friedrich Stork was a merchant of Helmstadt, and gave his son the best educational advantages which the country afforded. His parents were both exemplary Christians, and spared no pains to imbue him early with the principles and spirit of true religion. At the age of fifteen he was received into the Church by the rite of Confirmation, and, about the same time, became a member of the High School in his native place, where he continued for three years. Having gone through the prescribed course, and been pronounced properly qualified by Professor Windeberg, the Director of the Institution, he was admitted into the University of Helmstadt in 1782. Here also he remained for three years, giving his attention principally to the science of Theology, with an intention of devoting himself to the Christian ministry. In 1785,—his course at the University being now completed,—he became tutor to the children of a nobleman residing at Hadenburg, an appointment which he received through the influence of the Rev. Mr. Velthusen, by whom he had, in his youth, been confirmed. He continued in this position one year, when, in consequence of the removal of his patron to Hanover, he accepted the situation of private teacher in the family of a merchant residing in the vicinity of Bremen. Here he remained two years, and it was while he was thus engaged that an application was made to him to undertake a mission to this Western Continent. A petition from a number of members of the Lutheran Church in North Carolina had been received, accompanied by a communication from the Rev. Adolphus Nussman, who had been sent as a missionary to this country in 1733, and who had, for several years, been labouring, in great poverty, earnestly imploring that additional help might be furnished to relieve the prevailing spiritual destitution. The request was forwarded to Mr. Velthusen, and his attention was immediately directed to Mr. Stork as a person eminently fitted to engage in such an enterprise. The young man, after due reflection, expressed a willingness to go, and at once made arrangements for his departure, at the same time receiving from his Sovereign a written assurance that if, for any reason, he might choose to return, he should still retain his claim to promotion in the fatherland. As a candidate for the sacred office, he was then examined, by order of the Duke,—the examination being conducted by five Professors,—and solemnly ordained as minister to North Carolina, by his Pastor, who had, from the beginning, been his warm friend and generous benefactor. He left his native country in the spring of 1788, and, after a long and dangerous voyage, arrived in Baltimore on the 27th of June, and received from the brethren there a most cordial welcome. After remaining

with them about six weeks, he passed on towards his future field of labour. He travelled to Charleston by sea, and there purchased a horse, and, by an inland route, reached Pastor Nussman's residence in North Carolina, in the month of September.

Mr. Stork, immediately after his arrival, was elected Pastor of three congregations—one in Salisbury, where he took up his abode, and the others known by the name of the *Organ* Church and the *Pine* Church. He also soon commenced regular service in what was called the Irish Settlement. As the years passed on, he established other congregations in Rowan, Lincoln, and Cabarras Counties. Here he spent his days in a constant routine of most diligent and self-denying labour. He was repeatedly invited to occupy other fields, and some of them among the most eligible within the bounds of the denomination, but he declined them all, in view of the great want of ministers in the region in which he had planted himself. He lived in Salisbury seventeen years, and was privileged to witness the most gratifying results from his labours. During the first two years of his residence in this place, he was domesticated in the house of Lewis Beard, whose daughter, Christina, he married on the 14th of January, 1790. They had eleven children, one of whom is the Rev. Dr. Theophilus Stork, of Baltimore.

In the year 1787 he made a journey to the North, and attended the annual meeting of the Pennsylvania Synod, "to strengthen himself," as the record says, "to renewed exertions in the service of his Divine Master." After his return from the Synod, he not only continued his labours in the congregations gathered in his immediate neighbourhood, but also paid several visits to churches in South Carolina, Tennessee and Virginia, which were unsupplied with ministers.

During the latter years of his life, Mr. Stork lived upon a farm, ten miles South of Salisbury, a central point between his congregations. His last six years, however, were years of great physical infirmity; but, though he was unable to perform regularly the services of the sanctuary, he embraced every private opportunity to do good among his people. During his last illness, which was continued through several weeks, he manifested a spirit of unqualified submission to the Divine will, and of deep concern for the interests of the Church. Thoughts of Christ, and salvation, and the glorious world beyond the grave, lingered in his mind, when the power of reflecting on any other subject seemed to have failed him. He died on the 29th of March, 1831, in the sixty-seventh year of his age. His remains were interred at the Organ Church, which had so long been the scene of his ministerial labours.

Mr. Stork was a highly educated man, and, besides being a fine classical scholar, had a great amount of general knowledge. He had a large and valuable library, part of which he bequeathed to the Theological Seminary at Gettysburg, while another portion of it passed into the possession of the Collegiate Institute at Mount Pleasant, N. C.

He had the reputation of being an eloquent and effective preacher in the German language. His discourses were interesting alike to the least and the most cultivated; for his thoughts were presented with such admirable perspicuity that the most illiterate could comprehend them; and yet they were so rich, and elevated, and often powerful, that the best educated minds could not but admire them. In the pastoral relation he was a model of tenderness, diligence and fidelity. He was always, when present, chosen President of the Synod, and took

a deep interest in everything involving the prosperity of the Church. Young men often resorted to him for aid in their preparation for the ministry; and they found him an able and thorough theological teacher. His manners were quiet and unobtrusive, his spirit cheerful and genial, and every thing about him partook of a beautiful childlike simplicity.

FROM THE REV. THEOPHILUS STORK, D.D.

BALTIMORE, January 20, 1862.

Dear Brother: I regret exceedingly that it is not in my power to furnish you with such personal recollections of my father, as would be worthy of *him*, or of the work in which you propose to incorporate them. I was but a boy when he died. Shortly after his death, I came North, and have not since been associated with any of the family. Before I was old enough to take special interest in my father's library, it was distributed, partly at least, among poor young ministers at the South. Some ten years ago, I went South with a view of finding some of the books and manuscripts which had belonged to him, but was unable to secure a single one, not even an autograph. I am ashamed to make this acknowledgment, but it is a fact, and one over which I have no control. My exile from home in my boyhood, and the early departure of my brothers and sisters, have left me without the simplest relic of my father.

So far as I can now recall him, he was tall, erect, of robust constitution, and had a real German face, with a mild, benevolent expression. He was regarded as one of the most learned and eloquent of the early German missionaries. He was said to be a remarkable linguist. I remember that Dr. Wilson, a Presbyterian clergyman from Mecklenberg County, used often to visit him, and they sometimes, to vary the scene a little, conversed in Greek. My father could speak some five or six languages fluently. He was eminently devoted to the great work of the ministry. But devoted as his whole life had been to Christ, he lamented, in his old age, that he had done so little for the souls purchased with a Saviour's blood.

Regretting my inability to do any thing more in the way of complying with your request,

I am yours truly in the Lord,

T. STORK.

FROM THE REV. D. P. ROSEN MILLER.

LANCASTER, PA., May 21, 1862.

My dear Sir: My acquaintance with the Rev. Charles Stork, of Cabarras County, N. C., commenced in the spring of 1829, and continued until his decease, in the early part of 1831. During that time he was in a feeble condition, and unable to leave home, or to engage in any thing that required either bodily or mental effort. His hospitable home was the favourite resort of many persons who honoured and loved him as one of the excellent of the earth. He was living in the same community in which he had spent the whole of his active life; and it was not strange that those who had so long been witnesses of his pure and elevated example, and sharers in the good which he had accomplished, should have delighted to bear their grateful testimony to his character and influence.

Mr. Stork had received an excellent education in Germany, and was especially a proficient in the learned languages; and his well selected library was a proof that he kept pace with the theological literature of his time. In person he was tall and well proportioned, and his countenance was expressive

of great meekness and benevolence. In his conversation he showed himself discreet and thoughtful, and evinced a delicate regard for the feelings of others. In social life he was highly interesting and attractive, but always kept at a great remove from every thing like unbecoming levity.

Several years previous to the commencement of my acquaintance with this excellent man, he had retired from all public duties, and the churches which he had served during his active ministry were under the charge of another Pastor. The largest of his congregations were at Organ and St. John's Churches. In my intercourse with his former parishioners, I often heard him spoken of as a very eloquent Preacher, and a kind-hearted and attentive Pastor. I frequently heard them cite some of his favourite sentiments,—among which I remember the following:—"The word of God is a beautiful flower; but whilst the bee extracts honey from it, the spider draws from the same the most active poison."

Mr. Stork informed me that the churches he served were not the ones allotted to him when he was sent from Germany. He was designed for Lincoln County. But, after having endured a stormy voyage, he arrived in the Eastern part of the State,—perhaps Guilford county, and thence communicated to his prospective churches the fact of his arrival, and asked them to send for him. The answer which he received was characterized by a freezing indifference. Perhaps it should have been excused, emanating, as it did, from a people who stood sadly in need of a missionary's labours; but the feelings of the newly arrived Pastor were deeply wounded by it, and he became anxious for a field in which he might labour with better prospects of sympathy and of success. Cabarras County was accordingly assigned to him.

One peculiarity of Mr. Stork was his little knowledge of, and great indifference to, mere worldly matters. These he turned over to his faithful wife, in whose sagacity and prudence he had unbounded confidence. He had little or nothing of the spirit of worldly ambition. He never aspired to be a Pastor in a city, though his learning and eloquence would have qualified him for exercising his ministry in the most cultivated and refined communities. He was contented to remain a plain country parson, mingling in peace and love with a plain and truly good people, whom he conducted, by word and example, in the path which the Good Shepherd had pointed out.

During one of my visits at Mr. Stork's house, a well-dressed gentleman called upon him, and stated that he was a refugee from Portugal, and had been an adherent of Don Pedro, who claimed his right to the Portuguese throne. But the party of Don Miguel had been too powerful for him, and the adherents of Don Pedro were compelled to leave the country, suffering the confiscation of their property. Mr. Stork was much interested in the tale of the stranger, and besides asking him to dine, made a pecuniary contribution to his relief, to which I gladly added my mite. He asked the name of the place in which the stranger resided; and when told that it was Montebello, (Beautiful Mountain,) he dwelt much on the beauty of the name, and also upon the cruelties practiced by the usurper, Don Miguel. When I was about to leave, he requested me to remind the Rev. J. R——, of Salisbury that he would be pleased to see him. "Tell him," said he, "that I would like to receive some of the crumbs."

With great regard, very truly yours,

D. P. ROSENMILLER.

PAUL HENKEL.

1792—1825.

FROM THE REV. ANDREW HENKEL.

GERMANTOWN, O., February 21, 1863.

My dear brother: I cheerfully comply with your request for some notices of the life and character of my venerable father. What I shall write will be drawn chiefly from my own memory, but I think you may rely on its authenticity, as far as it goes.

My father, PAUL HENKEL, was the eldest son of Jacob Henkel, and a great grandson of the Rev. Gerhard Henkel, who emigrated from Germany at an early period, being one of the first Lutheran ministers who came to this country. Nearly all that is now known of his history is gathered from his Diary, which was found, some forty-five years ago, in the hands of his granddaughter, then living in Philadelphia, at the age of more than fourscore years. From this Diary it is ascertained that he had been a Court Preacher in Germany, and had preached a sermon which had greatly offended his Sovereign; and, in order to avoid difficulty, he sent in his resignation and came to America.

My father was born in the Forks of the Yadkin, in Rowan County, N. C., on the 15th of December, 1754. While he was yet a youth, his father's family and other families in the neighbourhood were obliged to take refuge in the mountains of Western Virginia, in consequence of a bloody war which was waged by the Catawba Indians against the whites of that country. Here, for a time, they had to live in forts and blockhouses, guarding themselves, as best they could, against savage cruelty. Under these circumstances, he often had to perform the arduous and dangerous duties of sentinel or spy, and soon became expert in the use of the rifle and familiar with hunting. In short, he was trained to, and became fond of, a backwoods life.

About the year 1776 my father and his younger brother Moses had their attention directed to the subject of religion as a personal concern, and consecrated themselves, as they believed, to the service and glory of their Redeemer. Moses soon became a Methodist, and was ultimately a distinguished minister in that connection. But the elder brother, believing that a more thorough course of theological training was necessary, placed himself under the instruction of the Rev. Kruch, then Pastor of the Evangelical Lutheran Church at Fredericktown, Md. Here he acquired considerable knowledge of the Latin and Greek languages, and other branches of learning, having a bearing upon his future calling. With this preparation he applied to the Evangelical Lutheran Synod of Pennsylvania and the adjacent States, (then the only Lutheran Synod in this country,) and by that Body he was examined and licensed to preach. Having received a call from several vacant congregations in and about New Market, Va., he settled at that place, though he extended his labours into the Counties of Augusta, Madison, Pendleton and Wythe, where he laid the foundations of a goodly number of churches. On the 6th of June, 1792, he was solemnly set apart to the holy ministry, in the city of Philadelphia, the ordaining service being performed by the Rev. John Frederick Schmidt, Pastor of a church in that city.

After labouring for some time among the churches to which he was first introduced, he removed to Staunton, in Augusta County, and took charge of several churches in that neighbourhood; and, having served them three years, he returned to New Market, and resumed his labours among his former people. In 1800 he received a call from several churches in Rowan (his native) County; but, though he accepted it, yet here, as in Virginia, he did not confine his labours to his immediate charge, but extended them to other places in the surrounding country, where they were especially needed. Whilst living in Rowan, he contracted friendly relations with several of the Moravian Clergy, who lived in and about Salem, often interchanging visits with them; and, as a special token of their regard, they dedicated his newly-built house in an appropriate manner, and gave to his fine limpid spring the name,—“Golden Spring,”—little dreaming, at the time, of the fact that has since been discovered, that there was actually gold there. The region in which he now resided proved unhealthy, and his family were much afflicted by the fever and ague; in consequence of which, in 1805, he returned again to New Market. Having no inclination to confine himself to any single charge, he resolved to become an independent missionary, not depending for his support upon any missionary fund, but upon the good-will of those he might serve. In this way he made several tours through Western Virginia. Tennessee, Kentucky, Indiana and Ohio; gathering the scattered members of the Church; administering to them the Word and Sacraments; instructing and confirming the youth, and, so far as practicable, organizing new congregations. During the War of 1812-15, he took up his residence at Point Pleasant, Mason County, Va., and organized several congregations in that region, but, at the close of the War, returned to his old residence at New Market, and resumed his missionary labours.

In 1803, whilst living in North Carolina, he, with several other ministers, formerly belonging to the Synod of Pennsylvania, formed the Synod of North Carolina. In October, 1812, while he had his residence at Point Pleasant, about ten of the brethren, all of whom then belonged to the Old Synod of Pennsylvania, held their first special Conference West of the Alleghany Mountains, in Washington County, Pa. To this Conference he was invited, but for certain reasons was unable to attend. But at the Conference of the next year, which was held at Clear Creek, Fairfield County, O., he was present, and was recognized as one of their Body, though he still belonged to the Synod of North Carolina. Thus matters stood until September, 1817, when the brethren, having met in conference at New Philadelphia, passed Resolutions relative to forming themselves into an independent Body. This measure was strongly urged by several of the younger brethren, but equally opposed by the elder. There being but three ordained ministers present, (one of whom was my father), and their consent being indispensable to carry out the design, strong efforts were made to overcome their objections; and they finally did yield, and the desired object was accomplished. Thus it appears that he was not only one of the founders of the Synod of North Carolina, but also of the joint Synod of Ohio.

From some of his earlier publications it would appear that he favoured some of the alterations in the Augsburg Confession made by Melancthon; but, after having more fully studied the views of the great Reformer, Luther, he became

a zealous advocate of the original Confession, and had the twenty-one doctrinal articles published in pamphlet form for the benefit of the Church.

In 1809 he published a small work in the German language, which was afterwards translated into English, on Christian Baptism and the Lord's Supper, in which he defends Infant Baptism and the Mode by Sprinkling, in preference to that of Immersion. In 1810 he published a German Hymn Book for the benefit of the Church, containing two hundred and forty-six Hymns; and in 1816 another, in the English language, which has since been enlarged and improved, and, at this time, contains four hundred and seventy-six Hymns, a portion of which are adapted to the Epistles and Gospels of the Ecclesiastical Year. A considerable number of these Hymns, both German and English, were composed by himself. In 1814 he published his German, and, not long afterwards, his English, Catechism, for the special benefit of the young,—not changing the substance of the old Lutheran Catechism, but only dividing the long questions into shorter ones for the accommodation of the learner. To the Catechisms he appended an explanation of all the Fast and Festival days observed in the Church. About this time, his little German work, written in rhyme, entitled *Zeitvertreib* (Past-time) made its appearance, to the amusement of some and the annoyance of others—it was a satirical rebuke to fanaticism and superstition, vice and folly.

My father was a large man; within half an inch of six feet in height; with physical organs well developed; with a keen, black eye; as erect as an Indian; somewhat inclined to corpulency, and yet athletic and rapid in his movements. Though his health was not always good, yet he was almost constantly employed either in reading, writing, preaching or travelling; and, when necessary, he did not hesitate to labour with his hands. He had no desire for this world's goods beyond what was wanting for daily use—whatever savoured of ostentation was foreign to his nature. His manner of living was frugal, and his dress plain, and yet, in performing the services of the sanctuary, he uniformly wore a gown of rich black silk. He had great equanimity and serenity of temper, and his friendships were sincere and constant, and his friends numerous. In the social circle he always rendered himself agreeable, and often communicated important instruction by means of some pertinent, and sometimes humorous, anecdote.

As a Preacher, he possessed much more than ordinary power. In the commencement of his discourse he was slow and somewhat blundering, but, as his subject opened before him; he would become animated and eloquent, with a full flow of appropriate thought and glowing language. His illustrations were lucid and forcible, simple and natural. He assisted in training a goodly number of young men for the ministry, some of whom have occupied responsible stations with great fidelity and usefulness.

After faithfully serving his generation for a long course of years, it pleased the Great Master to call him from his labours to his reward. A stroke of palsy rendered him almost helpless for a time before his departure. He died on the 17th of November, 1825, when he had nearly completed his seventy-first year. His remains are deposited in front of the Lutheran Church in the town of New Market.

On the 20th of November, 1776, he was married to Elizabeth Negley, who, with her father's family, had emigrated from New Jersey to Western Virginia. They became the parents of nine children,—six sons and three daughters. The

eldest son became a Physician, and the other five, Ministers of the Gospel in the Lutheran Church—two of whom yet survive in the exercise of their ministry.

I have the honour of subscribing myself

Your humble servant in Christ,

ANDREW HENKEL.



JOHN GEORGE SCHMUCKER, D. D.,

1792—1854.

JOHN GEORGE SCHMUCKER was born in Michaelstadt, in the Duchy of Darmstadt, Germany, on the 18th of August, 1771. His parents were pious people, and spared no pains in forming him to good principles and virtuous habits. When he was in his fourteenth year he was received as a member of the Church, according to German usage, by the rite of Confirmation. His father, with the whole family, migrated to this country in 1785, and, after a residence of one year in Northampton County, Pa., and another in Lancaster County, in the same State, he removed to the vicinity of Woodstock, Va., where he made his permanent home.

The subject of this notice evinced a serious regard for religion from his early childhood; but it was not till he had reached his eighteenth year that he experienced what he believed to be a radical change of character. About this time, there were a number of Baptist ministers in the region in which he lived, who exhibited great zeal in their labours, and whose preaching Mr. Schmucker attended with much interest and profit. But it was to the influence of a lay member of the Baptist Church that he considered himself as chiefly indebted, under God, for the great change that now passed upon him. This individual frequently conversed with him, explaining to him the plan of salvation, and urging him to an unreserved consecration of himself to God; and the result was that he obtained the peace that passeth understanding. Immediately after this he formed a purpose to devote himself to the Ministry of the Gospel.

After about one year he entered on a course of study, under the direction of the Rev. Paul Henkel, who was, at that time, Pastor of the Lutheran Church in Woodstock, and whom he frequently accompanied on his tours of missionary labour. These excursions, in the destitute portions of the country, were of great use to Mr. Schmucker, as they served to awaken his sympathies, to quicken his zeal, and to aid his preparation for the sacred office.

In 1799 he repaired to Philadelphia, to avail himself of the instruction of the Rev. Dr. Helmuth and the Rev. Mr. Schmidt, who were, at that time, in the habit of conducting the education of young men for the ministry. Here he remained two years, vigorously prosecuting both his classical and theological studies. Amongst his fellow students were Lochman and Endress, who afterwards became eminent ministers, with whom he lived on terms of great intimacy, and towards whom he always cherished a strong affection. In 1792, having finished his course of study in Philadelphia, he was admitted as a member of the Synod of Pennsylvania, then in session at Reading.

Mr. Schmucker's first charge consisted of several congregations in York County, Pa., the call to which he accepted, on the recommendation of his particular friends, Dr. Helmuth and the Rev. J. Goering. Here he exerted a highly important influence—the churches under his care were revived, and considerable numbers were added to them. During his residence here he continued the study of the Hebrew language and of Theology, with the aid of the Rev. Mr. Goering, who was then settled as Pastor in the borough of York, and was regarded as among the learned ministers of his time.

In 1794 he accepted a unanimous call from Hagerstown, Md.,—a charge which had been, for some time, vacant, and which embraced no less than eight congregations. He was now only twenty-two years of age; in his person was uncommonly small, pale and emaciated, and in his manners extremely diffident and youthful. Many doubted his competence to occupy so important a field; and he was even sportively designated the *boy preacher*; but he quickly acquired an influence, both in and out of the pulpit, which falls to the lot of comparatively few ministers. An extensive revival of religion soon took place under his labours, which he conducted with great zeal, discretion and success.

After the death of Dr. Kunze in 1807, Mr. Schmucker was called to succeed him in the city of New York; but he thought it his duty to decline the call. In 1809 he was invited to become the successor of the lamented Goering, at York; and, though he was reluctant to leave the people who then constituted his pastoral charge, he felt constrained, in view of all the circumstances of the case, to accept the invitation. He, accordingly, commenced his labours in this new field, and prosecuted them with unremitting assiduity and great success, during a period of twenty-six years. And when, in consequence of declining health, he was obliged to resign his charge, he still continued to serve one of the congregations in the country, to which he ministered on his first introduction to the sacred office. At length he found it necessary, on account of his increased and increasing infirmities, to withdraw from active service altogether; and, accordingly, in 1852, he removed to Williamsburg, Pa., where several of his children resided. Here he continued during the rest of his days. His faculties remained unimpaired to the last, and his death was, like his life, tranquil and happy. He died on the 7th of October, 1854, in the eighty-fourth year of his age. A Discourse was delivered on the occasion of his Funeral, by the Rev. Dr. Kurtz, of Baltimore, from the words,—“Them that honour me I will honour.” His remains were taken to York, the scene of his former labours, and buried in front of the large German Lutheran Church, with every expression of deep regard and reverential sorrow.

In 1825 he received the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Schmucker occupied many important places, and rendered much valuable service in connection with the public interests of the Church. He was one of the founders and most zealous advocates of the General Lutheran Synod. He was President of the Foreign Missionary Society, from its formation till a short time before his death, when he declined a re-election. He was also the early and active supporter of the Theological Seminary of the General Synod, and, for many years, served as President of its Board of Directors. He had an important agency in the establishment of Pennsylvania College, and, for more than twenty years, acted as a Trustee. At the time of his death, he was the

Senior Vice-President of the American Tract Society, having been appointed to the office in 1826. Various other benevolent institutions also found in him an efficient auxiliary.

The following is a list of Dr. Schmucker's publications :—

1. Vornehmste Weissagen der Heiligen Schrift. 12 mo. - - 1807
2. Reformations Geschichte zur Jubelfeier der Reformation, - - 1817
3. Prophetic History of the Christian Religion, or Explanation of the Revelation of St. John. 2 vols., 8 vo. - - - 1817-21
4. Schwärmergeist unserer Tage entlarvt zur Warnung erweckter Seelen, - - - - - 1827
5. Lieder Anhang, zum Evang. Gesangbuch der General Synode, - - 1833
6. Wachterstimme an Zion's Kinder, - - - - - 1838
7. Erklärung der Offenbarung Johannis.

Dr. Schmucker was married, at an early period of his ministry, to Elizabeth, daughter of Samuel and Elizabeth Gross, of York County, Pa. By this marriage there were twelve children,—five sons and seven daughters. Mrs. Schmucker died in 1819. In July, 1821, he was married to Ann Maria Hoffman, by whom he had seven children. One of Dr. Schmucker's sons is the Rev. Dr. S. S. Schmucker, Professor in the Theological Seminary at Gettysburg. Four of his daughters are married to clergymen.

FROM THE REV. J. G. MORRIS, D.D.

BALTIMORE, April 14, 1861.

Dear Sir : My earliest recollections are associated with Dr. Schmucker, of York. As a boy I was conducted to his church every Sunday, where, with other boys, I sat on the foot-board of the circular railing that enclosed the communion table. Though not understanding a word of his sermons at that time, which were German, yet there I sat every Sunday, a silent and sometimes sleeping, if not a profited, hearer. This was more years ago than I care about telling ; and I mention it only in connection with the lasting impression which his personal appearance of that period made upon my juvenile mind. He was of a compact frame, firm and elastic step, hair dark as a raven, and eye black and glistening like anthracite coal. His voice was strong, though not loud, and of touching tenderness. Even many years later, it did not lose this admirable quality, and it was "as good as a sermon" to hear him lead the singing of one of those good old German hymns in the prayer-meetings. There was a peculiar softness and impressive tremulousness in its tones, which ring in my ears even to this day.

As I grew up and became his companion during my student life, I could appreciate the fine qualities of his character more distinctly. I never spent an hour with him without learning something useful. He poured forth his stores of practical wisdom, theological learning, rich personal experience and instructive anecdote, without effort or display.

His disinterestedness was remarkable, and his fear of giving offence was sometimes, as I think, carried to extremes. On one occasion that occurs to me, he sacrificed his better judgment to his apprehension of blame, in deciding the location of an institution of learning by his vote. He feared he would be charged with acting from interested motives if he voted differently. And yet, when deep principle was involved, he was unflinchingly firm. In the early days of the Temperance movement, he braved the fierce opposition and even threats of his warmest personal friends and most liberal supporters.

Though not superstitious, he was not entirely free from belief in supernatural influences. If his mind had not been well balanced, he was just the man to be wrought on by the presumed revelations of modern Spiritualism. I believe this infirmity was fostered by his high admiration of, and thorough acquaintance with, some of the mystic theologians of the last century, especially Jung Stilling.

Quite unintentionally, and to his great annoyance, he once acquired the reputation of being a semi-miraculous healer of wens, warts, and similar ugly excrescences. On one occasion, a plain countryman came into his study, and complained of a wen on his head. "Let me see it," said the Doctor. He examined it, as a matter of curiosity, and touched it. The man declared that, from that moment, it began to diminish until it disappeared altogether. His neighbours heard of it, and, for miles around, all who were affected with similar unnatural protuberances, hastened to the "Pastor," to be healed by his magic touch; and it required some effort to convince the simple people that he possessed no supernatural powers, and he dismissed them, to their deep chagrin.

I remember the first English sermon he preached. It was quite an event in the church. I do not mean the sermon, but the fact. Every body knew he was fully competent to the task; but the introduction of a new language into the church was an epoch in its history. The spacious house was crowded. The members of other churches left their own to hear Dr. Schmucker preach English. They and his own people were anxious to hear whether those church walls would echo English sounds. It was a success—the sermon was an admirable defence of the Inspiration of the Bible, and an eminent lawyer of the place was so deeply interested in it that he sent for it the next day for his private perusal and study. The Doctor, after this, continued to preach English several times a month, until he secured an assistant. The English service was designated to the town people by a peculiar ringing of the bells, so that the sexton would always go to the Doctor's house of a Sunday evening, and ask whether he was to "ring English or German."

If the Doctor had, in early life, cultivated his talent for poetry, he would have excelled in that department.

He was one of the most unaffectedly polite men I ever knew. There was no superfluous bowing and scraping and fulsome complimenting, but he was so regardful of the feelings of others, so careful to avoid wounding them, so forbearing towards their faults, so condescending to inferiors, and so patient with gainsayers, as to compel their admiration and respect.

As a Preacher, no man was more methodical, logical and impressive. His extreme observance of system in his sermons often verged on stiffness. Every thing seemed to be laid down by rule and compass, and his hearers were so accustomed to his regular divisions as to length and place, that, at the conclusion of each, there was a general shifting of position, and other demonstrations of relief from protracted and absorbed attention. At the announcement of the next head or division, the whole congregation would *subside* into the most fixed and silent listening to his well-set argument and tender appeal.

His extremely defective vision prevented him from reading his proof texts from the Pulpit Bible, and hence, for that purpose, he always used a small copy, which he was obliged to hold close up to his eyes.

As a Pastor, he was faithful, affectionate and tender; as a member of Synod and other Church Bodies, he was judicious, attentive and influential; as a friend, firm, candid and instructive; and as a promoter of benevolent and literary enterprises, active, liberal and successful.

Very truly yours,
JOHN G. MORRIS,

FROM THE REV. SAMUEL S. SCHMUCKER, D.D.

THEOLOGICAL SEMINARY. }
GETTYSBURG, December 24, 1857. }

Dear Brother: Having passed all my early life in the society of my father until I went to College, and then spent a year under his direction in theological study before entering the Seminary at Princeton, his loved image is deeply engraven on my mind; and it affords me a melancholy pleasure to send you, in compliance with your request, some of those cherished reminiscences which frequently occupy my leisure moments.

In person, my father was of about the medium stature, rather thick set, though not corpulent; his eyes were deep seated, and, like his hair, jet black. His complexion was dark; his constitution vigorous; and, even in old age, his person was very erect, and his bodily movements, whilst they were deliberate and dignified, were also prompt and firm. His countenance was expressive of great amiability, benevolence and dignity, whilst his keen blackeye and well developed head indicated the excellence of his intellectual powers. His character was unusually symmetrical and well balanced, and his temper so uniformly placid that I have scarcely ever seen it ruffled by the most trying annoyances of life. He had a quick sensibility for the sufferings of humanity. Nor did his sympathy evaporate in mere mental emotion—he was also a generous and active friend of the poor, the afflicted and the oppressed, in our own and foreign lands. Of the expansiveness of his benevolence I will state a single example. When the Orphan House at Halle, in Germany, was almost destroyed during the Bonapartean Wars, so strong was his sympathy for that suffering institution, whose alumni were the chief founders of our Church in this country, that his response to the appeal of its Directors to our churches in this Western world for pecuniary aid was the most liberal of all our ministers. He was possessed of strong common sense, great discernment of character and singular soundness of judgment. Though modest and unassuming, he was distinguished for conscientiousness and moral courage, was unwavering in his defence of truth and righteousness, and an unfaltering friend of the great moral reforms of the day. Of this his noble defence of the Temperance cause in its infancy, when not only the populace generally, but the majority of professing Christians, and even some of the neighbouring ministers of the Gospel, were yet opposed to it, affords a striking example. So violent was this opposition amongst the German community at large, (they regarding it as an attempt to infringe upon their civil rights,) that some even menaced personal violence; and so extensive amongst his own church members that their contributions to his salary fell off one-half during that year. He, however, faltered not; gradually the truth gained the victory, and, in a few years, he, who had previously enjoyed the public confidence in an unusual degree, found it again reposed in himself in a higher measure than before.

In his views as a Theologian he was deeply spiritual and biblical. He cherished a firm conviction of the grand truths of Evangelical Christianity, which he greatly preferred to the peculiarities of any sectarian creed, even to those of the Augsburg Confession, which, with sundry exceptions, he received. He was warmly attached to the great National Societies of our land, in which different Christian denominations co-operate, such as the American Bible and Tract Societies. He was especially interested in the operations of the American Tract Society, and regarded that mass of truth taught in its publications, and held by the Evangelical denominations in common, as the grand instrumentality for the conversion of the world. Yet, he was warmly attached to the Evangelical Lutheran Church, as organized under the Biblical constitution of our General Synod. In accordance with these enlightened views, he heartily

approved the plan of "Protestant Union on Apostolical Principles," published twenty years ago, which contemplates not an amalgamation of all sects, but a reduction of their number to a few, and the confederation of these by one common creed, embracing all the doctrines held in common, and by free ministerial, sacramental and Christian communion; whilst each denomination might retain its separate form of government and discipline, to regulate its own ecclesiastical affairs. The History of the Christian Church was, through life, the subject of his attentive study; and he greatly deplored the alienation and wasteful consumption of her energies, intellectual and pecuniary, resulting from her dispersed condition, especially in this country. He was an attentive student of the Prophetic Scriptures, as well as a careful observer of the signs of the times, and wrote with acknowledged ability on both topics.

As a Preacher, he was eloquent, instructive and impressive, generally fixing the attention of the audience to his subject and holding it there to the close of his discourse. He was especially a good textuary. He enriched his discourses with copious citations of Scripture proof and illustration, not unfrequently naming the chapter and verse. Few men employed the power of the pulpit more faithfully in reproving current vices. Soon after his removal to York, he learned that some ten or more of the most respectable and influential citizens of the town, who were also professedly members of his church, were in the habit of meeting frequently for the purpose of playing cards as an innocent diversion. This he deemed highly criminal, not only as a waste of time, which Christians should apply to better use, but as an example calculated to sanction and encourage the gambling habits of the young and profligate. After repeated but fruitless private admonition, he determined on another and more hazardous measure to break up the practice, which was generally known to the community. On the ensuing Sabbath he introduced the subject into the pulpit, and exposed the evils of the practice in so fearless a manner, and with such distinct allusion to the parties concerned, that I well remember seeing members turning round in the church and looking at the offenders, whilst a sensation of surprise and concern filled many minds, all expecting disturbance in the church, and offence to the families concerned, as the result of the discourse. The effect, however, was favourable. The practice was abandoned; and although the parties felt individually aggrieved at the exposure, they made no public demonstration against the Preacher, and eventually admitted the justice and propriety of his course.

Sacred Music and Poetry found a deep response in his heart. He also occasionally committed some Hymns and other poetical effusions to the press, which, if they do not prove him a special favourite of the Muses, are distinguished for ease and smoothness of versification, as well as the deep-toned piety which they breathe.

As a Pastor, he was most laborious and faithful. Such was his punctuality in attending the Judicatories of the Church that his presence was calculated on by all as a matter of course; and such were his administrative talents that he was repeatedly elected to the highest offices of the Church. He was an ardent friend of the General Synod,—was one of its original founders, and, ever after, among its ablest defenders. In short, for about thirty years, he was one of the leading minds in our American Lutheran Church, was actively engaged in all her important measures, and was ever known as the firm champion of piety and of revivals of religion, as well as of all such enterprises as tend to advance the spiritual triumphs of the Redeemer in the Church universal. His own ministry was blest not only by numerous conversions occurring every year, but by five or six special outpourings of the Holy Spirit, each resulting in the conversion of multitudes of souls. In

one of these revivals, the number of converts was so large that they divided themselves into three classes, and each conducted a separate weekly prayer-meeting in a different part of the congregation.

A striking trait in my father's character was the depth of his religious experience, and his unusually advanced progress in the Divine life. The following remarks, which I find written by his own hand in his pocket Greek Testament, will throw some light on his internal religious history:—

"1. From the time of my conversion in my eighteenth year, my life was, though in different degrees, a continual prayer, a longing and sighing after God. 2. It was a continual repentance, on account of my sins and the depravity of my heart. 3. It was a continual longing after holiness and grace to live according to the will of God. 4. A continual longing for union and communion with God. 5. Through life I had a continued desire for the conversion of souls, which influenced every sermon I preached, though it was often defiled by the intermixture of selfish aims. 6. I had a constant desire for the society of the pious. 7. At the same time, I had many infirmities and sins, and all my virtues were defective. In 1840 I enjoyed a special manifestation of the Divine love shed abroad in my heart, which was exceedingly refreshing to me. And, soon after, I had also a special view of the Divine majesty and goodness. In 1841 I had an extraordinary view of Christ, and beheld his image, as it were, in the chamber of my soul."

For several months before his death, he was much abstracted from the world, and engaged in almost constant communion with God. During this time, he, on one occasion, was lying on his bed in the night-watches, and called to my mother, who was at his side,—“Oh, if you could see what I have seen beyond the Jordan of death, how happy you would be!” Such was the holy frame of mind in which he awaited the call of his Redeemer, and such the foretaste vouchsafed to him of his future inheritance, until he calmly yielded his life into his Redeemer's hands.

Very fraternally yours,

S. S. SCHMUCKER.

FROM REV. J. ALLEN BROWN, D.D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, GETTYSBURG, PA.

GETTYSBURG THEOL. SEMINARY, March 30, 1865.

My dear Sir: In complying with the request to furnish something touching the late venerable Dr. J. G. Schmucker, I will confine myself strictly to my own personal recollections; and, as these extend only over a small part of his life, you will not be troubled with a very lengthy account. It affords me, however, great pleasure, to be able, even in this humble way, to record my high regard for him while living, and the delight with which I recall the intercourse with him which I was privileged to enjoy.

Our first meeting, which I cannot call acquaintance, since I was then but a youth, was in the year 1840, when he was on a visit to his son-in-law, Dr. Sprecher, at Middletown, Pa. He had already retired from the active duties of the ministry. As I was then a student, not yet entered college, I have little recollection beyond his venerable, dignified appearance, his apparent interest in study, and his friendly condescension to a mere youth. Some remarks about theological opinions, and concern about Buttman's Greek Grammar, leave the impression that, even at that period, he maintained habits of careful investigation.

My acquaintance proper began early in the year 1848, when I settled in York, Pa., where a large part of his life had been spent, and where it was my lot to officiate in the church of which he had been so long Pastor, and in which he was then a regular worshipper. During a period of some two years I was a frequent visitor at his house, sharing not only his friendship, but

enjoying his friendly counsels. A few items,—the freshest in my memory, of this venerable father, I will now give.

No one who ever saw him could forget his personal appearance and manner. Of about medium stature, and singularly erect in old age, with a fine countenance, and full supply of hair, in perfect order, he presented an appearance of dignity that was truly commanding; whilst his manner, combining gravity and softness, was attractive and pleasing. In his intercourse he exemplified the precept,—“Be courteous,” and was a model of Christian politeness. Nature and grace had both contributed to the formation of his character, and the result was one of much beauty and excellence.

His manner towards young preachers was very kind and encouraging. Usually at the close of the service he had some kind word to cheer. After my first sermon in his presence, he said, as I came from the pulpit,—“I think the Lord was with you to-day.” There were no flippant criticisms, no eulogies to gender or nourish pride, but judicious words of counsel and encouragement. On another occasion, after I had preached on Matt. xxviii, 19, 20, he expressed gratification, but said there was too much in the text for a single discourse. It was very evident that he had made preaching a study, and knew how to divide the Word of truth. His criticisms of some men, though never harsh, were discerning, and showed that he had detected the weak points. He loved to speak of the great preachers in our own and other churches, and especially to tell of their spiritual power.

He was interested in the study of the Word. Olshausen, at this time, was a favourite commentator with him. He expressed a decided preference for Olshausen over Tholuck, as more spiritual and giving more of the mind of the inspired writer. Tholuck he regarded as too profuse in his exhibition of learned authorities, and less instructive than Olshausen. My first acquaintance with Olshausen was made with a borrowed volume from his library.

The prosperity of Zion and the welfare of the Country both seemed to be near his heart. He loved to hear of what God was doing. The cause of Christ at home and abroad had his sympathies and his prayers. He believed that the coming of the Messiah to reign over the earth was drawing nigh. The revolutions among nations he regarded as preparatory to the establishment of the Kingdom which shall not pass away. He was cheerful, hopeful, and looking forward with confidence in God.

But he has gone to join the band of Prophets, Apostles, Confessors and Ministers of Jesus. His name is fragrant on the earth, his record was on high, and he has entered on his reward.

Truly yours,
J. A. BROWN.

JOHN F. RUTHRAUFF.

1793—1837.

JOHN F. RUTHRAUFF was born in Northampton County, Pa., on the 14th of January, 1764. His parents, who had emigrated from Germany, were especially careful to give him a religious education, and he became, in early life, deeply impressed with a sense of spiritual and eternal realities, and, at the age of fifteen, made a public profession of his faith. In August, 1779, he had gained so much confidence in his Christian experience, that he began to meditate the purpose of devoting himself to the ministry of the Gospel. He was, at that time, a resident

of York County, whither his parents had removed some years before, and was engaged in agricultural pursuits. He did not commence his theological course until the year 1790, when he left the farm on which he had been labouring, and went to pursue his studies under the direction of the Rev. Jacob Goering, then Pastor of the Lutheran Church in York, and distinguished for his learning and eloquence. Here he continued a diligent student for three years. He preached his first sermon in the year 1793, in reference to which he remarks in his Diary,—"God was present and graciously assisted me." During the next two years he had the charge of several churches in York County, and subsequently preached for a season in Carlisle. In June, 1795, he received and accepted a call from the Green Castle Congregation, and several others, in some of which he laboured upwards of forty years. His charge embraced McConnellsburg, Loudon, Mercersburg, Waynesboro', Quincy, Smoketown, Jacob's Church, and several in Washington County, Md. He also preached in the neighbourhood of Emmittsburg, and for a time at Chambersburg, and continued to supply the Congregation at Carlisle, and another about twelve miles from Harrisburg. This was distant from his home about fifty miles, and he performed the journey once every month. Several of his congregations were fifteen or twenty miles apart; and a high mountain lay between two churches that he had to serve on the same Sabbath. But, as soon as he left the pulpit, he mounted his horse, with his dinner in his hand, that he might be able to meet his second appointment for the day. He had a vigorous constitution and great power of endurance, and was thereby well fitted to the work of a missionary pioneer. Some twelve or fifteen ministers are now cultivating the field which Mr. Ruthrauff then occupied alone.

This devoted servant of Christ continued his labours as Pastor until the year before his death. Even after he had formally relinquished his charge, he occasionally preached when his services were rendered particularly desirable. Only nine days before his death, though he had then seen upwards of seventy years, he engaged with great interest in conducting the exercises of a protracted meeting in his neighbourhood. He died on the 18th of December, 1837, in the seventy-fourth year of his age. From the commencement of his illness he had little expectation that he should recover, and waited calmly and trustingly for God's will to be done concerning him. A short time before he expired, he exclaimed "Victory, Victory, the Lord is here!" The exercises on the occasion of his Funeral were conducted by the Rev. Messrs. Scholl, Harpel, Cline and Rebaugh.

Mr. Ruthrauff was married, in 1784, to Ann Maria Hamme, a native of York County, and a lady of great moral and Christian worth, who survived her husband several years. They had nine children,—one daughter and eight sons. Two of the sons became Ministers of the Gospel.

FROM THE REV. GEORGE DIEHL, D.D.

FREDERICK, MD., May 27 1858.

Dear Sir: My recollections of the Rev. John F. Ruthrauff date back chiefly to my very early life. During his last years I saw very little of him, being myself away from the neighbourhood, prosecuting my studies at college. The image of the man, however, with his tall and muscular frame, his benevolent countenance and gray hairs, his stately walk, his courteous bow, his easy conversation with the elders of his church and his kind remarks to children, are deeply impressed upon my memory. He was capable of severe and unintermitted labour. His parish was very large, extending some twenty-five miles

from mountain to mountain, across the whole of the Cumberland Valley, in the Northern part of Franklin County. His life was eminently an active one.

Nature must have endowed him with strong mental qualities,—quickness of perception, clearness of insight, and tenacity of memory. He enjoyed few early advantages for intellectual culture, and could never be said to be a man of studious habits. His reading scarcely extended beyond the Bible, a good Commentary, and a few practical works. But his native vigour of mind enabled him to produce, with but little effort, discourses, each of which would have cost most other men days of intellectual labour. His temper was quick and sensitive. In early life he must have been somewhat impetuous; and even in old age he would sometimes utter burning words to those whom he regarded as wilfully perverse.

Few men were gifted with a keener sagacity, or possessed a more thorough knowledge of men and things, than Mr. Ruthrauff. He was as little likely to be imposed on in a bargain as any other man. His deportment was always grave and dignified. In his intercourse with his parishioners he was ordinarily bland, but his personal reproofs were sometimes very caustic, and not unfrequently, for the time being at least, procured for him enemies. He had great moral courage—no man's presence ever intimidated or embarrassed him in the performance of any duty to which he believed himself called.

As a Preacher, he was fluent, animated and instructive, and his appeals were often exceedingly earnest and pathetic. While he expounded his text in a luminous and satisfactory manner, his sermons were generally rather practical than doctrinal. He frequently selected, as the basis of his discourse, the Gospel or the Epistle of the day. He delivered himself with great ease, and while he always spoke to edification, he left you with the impression that he was giving utterance to the thoughts which first occurred to him. His voice was pleasant and of considerable compass, though he seldom spoke louder than was necessary to fill his audience room. He was particularly happy in the instruction of the youth of his charge. His catechumens, on the day of Confirmation, were often deeply moved, and sometimes bathed in tears, while his own voice became tremulous and his venerable frame shook with emotion.

Mr. Ruthrauff, though not indeed without infirmities, (for these cling even to the best,) was a man of substantial Christian excellence, and laboured earnestly for the conversion of souls and the extension of the Redeemer's Kingdom. And his labours were not without their reward; for many were the seals to his ministry. Some who were brought to a knowledge of the truth, through his instrumentality, are yet to be found in the district over which his labours extended. His memory is still reverently and gratefully cherished by his surviving parishioners.

Very respectfully yours,

GEORGE DIEHL.

FREDERICK WILLIAM GEISSENHAINER D.D,*

1793—1838.

FREDERICK WILLIAM GEISSENHAINER,, the son of Henry A. and Sophia J. H. Geissenhainer, was born on the 26th of June, 1771, at Muhlheim, (now belonging to Prussia,) Germany. He lost his father when he was about three years old, and was indebted for his education to his grandfather, the Rev. Dr.

* MS. from his son, Rev. F. W. Geissenhainer.

Frederick William Geissenhainer, one of the more distinguished Lutheran clergymen of his day. When he was thirteen years old, he entered the University at Giessen, and, at the age of sixteen, had completed his course of Theological study. But, as he was too young to enter the ministry, he went to the University of Gottingen, where he remained two years; and then, having reached the age of eighteen, he received and accepted an appointment as Professor in a Seminary. When he was twenty he was advised to apply for Ordination as a Minister of the Gospel; and, on account of his extraordinary qualifications for the office, there was made in his favour an exception to the rule, which required that he should be twenty-five years of age. He was, accordingly, ordained; and, shortly after, took charge of two village congregations, with which he continued for about eighteen months. Meanwhile, his grandfather had deceased; and, not long after, tidings came to him that his mother also was dead; and this latter circumstance, of which he had no reason to doubt, in connection with the distracted state of things incident to war, led him and his only brother, who was then on a visit to his place of residence, to form the purpose of migrating to the United States. They made their arrangements accordingly; not giving themselves time even to visit their native town; and, though they were aware that there was some property in the family, they left it, as they supposed, to a maiden aunt,—their only surviving relative in those parts, who had lived with their mother.

In the year 1793 they arrived at Philadelphia; and, soon after, the subject of this sketch accepted a call to labour among several congregations in Montgomery County, Pa. On the 27th of May, 1794, he was married to Anna Maria, daughter of Michael and Eve Reiter. They had six children, one of whom was married to the Rev. Dr. Jacob Miller, deceased, late of Reading, Pa, and another has succeeded his father, as minister of a German Lutheran congregation in the city of New York.

In the spring of 1807 Mr. Geissenhainer learned from a Jew, who came from his native place, that his mother was still living and in good health, and that it was his aunt who had died, when it was reported to be his mother. Transported by this most unexpected intelligence, he immediately made arrangements for bringing her to this country; and, in the succeeding autumn, after having been separated from her nearly fifteen years, he had the pleasure of meeting her at Philadelphia, and welcoming her to the land of his adoption. She lived with her sons nine years after her arrival, and died, at the age of sixty-four, in the joyful confidence of entering on a better life.

In conformity with the recommendation of the Rev. Dr. John Kunze, previous to his death, Mr. Geissenhainer was called to the German Lutheran Churches, in the city of New York, in 1808. He accepted the call, and retained this charge until the spring of 1814, when he resigned it, and went to preach to the congregations of Pottstown and the Trappe, Montgomery County, Pa. Here he continued till December, 1822, when he was recalled to his former charge in New York, at the old Swamp Church, corner of William and Frankfort streets. This congregation removed to St. Matthew's Church, in Walker street, in 1830, where he continued to officiate till the close of 1837, though his health was feeble during several of his last years, and he was often assisted by his son, and his brother's sons, whom he had educated for the ministry. About the first of March, 1838, his strength began very perceptibly to fail, and, from this time, it was manifest that his labours

were finished, and that but little of life remained to him. In the prospect of his departure, he was perfectly tranquil and self-possessed, declaring his undoubting confidence in his Redeemer's merits. "During my life," said he, "I have put my trust in my Saviour—He never did forsake me, and I am sure He never will." A short time before he expired, his son asked him whether he should leave him to officiate in the church, the hour for public service having arrived; and he pressed his hand most warmly, and said,—“Go, in God's name, my son, and do your duty,”—the last words that he ever addressed to him. To his wife he said,—“Weep not—I must go to the other portion of my family.” He died on the 27th of May, 1838; it being exactly, not only to the day of the month, but to the very hour of the day, forty-four years after his marriage. He was within less than a month of sixty-six years of age.

He received the degree of Doctor of Divinity, from the University of Pennsylvania, in 1826. He educated a number of young men for the ministry, among whom was his son-in-law, the Rev. Dr. Jacob Miller. He wrote very extensively on various subjects, but published nothing except a few hymns.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK. March 3. 1852.

My dear Sir:—I cannot claim to have been a very intimate friend of the Rev. Dr. Geissenhainer, concerning whom you enquire, and yet I had considerable knowledge of him during the latter years of his residence in this city. I first became acquainted with him in consequence of his calling upon me on business, about the year 1815 or '16, and the impression which that first interview made upon my mind led me to feel a strong desire to cultivate an acquaintance with him, as I might have opportunity. I frequently met him in subsequent years; and always with great pleasure; and the more I knew of him, the greater was my respect for his character and attainments.

In stature Dr. Geissenhainer was rather small, but he had an uncommonly expressive countenance. His eye was remarkably clear, and, when lighted up, as it usually was in conversation, it beamed with intelligence. Indeed, when he was earnestly engaged, he seemed to talk to you not merely with his lips, but with every part of his face. He impressed you at once with the idea that he had a vigorous, discriminating and well furnished mind. He had the reputation—and I have no doubt, justly—of being a man of very extensive learning; his acquirements were not merely professional, but extended to various other departments of knowledge, in some of which he was allowed to be eminent. He was strong in his moral nature, as in his intellectual. He spoke and acted out of the abundance of his heart.

Dr. Geissenhainer generally preached in German, so that I am not able to express an intelligent opinion concerning him in this respect. I know, however, that he was in excellent repute as a Preacher, among the German population, and I have often heard that, in his religious opinions, he was a faithful follower of Martin Luther. He always seemed to me to evince great honesty of purpose, and great simplicity of religious feeling. He was highly respected while he lived, and his memory is still fragrant in the various circles in which he moved.

Very truly yours,

J. M. MATHEWS.

CHRISTIAN ENDRESS, D.D.*

1793—1827.

CHRISTIAN ENDRESS† was born in Philadelphia on the 12th of March, 1775. His father, John Zachary Endress, was a native of Wortheim-on-the-Main. As an argument with his children not to undervalue their Protestant Evangelical profession of faith, he was accustomed to tell them that he was a descendant of that Jacob Endress, who, as a representative of the city of Nuremberg, in the famous Imperial Diet, held at Augsburg in 1531, subscribed the Augsburg Confession of Faith. His mother was Anna Maria Henrici, of a Huguenot family of that name, who had fled from France to escape persecution, and settled at Neuwied, a town in Rhenish Prussia.

The early intellectual developments of Christian Endress were somewhat remarkable, and his studies were directed, from his childhood, with a view to a collegiate education. When he was eight years old, he was sent to the Latin School connected with the University of Pennsylvania, and in due time became a member of the University, where he was admitted to the degree of Bachelor of Arts, in July, 1790. Immediately after his graduation, he commenced a course of theological study, under the direction of the Rev. Dr. Helmuth, then a Pastor in Philadelphia, and, at the same time, prosecuted other branches of study, as Church History and Hermeneutics, under Pastor Schmidt of the same city. He preached his first sermon in Zion's Church, Philadelphia, on the evening of Easter Sunday, 1793.

In November, 1792, he received the appointment of Tutor in the University at which he had graduated. And he held this position until 1795, when he was elected Principal of the Congregational School of Zion and St. Michael. In this latter office he laboured, with great expense of health, until the year 1801, when he resigned it, and removed to Easton,—having received and accepted a call from the Lutheran Church in that place. After the year 1793, he served the congregation at Frankfort, preaching every alternate Sunday; and, during the year 1800, he preached once a month at Cohansey, Salem County, N. J.; besides preaching frequently in different Churches of Philadelphia, and in other places. Until 1799 he was subject to the superintendence of the Minister or Ministers of the Church in Philadelphia, but, at the last mentioned date, he received a license from the Ministerium of Pennsylvania, and was ordained at Reading in 1802.

On the 22d of October, 1801, Mr. Endress was married to Margaretha, daughter of Jacob Fries, of Friesburg, Salem County, N. J.

On the 21st of November, 1801, Mr. Endress preached his first sermon at Easton. During the next three years, he ministered to the Congregations of Easton, Williamstown, Plainfield, Mooretown, Upper Mount Bethel, Hamilton, Smithfield and Hardwicke, besides occasionally preaching at Greenwich, Knowl-

*MSS. from his son, Hon. Isaac L. Endress and Rev. Dr. Baker.

† His sponsors at his Baptism were Christian and Catherine Jausch. Frederiek Lewis, one of the Sovereign Counts of Lowenstein-Wertheim had, by letter, a short time before, requested to be considered Godfather to the expected child, and therefore his name is found upon the Baptismal Record of the Church of Zion and St. Michael in Philadelphia, *Christian Frederick Lewis*; but he himself always wrote *Christian* only.

ton, Hope, Newtown and Walpack, in New Jersey, and Lower Saucon, in Pennsylvania,—these congregations being otherwise without the ministry of the Gospel. After 1804 the Congregations of Plainfield, Mooretown, Hamilton, Mount Bethel, Smithfield and Hardwicke, were provided with a Pastor, while he still retained the charge of the Congregations of Easton, Williamstown, Lower Saucon and Greenwich, occasionally visiting other churches in the region.

Mr. Endress remained here until the year 1814, when, in the hope of benefiting the health of his wife, he was led to remove to Dansville, Steuben (now Livingston) County, N. Y. Here he resided twelve months, and then returned to Easton.

On the death of the Rev. Dr. Henry Ernst Muhlenberg, in 1815, he was chosen to succeed him as Pastor of the Lutheran Congregation at Lancaster, Pa., and entered at once with great ardour on the duties of that responsible position. Here was opened a wide field of usefulness, in which his talents, learning and piety found ample scope. For a short time he was subjected to serious difficulty, on account of his favouring the introduction of the English language into the exercises of public worship. The Germans, regarding all attempts of this kind as an infringement of their rights, strongly resisted the wishes of those members of the congregation who were desirous of making provision for the spiritual instruction of their families, unacquainted with the German language. Many injurious reports concerning Mr. Endress, in connection with this matter, were put in circulation, but their effect was only temporary. The Germans withdrew from the church, and erected an edifice designed exclusively for German services. Mr. Endress, by the calm and yet fearless course which he pursued, greatly elevated himself in the estimation of not only his immediate friends, but the community at large.

In 1819 Mr. Endress was honoured with the degree of Doctor of Divinity from the University at which he was educated.

Dr. Endress died at Lancaster, after a brief but painful illness, on the 30th of September, 1827, in the fifty-second year of his age and thirty-fourth of his ministry. He was buried in the old Lutheran burying ground in Lancaster. the Rev. H. A. Muhlenberg, D. D., of Reading, performing the Funeral service.

Dr. Endress wrote, with equal facility, the German and English languages, and, at the time of his death, he had in contemplation several works for the press. He had prepared for publication a Commentary on the Epistle to the Romans, of which Bishop White, to whom it was subsequently submitted, expressed a highly favourable opinion. He was a liberal contributor to the pages of the Lutheran Intelligencer, and, after his death, several of his sermons were published in the Lutheran Preacher. In 1791 he published, in the German language, a duodecimo volume entitled "The Kingdom of Christ not Susceptible of Union with Temporal Monarchy and Aristocracy."

After the death of Dr. Endress, his widow removed to Rochester, N. Y., and remained there till 1832, and then took up her residence for the rest of her life in Dansville, where she died on the 11th of January, 1861, in the seventy-ninth year of her age. She was a member of the Episcopal Church. They had six children,—four daughters and two sons. One of the sons (Isaac L.) is a lawyer; the other (*Samuel L.*) a physician.

FROM THE REV. PHILIP F. MAYER, D.D.

PHILADELPHIA, JUNE 8, 1852.

Dear Sir: I knew Dr. Endress well. My acquaintance with him commenced previous to my settlement in the ministry, and became more and more intimate, I may say, till the close of his life. He often preached in my pulpit on his visits to his relatives in this city, and my intercourse with him was not only free, but in some degree confidential.

He gave you the idea at once of a noble specimen of a man. In his person he was tall, somewhat stout, and had a good strong frame, that seemed built for endurance. He had rather a rough German countenance, but there was great openness, manliness and vigour in his expression. Nor was his countenance, by any means, a false index to his character. His mind was one of far more than ordinary power. He perceived both quickly and clearly; and his judgment could be relied on with the utmost confidence. He was not satisfied with looking upon the surface of any subject—he investigated closely, and was disposed to look after the rationale of things, so far as it came within the range of the human intellect. He had a decided taste for Mathematics; and he indulged it as far as was consistent with his professional engagements.

In his theological views Dr. Endress was a decided Trinitarian, but an equally decided Arminian. As a Preacher, he was not technically eloquent—never studied or cared much for the graces either of style or of oratory; but you could never hear him without feeling that you were in contact with a discriminating, powerful and earnest mind. He had always great command of the more intelligent and reflecting portion of his audience.

In the Lutheran Church, especially in Ecclesiastical Bodies, few men had more control than Dr. Endress. His sympathies were strongly with the "liberal" party, and he had a principal agency in constructing the platform on which the General Synod now stands. He had a high idea of religious freedom, and endeavoured to promote it by every means in his power.

He was a diligent student of the Bible, and accustomed himself to thorough and independent investigation. He wrote a Commentary on the Romans, which has never been published, but which I have, since his death, had the opportunity of examining, and it seems to me to be very much of the same character with McKnight's Commentaries on the Epistles. It is a thoroughly critical and highly elaborate production.

In private life Dr. Endress was an example of all that is amiable, generous and of good report. He was full of good-humour and a most agreeable companion, while yet he never lost sight of the dignity becoming a Christian Minister. He was distinguished for his integrity, conscientiousness and benevolence.

With best wishes for the completion and success of your expected work,
I am most sincerely yours,

PHILIP F. MAYER.

FROM THE REV. J. FEW SMITH, D.D.

NEWARK, N. J., September 11, 1862.

Dear Sir: I fear that my recollections of Dr. Endress are hardly copious or definite enough to add any interest to your sketch of him. He was a relative of my mother, and was in the habit of making occasional visits at my father's house, and his visits were always gladly welcomed by us. I remember him as a man of large and vigorous frame, with an open, bright countenance, full of intelligence, bringing light with him to our circle,—a genial, warm

hearted man, gladdening us with his cheeriness. I have also bright recollections of certain feelings of awe with which I looked upon him as a Minister, and a man of great learning and power. I believe him to have been a man of sincere piety, and most exemplary in the discharge of all his duties as a Christian Minister. He was highly esteemed by our Pastor, the Rev. Dr. Mayer, who never gave his confidence or esteem hastily. As to the troubles in which he was involved on account of his wise endeavours to introduce the English language into the public services of the Lutheran Church, although I have heard more or less of them, yet, being a mere child at the time, I know nothing personally. I have learned to venerate his memory as an able and faithful minister of Christ.

With great respect, I am,

Dear Sir, truly yours,

J. FEW SMITH.



GEORGE LOCHMAN, D.D.*

1794—1826.

GEORGE LOCHMAN was born in the city of Philadelphia, December 2, 1773. His parents migrated to this country from Germany at an early period; and, though in humble circumstances, were distinguished for their probity and piety. Their son George, at a very early age, exhibited an uncommonly precocious intellect, and especially a fondness for reading which distinguished him among all his youthful associates. And he comprehended and retained what he read. His perception was quick, his memory retentive, and his progress at school such as to attract, in an unusual degree, the attention of his teachers. His mind was also very early directed to the subject of religion, and, after a course of pungent conviction of sin and severe inward struggles, he was brought to exercise an affectionate confidence in the Redeemer. During his attendance on the catechetical instruction of the Church, his answers to the questions which were put to him by his Pastor showed a degree of promptness and intelligence, that excited the hope that he might be inclined to the work of the Ministry. Dr. Helmuth, under whose ministrations his early years were passed, did not fail to exert all proper influence for the accomplishment of this end. His mother also strongly favoured it; but his father at first objected, partly on the ground that he needed the services of his son in carrying forward his business, and partly because his income was so limited as to forbid the hope of his rendering him the requisite assistance in procuring an education. He, however, subsequently, on perceiving that his son's mind was strongly set in that direction, and being influenced also somewhat by the judgment of his Pastor, withdrew his objections.

After going through his preparatory course, he entered the University of Pennsylvania, where he graduated, with high honour, in the year 1789. On leaving College he engaged, for a while, in the business of teaching, at the same time prosecuting his theological studies under the direction of the Rev. Dr. Helmuth, with whom he continued till the year 1794, when he was licensed to preach by the Lutheran Synod of Pennsylvania. Shortly after his licensure, he accepted a call

* MS. from his son, Rev. Dr. A. H. Lochman.

to Lebanon, Pa., where he remained, labouring with great diligence and success, twenty-one years. The charge was one that required a great amount of work, as it embraced not only Lebanon, but a considerable tract of surrounding country. During his residence here he was repeatedly solicited to other fields of labour, which were thought more eligible; but he declined the invitations, from a conviction that his duty to his own people, to whom he was most strongly attached, forbade a removal. In 1815 he was elected Pastor of the Lutheran Church at Harrisburg, Pa., and, owing to the peculiar circumstances of that congregation, he felt constrained, even at the expense of breaking a very tender tie, to listen to the invitation. He was, accordingly, installed over the Harrisburg Congregation, and his Introductory Sermon, which exhibited the Objects and Duties of the Christian Ministry, together with the corresponding obligations of the people, was received with so much favour that the Vestry of the Church caused it to be printed for gratuitous distribution. His accession gave a fresh impulse to the church; and his entire ministry there, which continued till the close of his life, was marked by frequent and signal tokens of the Divine favour.

In 1819 he was honoured with the degree of Doctor of Divinity from Alleghany College, Meadville, Pa.

He is said to have received the same degree from the University of Pennsylvania, but, as his name does not appear on the catalogue, the statement must be considered as at least doubtful.

After labouring with untiring assiduity during a series of years, and having many public engagements superadded to the appropriate duties of the pastoral relation, it was found that his constitution began to give way. The infirmities of age became prematurely apparent, and at length disease fastened itself upon him in a form that set all human skill at defiance. But his decline was marked with the most exemplary patience, the most serene Christian hope, and he walked with an unflinching step through the dark valley. He died on the 16th of July, 1826, in the fifty-third year of his age; and his Funeral was attended the next day, and a Sermon preached on the occasion, by the Rev. Dr. Endress, of Lancaster, Pa., from the text,—“Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.”

Dr. Lochman's publications are the following:—

A Valodictory Sermon preached at Lebanon, - - - - -	1815
An Inaugural Sermon preached at Harrisburg, - - - - -	1815
History, Doctrine and Discipline of the Lutheran Church, - - - - -	1818
Evangelical Catechism, - - - - -	1822
Hinterlassene Predigten - - - - -	1828

Paulus Henkel; Sammlung Geistreicher Lieder; auch etliche Bucher fur Kinder.

He was married, on the 7th of September, 1795, to Mary Magdalene Grotz, of Philadelphia, who became the mother of two children, and died on the birth of the second. On the 3d of June, 1799, he was married to Susan Hoffman, also of Philadelphia, by whom he had thirteen children. She survived him about fifteen years. One of his sons is the Rev. A. H. Lochman, D.D., of York, Pa., and another studied medicine, but, on account of bodily infirmity, was unable to engage in the practice.

FROM THE REV. WILLIAM R. DEWITT, D.D.

HARRISBURG, January 16, 1852.

My dear Sir : When I came to Harrisburg, in 1818, to take charge of the church to which I now minister, Dr. Lochman was the Pastor of the Evangelical Lutheran Church of this place. He and the Rev. Mr. Rahausser, the Pastor of the German Reformed Church, were then the only resident Pastors. The Presbyterian Church had been vacant for several years, and, with the exception of the Methodist Church, organized that year, there were no other churches. Mr. Rahausser remained but a short time after I came. He preached in the German language only. He was a gentleman of retired habits, diffident, but highly esteemed as an humble and devotedly pious man, well educated, and, I am told, of more than ordinary pulpit talent. Dr. Lochman preached a portion of his time in the English language. When the Presbyterian and Methodist Churches were not supplied, his church was the resort of all the English inhabitants of Harrisburg, who were accustomed to attend public worship. He was also frequently called on for the performance of Funeralservices, and the visitation of the sick in the English families. He was prominent in all the Educational interests of the Borough ; was, from its organization to his death, the President of the Harrisburg Bible Society ; and gave his countenance and support to every measure that promised to advance the public welfare. He thus became intimately associated with the citizens of Harrisburg, and, to this day, his name is held in affectionate remembrance by our older inhabitants of all denominations.

The German ministers of Dr. Lochman's age were but one generation removed from those who first came to this country from Germany. They, for the most part, pursued their theological studies with them, and, while doing so, resided in their families. From them they imbibed much of that pastoral simplicity and kindness, which so greatly distinguished them as a class, and which contrasted so favourably with the sterner elements in the characters of many of the Scotch-Irish ministers, the first Presbyterian Pastors of this region. This was the prominent feature in Dr. Lochman's character,—a childlike simplicity, combined with unmeasured kindness of heart, which nothing could disturb, except indeed some invasion of what he esteemed the rights and prerogatives of the good old Lutheran Church, for which he entertained an affection next in strength and devotedness to that he felt for his Divine Master. I do not mean to intimate that Dr. Lochman was a bigot—nothing could be farther from his nature. He could not be otherwise than genial and kind to all of every denomination. But the Lutheran Church,—the *Great Lutheran Church*, lay very near his heart. Its founder, —the Great Reformer, its glorious history, its precious memories, his own religious education and experience identified with it, and his long devotion to its welfare, rendered it, in his estimation, the Church pre-eminently that Christ loved ; and he ill brooked any thing that interfered with its prosperity. I never knew a man who could more cordially adopt the beautiful language of Dr. Watts, in his poetical paraphrase of the one hundred and thirty-seventh Psalm, than Dr. Lochman could of the Lutheran Church :—

‘For her my tears shall fall;
 ‘For her my prayers ascend;
 ‘To her my cares and toils be given,
 ‘Till toils and cares shall end.’

His preaching, his prayers, all his public as well as private ministrations, bore the impress of his pastoral character. He was esteemed among the most learned of the Lutheran Divines in this country. He always had a greater or less number of students of Divinity residing with him in his family, to whom

he gave instruction by way of preparing them for the sacred office. But in the pulpit he invariably laid aside the Doctor, and was the kind and affectionate Pastor. To the acute metaphysical divine, of the old New England stamp, and the strong doctrinal Scotch-Irish preacher, his sermons would have appeared, I have no doubt, somewhat meagre. I remember an anecdote, told by Dr. John M. Mason, of New York, to his theological class, of Archbishop Usher. A young minister, after having heard him preach, expressed his great disappointment. He expected to have heard the Archbishop evolve some great principle from his text, or propound some deep theological truth for discussion; "but," said he, "he was so plain that a child might have understood all he said. It does not *require* an Archbishop, certainly, to write and preach such a sermon—any one could do it—I could do it off-hand myself." "Go, try," was the laconic answer, "and you will find your mistake." The same might have been said of Dr. Lochman's preaching—so plain, so unostentatious, so level to the capacity of his hearers, that the first impression would be that any body can preach so. It certainly does not require a Doctor of Divinity to write and preach such sermons; but if any one had tried, he would have found his mistake. As a Pastor he was indefatigable. During his ministry here, he had, for a time, the charge of several small country congregations, in addition to the one in town, which rendered his pastoral labours very severe. But he was ever prompt to the call of duty when his health would permit. Storm or sunshine, cold or heat, day or night, he was ever ready to go and administer the consolations of the Gospel to the sick and dying, to the afflicted and distressed. Often, in my early ministry, have I come from my study with my head throbbing, in my efforts to get out something that might be useful to my people, and have met the Doctor, with cane in hand, walking the streets, with his fresh, ruddy countenance lighted up with an expression of benignity, either coming from or going to visit some afflicted family, some child of want, or some members of his congregation, at whose houses he was welcome, and I dare not say I never envied the leisure he enjoyed from his studies for pastoral visitation. Methinks I see him now walking the streets, with his golden-headed cane, a pattern of neatness in his dress, a perfect gentleman of the old school in his manners, bowing politely and complacently to all he met, and smiling benignantly on the little children, who rejoiced to be recognized by the good Doctor, and thought they had much to tell their parents at home when they could say that they had met Dr. Lochman in the street, and that he had spoken to them, and laid his hands on their heads and blessed them. In those days Whitsuntide was a great day in Harrisburg. It was a high day. On that day all the youth, of a certain age, of the Lutheran families, marched in procession through our streets, dressed in white, with a plain white cap on their heads, to the Lutheran Church, where they were confirmed, and received the benediction of their Pastor. Easter, with its abundance of coloured eggs, and Christmas with its Christmas trees, all laden with Christmas presents, were institutions of those days, in which the youth of our town greatly rejoiced, and of whose joy no one was a greater partaker than the good Lutheran Pastor. On those occasions he seemed in his element,—with a multitude of children around him, labouring to promote the joy of them all. But those days are past. *Sic transit gloria mundi.* Our population is now more than fourfold what it then was, and the wealth of our city has increased in a much greater ratio. The number of our churches and ministers of different denominations has also increased with our population. The old church edifices have given place to new and costly buildings. We have great preaching now, sprinkled occasionally with sensation and spread-eagle discourses. We have Bible Societies, Tract Societies, Missionary Societies, Sabbath Schools, Temperance Organiza-

tions, &c., &c., and I have no doubt that five times the good is now done that was formerly done. But, my dear Sir, the memories of the past linger around my heart, and are very dear to me. I have sometimes irrepressible longings for its return. As I recall, in my musings, the scenes of other days, I seem to meet again, in our streets, the good Lutheran Pastor, to see the benignant smile on his countenance, and to hear from his lips the "How do you do, my dear friend?"—in that peculiar tone of kindness which it is impossible to imitate. But he is gone. Notwithstanding four or five other excellent Pastors have occupied his place since his death, the memory of Dr. Lochman still seems almost as fresh and fragrant as ever.

Yours most respectfully,

W. R. DEWITT.

FROM THE REV. A. H. LOCHMAN, D.D.

YORK, PA., January 19, 1863.

My dear Sir: I have always felt a great delicacy in writing any thing of my father, lest the deep filial veneration and affection which I cherish for his memory should betray me into some representations of his character, which, to an indifferent person, might seem too highly coloured. I will, however, at your urgent request, give you some of my most general impressions concerning him.

I think I may safely say that his most prominent characteristics, as a Man and a Christian, were a childlike simplicity and an ardent affection. These qualities tempered and modelled the whole man. His piety was more of the type of that of John than of Peter. Though ardently attached to the Church of his fathers and of his choice, yet no one ever accused him of a bigoted or sectarian spirit. His hand was ever cordially extended, and his heart open, to welcome all who loved the Lord Jesus Christ, and who received what he regarded as the cardinal truths of our holy religion.

Neither in his intercourse with others, nor in his discussions at Synodical meetings, nor on any other public occasions, was there any thing that approached to ostentatious display—you always knew where to find him—he spoke directly to the point, without any formality or any concealment. To his students of Divinity, of whom he had, at different times, upwards of twenty, he always said,—“Be plain and simple—speak so that the common people will be able to understand you, and you are sure that the learned will.”

He scarcely ever passed a person, not even a child, for whom he had not a smile and a kind word.

The love of God in the redemption of the world, through the atonement of Christ, was the theme upon which, above all others, he loved to dwell: this seemed to set his soul on fire, and he discoursed upon it with an eloquence and a pathos which often proved quite irresistible.

In his judgment of others he always leaned to the side of mercy. His family government, though firm and decisive, was a constant exhibition of love. He scarcely ever administered a severe reproof; and I never knew him correct any of his children but once or twice, and then I was myself the unfortunate subject, and I richly deserved it. Something may be inferred concerning the influence that he exerted upon his children, from the fact that all of them who came to years of maturity, (seven,) became consistent members of the Church; and one son, who died a year ago, was not only for years an active member of the Church at Harrisburg, but for some time in the

Council, and to his death a devoted teacher in the Sunday School. He was found in the discharge of his duties at the school when so weak as to be scarcely able to walk. And even the servants in the family were so attached to my father that, as far as I can recollect, all remained until they were married, except the last one, and she stayed with us until after his death.

In his dying moments he said to a minister of another denomination who visited him,—“Brother, what would I now do, if I had not an Almighty Saviour to rest upon?”

But, my dear Sir, what have I done? Just what I might have known I should do, if I undertook to comply with your request. I am more than ever convinced of the delicacy of a son's attempting to sketch the character of his father.

Yours affectionately,

A. H. LOCHMAN.

FREDERICK HENRY QUITMAN, D.D.*

1795—1832.

FREDERICK HENRY QUITMAN, a son of Stephen Henry and Anna Quitman, was born August 7, 1760, in the Duchy of Cleves, in Westphalia. His father was a man of some consideration, and held an important office under the Prussian Government. The son, at an early age, gave indications of much more than common intellect and great love of books; in consequence of which it was determined that he should have the advantage of a liberal education. He was, accordingly, placed, for some time, in a celebrated school at Halle, from which he was afterwards transferred to the University of the same city. His immediate family friends were not in favour of his entering the ministry; but his predilections for that profession were too strong to be yielded, and he therefore pursued a course of theological study with the ministry in view. There were, at that time, in the University of Halle, many Professors of distinguished name,—such as Knapp, Niemeyer, Senler, &c., and, under the advantages which he here enjoyed, he made rapid progress in the various branches to which his attention was directed.

After completing his academic course with high honour, he was employed two years as a private tutor in the family of the Prince of Waldeck. He now became connected with the Lutheran Consistory of the United Provinces, and was ordained by that Body, with a view to becoming Pastor of the Lutheran Congregation in the Island of Curaçoea. In due time he assumed that charge, and remained there, greatly respected, fourteen years. In the summer of 1795 he was induced, by reason of political convulsions, to convey his wife and children to New York, though he fully intended, after a short time, to return to Holland. After his arrival here, however, circumstances occurred adverse to his return, and favourable to his continuance; and he soon determined to spend the residue of his life on this side the Atlantic. He was especially impressed with the idea that there was a much wider field of usefulness open to him here than in his own country, and that the demand for labourers was also proportionally greater. Accordingly, he became

*MS. from Miss Quitman.

the Pastor of the associated Churches of Schoharie and Kobleskill. Here he remained till 1798, when he took charge of the Churches of Rhinebeck, Wurtemberg, Germantown and Livingston. In 1815 he relinquished the charge of the two last of these churches, having prevailed upon them to call a minister for themselves; and, in 1824, he gave up the Church of Wurtemberg also, in consequence of his increasing infirmities. In 1828 his health had become so much impaired that he found it necessary to retire from all public labours. His mind gradually lost its vigour, until, at length, scarcely a trace remained of what he had been in his better days. He died June 26, 1832, in the seventy-second year of his age.

Dr. Quitman was married at Curacao, in the year 1784, to Ann Elizabeth Hauek, daughter of a merchant of that island. She died in the year 1803. In 1805 he was married a second time, to Mary, the widow of Frederick Meyer, of New York,—a lady who had been commended to him by his first wife on her death-bed, as likely to make a good mother to her young children. She survived him many years, and died at Clermont, April 11, 1849, nearly eighty-eight years of age. Dr. Quitman had seven children,—all by the first marriage. One of his sons, General Quitman, has been distinguished in both military and civil life.

Dr. Quitman's publications are,

A Treatise on Magic, or the Intercourse between Spirits and Men, -	-	1810
An Evangelical Catechism, or a short Exposition of the Principal Doctrines and Precepts of the Christian Religion, -	- - - -	1814
Three Sermons on the Reformation by Luther, -	- - - -	1817
A Hymn Book, -	- - - -	1817

FROM THE REV. AUGUSTUS WACKERHAGEN, D.D.,

CLERMONT, N. Y., April 23, 1851.

Rev. and very dear Sir: The friendly request contained in your favour of the 3d inst. awakened in me some very grateful recollections, which it will afford me much pleasure to communicate to you, although but imperfectly, in writing.

The opportunities which I enjoyed for becoming acquainted with the late Dr. Quitman, were various and ample, both of us being fellow-labourers in the same portion of our Lord's vineyard, members of the same Ministerium, fellow officers to the same Body, and still more closely connected by my marriage with the only daughter of his second wife. These various relations very naturally gave occasion to frequent correspondence and personal intercourse. The result of which is that I feel no embarrassment in undertaking the service which you have asked of me.

Dr. Quitman's personal appearance was very imposing. His well-proportioned and ever erect frame stood full six feet high, and was of great bulk, weighing generally about, and sometimes above, three hundred pounds. When, as a youth of nineteen years, he entered the University of Halle, one of the Professors, surveying his frame, burst out into the exclamation,—"*Quanta ossa! Quantum robor!* Young man, you have in you the stamina for a life of a hundred years." His bodily powers were very great. His small grey eyes cast a quick, piercing glance, and in the corners of his small mouth a benign smile was almost constantly lurking, so that even young children, to whom he was a great friend, looked at him with confidence. His mind, being equal in power to his body, imparted to him a high degree of both moral and physical courage, which manifested itself whenever there was occasion for it.

Dr. Quitman's character in society was conspicuous and of high standing. On account of his various learning, his refined manners and his great conversational powers, he was sought and admired by all. Having, after the termination of his University studies, been, for several years, private tutor to the children of the Prince of Waldeck, he was accustomed to move in the society of the higher ranks, and, when settled as Pastor of the Lutheran Church in Rhinebeck, was not only received, but sought, by the distinguished families of the vicinity, as, previous to his removal to the United States, had been the case on the Island of Curacoa. By his congregation he was deeply revered.

As to the religious and theological character of Dr. Quitman, it was of the liberal cast, he having been a disciple of the highly distinguished Professor Semler.

In preaching he was brief, biblical, practical and impressive, inculcating with great energy the Christian ethics,—his commanding appearance and deep-toned voice in the pulpit contributing much to the effect of his discourses. Sometimes, when treating particular subjects, or preaching on particular occasions, he would elaborate his sermons with great care. When at home, he never failed to make a complete skeleton of his discourse; but when away from home, he was "*semper paratus*," and often preached seven or eight times in one week, either in the German, Low Dutch or English language. He never used a manuscript in the pulpit.

Dr. Quitman was a man of great independence of character, and was always ready for any emergency. He had a retentive memory, considerable imagination and quick comprehension of characters and things—flashes of wit, some pleasing, some scathing, would, on proper occasions, dart forth from his prolific and well furnished mind. He was, in the years of his vigour, fond of horses, so that generally, in his frequent travels, he handled whip and line himself. When a student at the University, he delighted in driving coach and four. His various talents, and great acquirements in sciences and languages, never left him without one or more students, as well in Theology as in the classics; and the business of teaching always had for him peculiar attractions. He had a charitable and generous spirit, and his parsonage was the seat of a cordial hospitality.

To furnish you with anecdotes relating to my friend might be somewhat invidious. I will, however, mention two or three in proof of his courage, determination and ever ready wit. When he was engaged to the lady who became his second wife and who lived on the West side of the river, he came one day to the city of Hudson, intending to pay her a visit, with a view to the final settlement of all matters relating to their mutual concerns. But, as a most violent wind was raging at the time on the water, and tossing up high waves, no ferryman could be induced, for love or money, to carry the Doctor over. Unwilling to be disappointed, he walked and looked about until he met with two rough-looking tars, whom—showing them a hard silver dollar—he asked whether they had sufficient courage, for such a reward, to set him over. Readily consenting, they carried their charge safe as Cæsar was once carried through storm and waves, and received their well-earned reward.

An aged female member of his congregation, looking up to his face, asked him—"Dominie, have you had the *small pox*?" "No, mother, it has had me," was his reply. That disease had left its deep marks over his whole face.

Walking once in company with his step-son, the late Rev. Frederick G. Mayer, in the street in the city of Albany, they were met by an uncommonly large man, apparently from the country. The man seeing the Doctor, stopped short, and, scanning his frame from foot to head, exclaimed,—“I wonder who's

the biggest, I or you." "I know"—was the quick reply of Dr. Quitman, as he walked on—"who is the biggest fool of the two."

The Doctor being, at a certain time, sent by the Ministerium to allay some difference between a congregation and their Pastor, spoke on the occasion, as was his wont, as a man of authority. An elderly man, being displeased with his authoritative bearing, turned to the Reverend pacificator and said, with a taunting air,—“And what are ministers, then?” “We are grind-stones, to grind rough people smooth,” was the answer.

One Lord's day, arriving at rather an early hour near the church of a distant congregation, he was there informed that a certain man, by the name of Finger, living near the church, although not a member of it, had slandered him in the congregation. The services of the sanctuary being closed, the Doctor alluded to the affair,—the guilty man being present, and closed with the following observation: “But I see that the Devil has had a *finger* in this business, and therefore no one will believe a word of it.”

If, in the foregoing, you should find any thing worthy of your laudable purpose, it would give great pleasure to,

Rev. and dear Doctor,

Your obedient servant,

AUGUSTUS WACKERHAGEN.

FROM THE HON. WILLIAM C. BOUCK,

GOVERNOR OF THE STATE OF NEW YORK.

FULTONHAM, March 10, 1851.

Rev. and dear Sir: I have delayed a little answering your letter of inquiry concerning the late Dr. Quitman, from a desire to converse with some aged people, in order to refresh my recollection of my early acquaintance with him. I have not, however, derived much advantage from doing so, as I find there are very few remaining who knew much about him during the time that he was Pastor of the Lutheran Church at Schoharie. I was myself, at that time, a mere boy; and, although I have a distinct recollection of having heard him preach during his ministry there, I cannot bring to mind any particular incidents that would serve to illustrate his character. Taking my general youthful recollections to which I have referred, in connection with my subsequent acquaintance, (having been associated with him as a Trustee of the Hartwick Seminary for several years, commencing with 1816,) I have a pretty strong impression in regard to his leading characteristics. I regarded him as exceedingly well educated and intelligent, but somewhat stern and rugged in his intercourse, and bold and earnest in his general bearing in society. As a Preacher, he was sensible, forcible, pointed, rather than highly eloquent in the common acceptance of the word.

In the year 1817 Dr. Quitman preached Three Sermons on the Reformation by Martin Luther, which were afterwards published. They are written with great spirit and power, and are particularly directed against all attempts at lording it over the conscience. An extract from one of them may perhaps throw as much light on Dr. Quitman's religious opinions as any thing that remains. It is as follows:—

“We have every reason to suppose that those subjects which are repeatedly mentioned in Holy Writ, and upon which the sacred writers lay a particular stress, are of the greatest importance to the Christian's belief, and constitute the basis of his religion. Out of the abundance of the heart the mouth speaketh. And which are the topics on which our Saviour and his Apostles dwell with particular delight, and which they enforce with marked zeal? Search the Scriptures, peruse the Gospel, and you will find almost on every page the following solemn declarations: God is a kind and benevolent Father, whose tender mercies extend over the whole human race. As a proof of this merciful disposition, he has sent his beloved, his only

begotten Son, into the world, that, through his mediation, or through his doctrine, life and death, man should be delivered from ignorance and superstition, from sin and misery, and conducted to the possession of truth, and the enjoyment of everlasting life. Every one that is willing to accept of this gracious offer, and to demonstrate his faith in the Redeemer by sincere love to God, and an active zeal for the welfare of his neighbours, may rely upon the assistance of the Holy Spirit, and thus be rendered meet, by the means of grace which the Gospel recommends for the enjoyment of eternal felicity, which Jesus Himself is to impart to his true believers, after having rescued them from the grave. These are the simple and native features by which the genuine Gospel of Jesus is easily distinguished from every artificial scheme."

Dr. Quitman was much devoted to the advancement of the Lutheran Church, and, by his opinions and counsels, exerted a decided influence in the management of its concerns. Indeed, his powers were of that commanding sort that could hardly fail to be felt in any circle in which he moved. As he was a foreigner, by birth and education, I suppose that he appeared to less advantage in the English language than in his native German. He had not much familiarity, I believe, in his intercourse with common people; and there was a sternness of expression in his countenance, that indicated a general habit of mind that would account for it. He had a fine commanding stature, and every thing pertaining to his personal appearance was impressive and imposing.

Respectfully yours,

WM. C. BOUCK.

FROM THE REV. G. A. LINTNER, D.D.

SCHOHARIE, March 27, 1862.

My dear Sir: As I take for granted that the Rev. Dr. Quitman will be one of the subjects of your work, I herewith send you a few reminiscences of him to be used as may suit your convenience.

I met Dr. Quitman frequently in our Synodical Conventions, heard him preach some very excellent sermons, and always regarded him as one of our ablest divines and most accomplished pulpit orators. He was President of our New York Ministerium, when I was received as a licentiate by that Body, in Albany, in the year 1818. I recollect that, during that session of the Ministerium, a complaint was brought by one of the churches against its Pastor for some misconduct; and, while the Ministerium was engaged in investigating the charges against the Pastor, a lawyer from the congregation, who had brought the complaint, delivered himself of a pretty long speech. The Doctor, who was in the chair, listened to it until he became wearied by its length and seeming irrelevancy, when he turned to one of the commissioners from the congregation,—an old acquaintance, in whose honesty and good sense he had the fullest confidence, and said,—“Mr. — is a lawyer—I don’t care about law points and law arguments in the case—I want to know the plain truth—tell me, my friend—how is it? Has your minister done wrong? Have you lost your confidence in him, and have matters gone so far that he can no longer be useful among you, and do you really want him to leave you? Tell me, upon your honour, as a Christian, here, in the presence of God and this Ministerium, what you think ought to be done in the case.” The appeal was immediately answered in the same frank and candid manner in which it had been made. The aged member of the congregation, whom the Doctor had known for many years, arose and replied,—“I must say that I think it is best, in view of all the circumstances, that we and our minister should part. I am sorry it is so, but I cannot resist the evidence of it.” This settled the matter. The Ministerium agreed to dissolve the connection, under certain conditions satisfactory to both parties.

Dr. Quitman was present and presided at my Ordination, as Pastor of the Evangelical Lutheran Church of Schoharie, in June, 1819. He preached the Ordination Sermon, and I preached my Introductory in the afternoon of the same day. After service he came to me in the parsonage and said,—“My dear young brother, this has been to me a solemn day—your sermon awakened within me deep emotion—I feel that the connection this day established between you and this church will be a lasting and happy one, and will result in the salvation of souls.” The words seemed to me prophetic. The connection lasted thirty years, and, during that time, we were blessed with several gracious visitations of the Divine Spirit, which resulted in the hopeful conversion of many souls.

It was only a few years after the close of the Revolutionary War that the Doctor took charge of the Church at Schoharie; and, as the people had been deprived, in a great measure, of the means of grace, during the War, they had not much regard for religion, and still less for its ministers and institutions. I recall several anecdotes, illustrative of the then existing state of things, which he related to me. One day, as he was standing at the door of the parsonage, one of his parishioners, who, for some trifling offence had absented himself from the church, came along, and the Doctor stepped out, and asked,—“Mr. —, what is the reason you do not come to church any more?” “Ah,” replied he, “I am afraid you are one of those shepherds who care more for the fleece than for the sheep.” The Doctor, answering him in German, said,—“Du bist Kein schaaß mehr, Du bist ein Bock”,—“You are no longer a sheep—you are a goat.” This reply to the insulting language of a refractory member had the desired effect. It brought him to reflection, and he afterwards came to church and acknowledged that he had done wrong.

The Doctor was invited to preach on the occasion of a Masonic celebration. A member of his church heard of it, and came to his house, deeply exercised in respect to the matter, and said to him,—“My dear Pastor, I have understood that you are to preach before that Society which is in league with the Devil; and I could not rest till I had come and told you my feelings on the subject.” “I am sorry,” said the Doctor, “that you feel so, and to satisfy you that I intend to do no evil, I will read you the sermon which I have written for the occasion. So he produced the sermon, and, as he read the text, the simple-hearted man exclaimed,—“My dear Sir, are you going to preach to these Masons from the Bible? Then I have no objections—it is all right, and I'll come and hear you.” So he did, and was much pleased and edified by the sermon.

At one of our Synodical meetings a protest was presented, censuring Dr. Quitman for exercising his authority as President of the Synod, in changing the place of meeting from a locality where a dangerous and fatal disease was prevailing. The protest met the approval of Synod, thereby implying a censure on the President. He felt himself called upon to repel the charge; and I well remember the terms in which he did it. “I own,” said he, that I exercised an authority not expressly granted in the Constitution; but I meant it for your good. My object was to save you from imminent danger. Suppose I had suffered you to run into the danger, and you had perished, would that have been right? I tell you nay—I never could have forgiven myself for sacrificing such a fine looking and worthy band of ministers to the *folly* of carrying out their views of constitutional authority.”

Dr. Quitman was one of those men who never fail to make an impression by their fine personal appearance, wherever they are seen. He had a cheerful disposition, was remarkable for his conversational powers, and could readily accommodate himself to any class of society into which he was thrown, always

sustaining the honour and dignity of the clerical character. In the pulpit he was highly animated, entering into the spirit of his subject, and generally carrying his hearers with him by his eloquent and forcible appeals. In his theological views he doubtless sympathized with those who have a general dislike for creeds, and hold to free interpretations of Scripture, without much regard to their dogmatic sense and ecclesiastical construction. In his intercourse with his people he was, in a high degree, edifying. There are still some in our churches, who have sat under his ministry, and who recollect many of his sayings, and speak of him with respect and veneration.

I am, dear Sir,

Very respectfully and sincerely yours,

G. A. LINTNER.



GEORGE DANIEL FLOHR.

1798—1826.

GEORGE DANIEL FLOHR was born in Germany in 1759; but of his parentage, or the history of his very early years, we have no information. The first we hear of him is, that, in 1793, he is engaged in the study of Medicine, in Paris, under the direction of an uncle. He lived in France during the appalling scenes of the Revolution, and mingled in the throng that witnessed the execution of Louis the Sixteenth. On this occasion, the accidental but terrible death of an individual who stood near him, in the crowd, part of whose mangled body was thrown upon his person, affected him most deeply, and led ultimately to a complete revolution in the plans and purposes of his life. He at once gave up the idea of entering the medical profession, and shortly after migrated to the United States.

Not long after his arrival in this country, he found his way to Madison County, Va., where he prosecuted the study of Theology, under the direction of the Rev. William Carpenter. Subsequently he engaged in teaching a school in Culpepper, and continued in this employment until his preparation for the ministry was completed. He was then licensed to preach the Gospel by the Synod of Pennsylvania, and engaged for a season in missionary service in South-Western Virginia. Here some of the most successful labours of his whole ministry were performed; and he had an experience also which had an important bearing upon his future usefulness. In 1799 he accepted a call from several congregations in Wythe County, and immediately entered upon his duties. Here he continued, labouring most diligently and faithfully, for many years. It was a field requiring a great amount of labour. It embraced five organized congregations, to which he statedly preached, not only on the Sabbath, but frequently during the week. His churches lay in three different counties, and four of them were distant from his residence nine, twenty-two, thirty, and forty-seven miles. As his health declined during the latter part of his life, he was obliged to relinquish a considerable part of his charge, but the congregation near his home he retained till the last. He could never rest unemployed, even after his health had become much reduced, and he ceased not to deliver his weekly mes-

sage in the sanctuary until within a few weeks of his death. The illness that finally terminated his life was brief. He died in 1826, in his sixty-seventh year, in the most serene and joyful Christian triumph. His death produced a profound sensation of grief throughout the whole region in which he had ministered. Two Sermons were preached on the occasion—one in the German language, by the Rev. Mr. Houck, of the German Reformed Church, and the other in English, by the Rev. Mr. Chut, of the Presbyterian Church.

A volume of his Sermons was published after his death.

The widow of Mr. Flohr, who was a lady of great moral and Christian worth, survived her husband upwards of thirty years. The minister, who officiated at her funeral, gave utterance to the following sentiment, which met a warm response from many a heart:—"We now consign to the grave the venerable partner of that great and good man, to whose faithful ministry and holy life this Christian church and community are more indebted than, perhaps, to any other man, living or dead."

FROM THE REV. J. A. BROWN.

WYTHEVILLE, Va., January 1, 1859.

My dear Sir: I fear that I can do but very imperfect justice to the character you have requested me to delineate; and yet what I shall send you will be the result of no little inquiry among those who once knew the venerable man familiarly. There are hundreds still living who have distinct recollections of him, and who greatly revere his memory, though they knew him only in the latter part of his ministry.

Mr. Flohr seems to have been distinguished for great uniformity, both as a private Christian and a Minister. He was regular, systematic, philosophical in all his habits. He was a very close student, seldom mingling in society, except at the obvious call of duty. He was a man of deep piety and fervent devotion to the cause of his Master. His character was above suspicion. I have been brought up in the neighbourhood where he laboured and died, and now occupy part of his field, and I have never yet heard a single charge of impropriety or even imprudence alleged against him. He not only had no sympathy with a loud and boisterous mode of worship, but preached against it, and thereby gave offence to some; but even they were constrained to admit that he was incapable of an intentional wrong. There is a good old member of the Methodist Church, now living near me, who says that when he was young, and first became interested in the subject of religion, he at one time almost despaired of the Divine mercy in his forgiveness. He went to Mr. Flohr and laid his case before him, and then asked him whether he did not think him beyond the reach of hope. Mr. F. walked up to him, laid his hand upon his head, and said,—“I would to God that all who are yet out of the ark of safety might be brought to feel just as you do.” “In that interview,” said the old man, “I received the very instruction I needed, and soon was relieved of my burden, and found joy and peace in believing.” This same old gentleman says that his house seemed to be a regular place of resort for those who were in distress either of body or mind. He was, indeed, a faithful Pastor. Even now there are many old Germans in this neighbourhood, to whom he brake the bread of life, who can scarcely speak of him without weeping. His influence was almost unbounded among all classes. His word seemed to be law with every body. And even now, when I sometimes step aside from the old landmarks of Lutheranism, I am met with “Father Flohr didn’t do so.” When difficulties arose, in the church or out of it, everybody seemed

satisfied to refer them for settlement to the venerable old Pastor, and from his decision scarcely any one ever thought of an appeal. A very intelligent gentleman, who knew him well, says that, in the settlement of difficulties, Mr. Flohr had to be Lawyer, Jury and Judge.

He preached altogether in the country and had no members in town. As this was entirely a German community, he never preached in English. He occupied nearly the whole field which now constitutes the Synod of Western Virginia.

In his person he was always remarkably neat, and, according to the old German custom, wore long stockings, with bright buckles at the knees and on his shoes. He was a man of full middle stature, and his general appearance and bearing were such as to leave it at no one's option whether to regard him with reverence. He occupied a neat country residence, which even now has an air of sacredness to those who knew him.

Perhaps no death has ever occurred in this region which occasioned such deep and general mourning as did his. Although I was then but a little boy, I remember distinctly what an immense concourse of people attended his Funeral, and what expressions of sorrow there were through the whole community. Though he lived more than a mile from the church where he is buried, his friends, in testimony of their affectionate respect for him, carried him on their shoulders to his last resting place.

Yours faithfully,

J. A. BROWN.

DAVID FREDERICK SCHAEFFER, D.D.*

1808—1837.

DAVID FREDERICK SCHAEFFER, the eldest son of the Rev. Dr. Frederick David and Rosina (Rosinmiller) Schaeffer, was born in Carlisle, Pa., on the 22d of July, 1787. After being prepared for College at an Academy in Philadelphia, he entered the University of Pennsylvania, and, having passed through the regular course of study with diligence and success, graduated in the year 1807. Having studied Theology, according to one authority under his father, and, according to another, under Doctors Helmuth and Schmidt, he took charge of the Evangelical Lutheran Congregation in Frederick City, Md., in July, 1808. Though, at that time, but twenty-one years of age, he had developed a fine, commanding person; had, for his years, a large measure of intellectual acquirement; possessed the finest social qualities; and, for general personal attractions, was almost unrivalled. His Ordination took place in Philadelphia, on Trinity Sunday, 1812.†

Mr. Schaeffer soon became greatly endeared to his congregation, and was untiring in his efforts for the advancement of their best interests. He laboured

* MSS. from his family.—Hist. Sermon by Rev. George Diehl.

† The former usage of the Lutheran Church was to license candidates for the ministry for one year only, and then, if they were found faithful, to renew the license for another, and thus they served a probation in the ministry for at least three years before they could be permanently invested with the office. The rule grew out of the fact that most of the ministers of the Church, during the last century, were educated in Europe. Within a few years the custom has been changed, and now, in many of the Synods, ministers are ordained as soon as they are called to a pastoral charge.

in season and out of season; in town and in the country; on the Sabbath and during the week; in the pulpit and out of the pulpit; beside the sick bed and in the Catechetical class. In 1829 he was unanimously elected Principal of the Frederick Academy, and, by the urgent solicitation of the Trustees, was induced to accept the appointment; though, after holding the office for some time, he was obliged to relinquish it on account of the pressure of his pastoral and ecclesiastical duties. In 1836 the degree of Doctor of Divinity was conferred upon him by St. John's College, Annapolis.

Dr. Schaeffer was intimately connected with all the leading movements in his own denomination, and with many important public enterprises out of it. The first English periodical established in the Lutheran Church, (which was the *Lutheran Intelligencer*), in 1826, was, by common consent, committed to his editorial charge. He had a very important, if not a primary, agency in establishing the Theological Seminary at Gettysburg, which has now taken a commanding place among the Divinity Schools of the country. He was one of the founders of the Frederick County Bible Society, and was President of the General Synod in 1831 and 1832, and was, for several years, its Secretary. His earnestness and ability in a protracted controversy with the Romanists, who had a stronghold in Frederick, were eminently conducive to the interests of Protestantism in that region. He had rarely less than three or four students of Theology under his care, and it was a common saying, in view of the great number of ministers whom he brought into the Lutheran ranks, that he was a "Church Father."

Dr. Schaeffer's indefatigable labours, in connection with severe domestic afflictions, so materially affected his health that, for the last year or two of his life, he was physically inadequate to the amount of service which he had been accustomed to perform. In addition to this, certain adverse circumstances brought him into painful embarrassment in his relations with the Synod; and, just at that period, his earthly career closed. He died suddenly in Frederick, which had been his only field of labour, on the 5th of May, 1837, in the fiftieth year of his age, and the thirtieth of his ministry. His Funeral Sermon was preached by the Rev. Dr. Harkey, who was at that time officiating in the Lutheran Church in Frederick, and another Commemorative Discourse was subsequently delivered, at the special request of the congregation, by the Rev. Dr. Krauth, President of Pennsylvania College, who had pursued his theological studies under Dr. Schaeffer's direction.

Dr. Schaeffer's published works are to be found chiefly in the five volumes of the *Lutheran Intelligencer*, (from 1826 to 1831,) of which he was the Editor. He published, in addition, A Fast Sermon, delivered during the War of 1812-1815; An Historical Address Commemorative of the Blessed Reformation, 1818; and a Charge to the Rev. S. S. Schmucker, on his Induction as Professor in the Theological Seminary, 1826; and, it is believed, some other pamphlets.

On the 28th of June, 1810, he was married to Elizabeth, daughter of George and Catharine Krebs, of Philadelphia. They had six children, one of whom, the eldest, is a physician in Frederick, and another is the author of "Sketches of Travels in South America, Mexico and California," published in 1860. Mrs. Schaeffer died on the 30th of January, 1837, in the forty-sixth year of her age.

FROM THE REV. E. GREENWALD, D.D.

EASTON, PA., February 27, 1862.

My dear Sir: I knew Dr. D. F. Schaeffer, concerning whom you inquire, very intimately, having pursued my theological course in his study and under his direction. It is, therefore, both easy and pleasant to me to comply with your request for some general account of his character.

Dr. Schaeffer was a man of very fine personal appearance. He was tall, and though not corpulent, yet was not spare, but full in flesh. His features were round, his complexion fair, and his expression mild, genial and benevolent. His voice was full and melodious, his enunciation distinct, and he was easily heard through a large church. He seldom wrote out his sermons in full, but always prepared a sketch consisting of the chief heads and subdivisions, together with the principal ideas suggested by the text. His sermons were a simple exposition and enforcement of the great truths of the Gospel, without any attempt at oratorical display. They were not only thoroughly evangelical but thoroughly practical also, easily understood by plain hearers, and often evincing a strong attachment to the peculiar doctrines and usages of his own Church. His manner in the pulpit was easy and natural; his utterance, though not rapid, was yet never tediously slow; his tones were without any marked variety, and his gestures few and never violent. Occasionally, when he was more than ordinarily impressed with the truths he was delivering, his voice would take on a pathetic tone, and his preaching would become powerfully impressive. Without often uttering thrilling sentences, or dealing in splendid imagery, or aiming at any thing beyond a simple announcement of the plain truths of the Gospel, he was nevertheless listened to, from Sabbath to Sabbath, by large audiences, with profound attention.

He was unusually successful in searching out young men of piety and talents in his congregation, and inducing them to study for the Gospel ministry. Fifteen respectable and useful Pastors of the Lutheran Church were prepared for the ministry in his study. His attention would first be called to them during his pastoral visits to the families of his charge, or at his catechetical lectures, when giving instruction preparatory to Confirmation. He then embraced every suitable occasion to urge upon their consciences the duty of consecrating themselves to the sacred office, and he removed any difficulty, arising from want of means to acquire an education, that lay in their way, by offering to hear their recitations gratuitously, and proffering to them such other aid as their circumstances might require. All this service was rendered without any expectation of a recompense. If the recipients of these favours were afterwards in circumstances to make some practical acknowledgment of his kindness, it was always thankfully received; but, if otherwise, he found a sufficient reward for his kind offices in the reflection that, by contributing to the ministry of the Church to which he was so fondly devoted, he had also contributed to her substantial and enduring prosperity.

He was uniformly on the most friendly and even intimate terms with his ministerial brethren in Frederick. During seventeen of the twenty-eight years of his ministry, as Pastor of the Lutheran Church, the Rev. Jonathan Helfenstein was the Pastor of the German Reformed Congregation. They confided to each other their most private feelings; participated in each other's joys and sorrows; consulted with each other on various occasions of difficulty that occurred in their ministry; and were, in the best and truest sense, *par nobile fratrum*—Dr. Schaeffer's Christian name was *David*, and Mr. Helfenstein's was *Jonathan*. On the Sabbath after the death and burial of Mr. Helfenstein, Dr. Schaeffer preached a sermon, in his own church, commemo-

native of his friend, from David's lamentation on the death of Jonathan,—“I am distressed for thee, my brother.”

Dr. Schaeffer was remarkable for his friendly bearing towards the poorest people. He would never knowingly pass even a poor negro in the street without a friendly recognition. It was sometimes said, by way of pleasantry, that he always wore out his hat first at the front brim by his habit of touching it with his hand, when bowing to the people, as he passed them in the street. He was always called, especially by the country people, *Parson Schaeffer*. They were accustomed to say that he never passed any of them on the road, however meanly clad, without speaking to them, whilst other ministers would pass them without any notice. It was owing especially to this characteristic that he was so exceedingly popular among the common people.

He exceeded most other ministers in the amount of pastoral visitation that he performed. He knew familiarly every man, woman and child, of his large congregation. His members welcomed him gladly, and greatly appreciated his visits to them, especially in the time of sickness. He would familiarly approach a sick-bed, sit down by the side of the sufferer, utter such words of sympathy, encouragement and admonition as the case demanded, kneel and offer a fervent prayer, and then pass on to fulfil the same benevolent office in other families. In allusion to his constant habit of visiting his people, when afflicted with the slightest indisposition, some persons used to say,—“If Parson Schaeffer's members have only the toothache, they send for him to pray for them.”

He was in labours more abundant. His congregation was the largest in the town, and he had three or four preaching stations several miles distant, in different directions, in the country. He preached regularly three times every Sabbath,—morning and evening in town,—and in the afternoon at one of the outside stations. He met his appointments in all kinds of weather, never failing in consequence of rain, cold, snow or mud. He performed more funeral services, and solemnized more marriages, than any two other Pastors in Frederick. He also made more pastoral visits than were made, perhaps, by all the rest. And, in addition to all his other labours, he was, for several years, Editor of a monthly publication, and gave regular daily instruction as Principal of Frederick Academy. He was also often called upon, by his poorer members, to draw up for them articles of agreement, indentures for apprentices, deeds and other similar instruments, all which service he would most cheerfully perform, from the simple kindness of his heart. No man knew better than he the luxury of doing good for its own sake.

Very truly yours,

E. GREENWALD.

FROM THE REV. GEORGE DIEHL, D.D.

FREDERICK, MD., March 4, 1863.

Dear Sir: I cannot furnish a letter of personal recollections concerning the Rev. Dr. D. F. Schaeffer, having seen him only once, and then at an Ordination, in my school days. But, having had, for the last ten years, the pastoral oversight of the same church which he served during the whole of his ministry, I think I am able to form a tolerably correct estimate of his character and labours. His words and deeds—every thing pertaining to his life—are still gratefully enshrined in the recollections of the surviving members of his charge. I will mention several characteristics which I have most frequently heard attributed to him.

Prominent among these was a spirit of *universal benevolence*. This was shown not only in his ministerial labors—in the pulpit and out of it; in his tender entreaties and admonitions when delivering God's message, and when

visiting the sick or counselling the anxious, but in all his social intercourse with the people. He was always ready to give them instruction or aid in whatever might promote either their present or eternal well-being. He was not only a spiritual comforter in the sick room, but he frequently performed the duties of nurse and physician, especially among the lower classes. When he met with a poor neglected boy, he always became interested in him, and, if possible, obtained a good place for him, either as an apprentice or a clerk, or if he was a boy of unusual promise, he would procure the means of giving him an education. There are now living in Frederick and elsewhere many respectable mechanics, merchants and manufacturers, and several in the learned professions, who are indebted, under God, to the kindness of Dr. Schaeffer for their social position and prosperity in life. Some have amassed fortunes by following the course in which he started them.

I may mention, next, *the marvellous amount of his active labour*. His manly and vigorous constitution fitted him for a great deal of work; and never were the physical energies of a minister of the Gospel more fully taxed. On the Lord's Day he commenced the catechetical instruction of the children of the congregation (usually two or three hundred) about nine o'clock in the morning. An hour later the public services began. As soon as the morning service was over, he took a hasty meal and rode into the country six or seven miles to meet an appointment to preach at two o'clock. Then he was frequently asked to ride several miles out of his way, to visit some sick person, or baptize a child. After his return home, he preached again, making his third sermon for the day. Thus was he engaged in public labours for eleven or twelve hours on every Sabbath, for a period of twenty-eight years. From Monday till Saturday he spent daily six or seven hours in pastoral and social calls and other public labours. He was always active in the various associations of which he was a member, especially in the Young Men's Bible Society, the Board of Trustees of the Academy and the Board of Directors in a Savings Bank. In those days Savings Banks had not become the important monied institutions they are now; and none but disinterested men were willing to give their time to the management of their concerns. Dr. Schaeffer, believing that the small earnings of poor people could be kept with greater safety, and made more productive, by this institution than in any other way, regarded it as a benevolent institution, and he was willing to give to it, as such, a portion of his time. After having spent nearly the entire day in out-door work, several evenings of each week were occupied in lectures and prayer-meetings, meetings of the Directors of the Bible Society, or other religious meetings. The amount of labour which he accomplished in this way would seem almost incredible.

He was distinguished also for *his great attention to children*. Not only did he know all the children of his congregation, and retain their Christian names in his memory, but he never met or passed any of them without speaking to them. In the family he would shake hands with all, calling each by name, and then would ask them a few questions about their lessons, their teachers, their plays or their books, and would add some words of affectionate counsel, exhorting them to be honest, frugal, industrious, never to tell a lie, never to let the sun go down upon their wrath, or never to omit saying their prayers morning and evening. All the children he met in the church on Sunday morning, to catechize them on the leading historical facts of the Bible, and the leading doctrines of Christianity. In no department of his ministerial labours was he more happy or more successful than in this. The fruits of this labour appeared in large annual accessions to his church. When these children, thus instructed by him, and devotedly attached to him, became young men and women, and were invited by him to join a catechumen's class,

with a view to preparation for church-membership, very few of them neglected the opportunity.

I will only add a word illustrative of his *patriotism and public spirit*. He evinced the warmest patriotism during the war of 1812–1815. On a Day of Fasting, appointed by the General Synod of the Lutheran Church, he preached a most fervent patriotic sermon, which was published. On receiving the news of the disgraceful battle at Bladensburg, he mounted his horse, and rode with Capt. B—— up and down the streets of Frederick, calling on the young men to organize a company and fight for their country. In the course of a few hours the company was full. He then rode with them three miles, and delivered an Address and offered a Prayer, while all the soldiers were kneeling. They then marched on to meet the enemy.

It would be easy to add much to the above statements, but what I might write will doubtless be communicated to you through other channels.

I am truly yours,

GEORGE DIEHL.

JACOB MILLER, D.D.

1808—1850.

FROM PROFESSOR M. L. STOEVEER, OF PENNSYLVANIA COLLEGE.

PENNSYLVANIA COLLEGE,
GETTYSBURG, April 8, 1862. }

My dear Sir: The name of the Rev. Dr. Jacob Miller is well worthy of being held in enduring remembrance. I have explored the various sources of information concerning him within my reach, and am happy to transmit to you the result in the following statements:—

JACOB MILLER was born on the 11th of December, 1788, in Goshenhoppen, Montgomery County, Pa.,—one of the most intensely German districts in the Commonwealth. He was a son of John Jacob and Hannah Miller, and was reared under religious influences, in accordance with the views and practices of the Lutheran Church. On reaching a suitable age, he attended a course of catechetical instruction, conducted by his Pastor, the Rev. Dr. Geissenhainer, and was received, by the rite of Confirmation, to the communion of the Church. His early mental developments were, in a high degree, creditable, and this, in connection with the general stability and excellence of his character, suggested to his Pastor the idea that his views should be directed to the Christian ministry. Accordingly,—the consent of his father having been obtained,—he commenced his studies under Dr. Geissenhainer, and continued to prosecute them with great success during a period of five years. In 1808, his Preceptor having accepted a call to the city of New York, young Miller repaired to Philadelphia to complete his theological studies, and placed himself under the instruction of those two venerable divines, Helmuth and Schmidt, who, at that time, had charge of a private Seminary for the education of young men for the ministry.

On the removal of Dr. Geissenhainer to New York, Mr. Miller, although he had not yet finished his course of study, received a unanimous call from the united congregations of Falkner Swamp, which, at that time, included Goshen-

hoppen and Boyer's Church. He consented, agreeably to the advice of his Professors, to supply the vacancy temporarily, and to fill appointments, once in four weeks, until the completion of his studies. Before the close of that year, on his being regularly licensed to preach the Gospel, by the Synod of Pennsylvania, the call was renewed, and he accepted it, and entered at once upon the duties of his office. Here he laboured with great fidelity, and a good measure of success, for twenty years.

In 1829, on the occasion of the resignation of Dr. Henry A. Muhlenberg, as Pastor of Trinity Church, Reading, Pa., he was unanimously invited to become his successor; but he was induced, chiefly by his strong attachment to the people among whom he had laboured so long, to decline the call. He was, however, subsequently prevailed upon to reconsider his determination, and finally consented to a removal to Reading, which took place in May, 1829. The charge which he now assumed embraced the congregation in the town, together with four others in the country,—namely, Sinking Spring, Alsace, Spies and Schwarzwald. He regularly preached in Reading on the morning of the Lord's Day, and in the afternoon in one of the country churches; and, for some years, he officiated in the town in an alternate service with the German Reformed minister, with whom he sustained the most friendly relations.

He was honoured with the degree of Doctor of Divinity from the University of Pennsylvania in 1838.

During Dr. Miller's residence at Reading, he was frequently invited to other positions in the Church, which many would have considered more eligible; but he could not be prevailed on to consent to another severance of his pastoral relation. He was much attached to his congregation, and he knew that he possessed, in large measure, their confidence and affection. He continued their Pastor until his death, which occurred on the 16th of May, 1850, in the sixty-second year of his age, and the forty-second of his ministry, having been connected with each of his two charges just twenty-one years. His health had been in a precarious condition for about a year preceding his death. He was subject to frequent attacks of vertigo, one of which seized him in the pulpit, during the services preparatory to the Communion. His symptoms seriously alarmed his friends, and, in compliance with the advice of his physician, he suspended his official duties, in the hope of obtaining relief. But, as the desired relief did not come, and the prospect of a permanent recovery grew increasingly doubtful, he tendered his resignation as Pastor, with the expectation that an effort would immediately be made to secure a successor. His congregations, however, refused to accept it; and his pastoral relation continued till the close of life. His illness, which was protracted and painful, he endured with the most cheerful submission to the Divine will, and finally passed away rejoicing in the triumphant hope of immortal glory. His Funeral Sermon, which was most impressively appropriate and pathetic, was preached by the Rev. Dr. Demme, from John xiv, 2, 3; and the services at the altar and at the grave were performed by the Rev. C. F. Welden.

Dr. Miller was married, on the 22d of March, 1813, to Anna Maria, daughter of the Rev. Dr. Geissenhainer. They had four children,—three sons and one daughter. The sons, who were young men of great promise, were all engaged in the study of Theology, with a view to entering the ministry; but Providence defeated their hopes by bringing them severally to an early grave. The

daughter, Mrs. E. N. Endlich, wife of John Endlich, Esq., late United States Consul to Basle, with her mother, still survives.

Dr. Miller was a man of marked ability. He possessed great quickness of thought and fine powers of discrimination; and his mind had been subjected to careful and diligent culture. His personal appearance was uncommonly impressive and commanding—his high, expansive forehead, and bright, penetrating eye, reminded one very much of Daniel Webster. If he had entered political life, he would have shone in the Halls of Congress, or in any other sphere of public activity to which he might have been designated.

As a Preacher, he occupied a front rank in our ministry. His discourses were clear, strong, practical, and his manner earnest and impressive. His congregation at Reading was large,—consisting of from eight hundred to a thousand, and they always gave him their undivided attention. He possessed fine social qualities, and, though naturally quiet and reserved, and sometimes apparently stern, he had really warm sympathies, and a frank, genial, cheerful disposition. He was enthusiastic in his devotion to Music. When a lad, it is said that he frequently rose from his bed at midnight, and practised on the piano and violin until dawn of day.

Dr. Miller wielded an immense influence. In whatever position he was placed, his power was felt. He was particularly influential in an Ecclesiastical Body, being at once a good debater and an able leader. Owing to his peculiar views on some subjects, he did not always succeed in carrying his measures, though his friends, when they were constrained to differ from him, never failed to give him credit for the utmost sincerity and honesty of purpose. He was decidedly a man of mark, and his life was fruitful of blessing to the Church and the World.

Believe me very sincerely yours,

M. L. STOEVER.

FROM H. H. MUHLENBERG, M.D.

READING, January 18, 1862.

Dear Sir: On the resignation of my father, as Pastor of Trinity Church in this place, Mr. Miller was chosen his successor. I had then just concluded my college course, and I commenced my acquaintance with him by finding him my Pastor on my return. I was one of his first class of catechumens, and well remember the interest with which I listened to his explanations of the Catechism, and of the Principles of Natural and Revealed Religion. Although, after a college course, I found myself rusty in the German language, I managed to take down imperfectly his lectures, and write them out at home, from time to time, for my own benefit and the convenience of my friends in the class, some of whom were growing up with an imperfect knowledge of the German. His lectures and explanations were altogether in that language; and, if my recollection serves me, but one of the class, of perhaps sixty or seventy, used the English Catechism and recited in the English language. His lectures were adapted to the humblest capacity, and were at once easily comprehended and easily remembered. His arguments, and in some instances his very words, are vividly in my memory to this day. If any doubt remained in any mind in respect to any thing in his public lectures, there was no hesitation felt in asking him for an explanation; and it was always given so promptly, and kindly, and satisfactorily, that it became really a pleasure to ask him questions.

He soon acquired the confidence and affection of both the old and the young, and we felt that in our Pastor we had also a faithful and devoted friend. He made it a practice to visit all the members of his church, both high and low, at least once a year; and he was deeply impressed with the idea that it was essential to a minister's highest usefulness that he should have a personal acquaintance with those who constitute his pastoral charge. By his social disposition and winning candour, he made personal friends of all, who had the opportunity of becoming well acquainted with him. Although there was a great disparity of years between him and myself,—he being in the prime of life, and I a mere youth,—I soon learned to look upon him as a friend, and one of my greatest pleasures was to spend as much time as I could in chatting with him in his study. He always seemed disengaged, and just as ready to converse with me on religion, politics or the occurrences of the day, according to the mood we happened to be in, as if I had been, in all respects, his equal.

By years of intercourse of this kind, I learned that his opinions were fixed and positive, but he was always willing to explain his own views, and to listen patiently to the arguments that were brought against them. One of his strong prejudices was in favour of the German language, as excelling the English in copiousness, clearness and facility for expressing ideas. He acknowledged the English as the language of the land, but nothing more; and thought that every person of liberal education, especially every one of German descent, should learn and use the German language. He would never hear it sneered at or derided without an instant word in its defence, and, as he was a man of very decided talents, it required some degree of courage to attack his opinions on any subject; for there was more than an equal chance that the assailant would not come off victorious.

Another strong prejudice that he cherished was that his own Church was vastly superior to any other, in respect to both faith and government. Not that he thought other churches were out of the pale of salvation, or denied that they had their good points, and were instrumental of promoting the Redeemer's cause in the salvation of souls; but he thought them exceedingly imperfect as compared with our own. Ours he maintained was the real trunk, while others were mere branches, and the Catholic a decayed stem.

Still another of his strong prejudices was to be seen in his opposition to the General Synod, which he looked upon as a mere scheme for religious and even political influence. Whether this view originated in personal distrust of the men who were at the head of the enterprise, or in general views of human weakness, or both, I am not able to say. He was always in favour of the amplest individual and congregational liberty of religious opinion and connection, consistent with his views of Scriptural truth. I have repeatedly argued this point with him, and could never even get him to agree to the expediency of the General Synod, as a bond of closer union to our churches. Nothing, in his judgment, but similarity of religious faith and principle could be permanent. In this connection I may state that, although he received the degree of Doctor of Divinity from the University of Pennsylvania, he never recognized it, or called himself any thing else than *Jacob Miller*, Lutheran clergyman. Any other title than this was decidedly distasteful to him.

Notwithstanding the fixedness of his opinions, when he became convinced that the young people of his charge in Reading were growing up without such an acquaintance with the German language as to render it a suitable medium for conveying to them religious knowledge, he yielded his strong prepossession in its favour, and consented to the introduction of the English into his congregation. And he used his influence to procure the election of a son of an old friend as English Pastor; and he was actually chosen by an overwhelming

majority ; and Mr. Miller laboured in great harmony with him so long as God spared his life and health.

And when, during a protracted illness, which turned out to be his last, he sent in his resignation, the congregation seemed to feel as if his place could never be more than partially filled. Hence the difficulty of finding a successor ; for, in the affectionate hearts of his flock, every one who was compared with him was found wanting. And he will never be forgotten, never cease to be loved, by those who sat under his preaching or enjoyed his friendship.

Yours truly,

H. H. MUHLENBERG.

ERNEST LEWIS HAZELIUS, D.D.*

1808—1853.

ERNEST LEWIS HAZELIUS, a son of Erie and Christiana Hazelius, was born in Neusalz, in the Province of Sillesia, Prussia, on the 6th of September, 1777. He was descended, on the paternal side, from a long line of honoured Lutheran ministers, extending as far back as the days of the Swedish King, Gustavus Vasa, by whose agency the Reformed Religion was established in Sweden, at an early period of the Reformation. To this excellent Christian Prince one of his ancestors served as Chaplain. Hence, though a native of Germany himself, the family from which he sprang belonged to Sweden. His father had been educated at the University of Upsal for the ministry, but, in consequence of his becoming convinced that he was not called of God to the sacred office, he abandoned the idea, and directed his attention to secular pursuits. Shortly after this he left Sweden, and, after travelling for a season, finally settled in Neusalz, having, meanwhile, joined the Moravian Church, and married a pious woman of that communion. Young Ernest was faithfully instructed by his parents in the great truths of Christianity, while they spared no pains to secure the due development of his intellectual powers. He was deprived of both his parents before he had reached his sixteenth year, but not till they had made good impressions upon his mind and heart that were never effaced.

It may be proper here to relate a somewhat remarkable incident which had a very decisive bearing upon the destiny of the subject of this sketch. His mother, who was a native of Stetten, attended the same school, and was on terms of great intimacy with the Princess Sophia of Anhalt Zerbst, better known to the world as the Empress Catharine II, of Russia. It is said to have been a distinguishing characteristic of this Princess that, in the days of her greatest elevation, she never forgot her former friends. She granted to the brother of her early friend, Capt. Brahtz, the privilege of bringing goods, free of duty, to St. Petersburg, and, whenever his vessel was in port, invited him to dine with her, always making minute and affectionate inquiries concerning the companion of her school days. When she heard of the birth of young Ernest, she wrote to the mother of the boy, proposing to adopt him as her own son. His pious parents were embarrassed by the unexpected proposal, and finally determined not to give

* MS. from Rev. Dr. G. B. Miller.

the Empress an immediate answer, but to wait till the child was old enough to decide for himself. Several letters were, in the mean time, interchanged, but there was nothing decisive until Ernest had reached his twelfth year, when another communication came from the Empress, demanding a prompt reply to the question which had so long been a subject of correspondence between them. "Dear Christiana," writes Catharine, "give your consent, and I will be a mother to your boy." The lad had, from his earliest childhood, given very satisfactory evidence of piety, and had determined, if he lived, to become a minister of the Gospel. His predilection for the ministry, was, probably, in some measure, induced by the fact that his paternal ancestors, for several generations, had chosen this profession; but a circumstance, that occurred when he was only five years old, made an abiding impression upon his mind, and seemed, under the direction of an overruling Providence, the turning point in his life. His parents, taking him along with them, made a visit to Herrnhut, and, whilst there, Bishop Muller, a venerable minister of the Moravian Church, after having catechized the child, took him into his arms, blessed him, and solemnly devoted him to the ministry of reconciliation. That impressive scene, and the words of the dedicatory service, in after days, rang through his ears, nor were they forgotten even when he was an old man. His desire for the sacred office was strengthened from year to year, and whenever any thing was said in regard to the proposal of the Empress, it was manifest that he regarded it only with aversion. And when she wrote for the final answer, he had no hesitation in giving it in the negative. In after life, he often referred to this incident in his early experience as a striking illustration of that particular providence which watches, with parental care, over all our ways.

The studies of young Hazelius were commenced at Neusalz, his native place. They were, for some time, continued at Kleinwelke, and then he entered the institution at Barby, at which his academic course was completed. His theological studies he pursued at Niesky, at a Moravian institution under the direction of Bishop Anders, the Senior Bishop of the Conference; after which, he was furnished, by the authorities of the Church, with a license, as a candidate, to preach the Gospel. In the year 1800 he received an appointment as classical teacher for the Moravian Seminary at Nazareth, Pa. This he accepted, contrary to the advice of his friends, and notwithstanding several eligible situations had been offered him in his native land. On reaching this country, his first object was to acquire a good knowledge of the English language, that he might be able to impart instruction in the institution; and in this he was eminently successful. He remained at Nazareth, labouring with great efficiency, for eight years, having, during this period, been appointed Head Teacher and Professor of Theology in the Theological department. It is an interesting fact that the first three Divinity students he had at Nazareth, became Bishops in the Moravian Church. Differing, however, from his brethren, in their views of Church Government and Discipline, and influenced also by some other considerations, he resolved to withdraw from the Seminary, and to change his ecclesiastical relations. Whilst he had the highest respect for the Church which his father had adopted, he still felt an earnest desire to unite with the Lutheran Church, in whose service his ancestors had for so many generations, been employed. Without, therefore, in the least, disparaging his Moravian brethren, he took his leave of them in peace,

bearing with him the highest testimonials of his ability as a Teacher, and his character as a Man and a Christian.

In the spring of 1809 he returned to Philadelphia, and, for a season, gave instruction in a private classical school. But, though his labours here were very successful, he did not remain long. In the fall of the same year he accepted a call to take charge of the united congregations of New Germantown, German Valley, and Spruce Run, in Hunterdon County, N. J. As he had previously preached only as a licentiate, he was ordained by the Ministerium of New York, and then entered on his pastoral duties. Here he laboured with great fidelity and success; and, when he resigned his charge, he left all the congregations in a flourishing condition. At New Germantown, the place of his residence, he conducted a classical academy in addition to his arduous professional labours.

On the 12th of April, 1810, he was married to Huldah Cummings, daughter of John Bray, of Lebanon, Hunterdon County, N. J. They had no children. Mrs. Hazelius survived him, and died on the 16th of March, 1855.

In 1815 the institution at Hartwick went into operation, and Mr. Hazelius was selected, by the Vice Executor of Mr. Hartwick's will, as Professor of Christian Theology and Principal of the Classical department. The appointment was confirmed by the New York Ministerium, and the Professor immediately entered on the work assigned him. This institution he served with great ability for fifteen years, at the same time preaching regularly on the Sabbath, and acting as Pastor of the village congregation.

In 1824 he was honoured with the degree of Doctor of Divinity simultaneously from Union College and Columbia College.

In the spring of 1830, having been elected Professor of Biblical and Oriental Literature, and of the German Language, in the Theological Seminary at Gettysburg, he decided to accept the appointment, as he supposed that the change would be the means of enlarging his usefulness in the Church. His connection with this institution, however, was but brief. He resigned his chair, much to the regret of the Directors, in 1833, to accept a Professorship in the Theological Seminary of the Synod of South Carolina, the vacancy having been occasioned by the lamented death of Professor Schwartz. He entered upon his duties in this new field on the first of January, 1834.

In the summer of 1842 he revisited his native land and the scenes of his youth. He was received with the utmost cordiality and with the most flattering tokens of respect. He was greatly urged to return with his family, and spend his remaining days in the country that gave him birth; and a lucrative situation was offered him by the King of Prussia; but the land of his adoption, and his little Seminary in the backwoods of Carolina, had become too dear to him to relinquish.

In this position he spent the remainder of his active and useful life; and his labours were crowned with a rich blessing. His connection with this institution continued during a period of nineteen years; and even when, at his own request, and in consequence of the infirmities of age, he resigned his place, and another was appointed to succeed him, he still generously continued to give instruction, by way of aiding his successor, up to the full measure of his ability. It was only four days preceding his death that exhausted nature compelled him to take his final leave of the students in the capacity of an instructor. Scarcely had he quitted his post when his earthly career closed. He died, after an illness of a few days, on the 20th of February, 1853, in the seventy-sixth year of his age. He

died in perfect tranquillity, and in the full assurance of entering into rest. His Funeral was very numerously attended, and a Discourse delivered on the occasion, from Rev. xiv, 13, by the Rev. Dr. Bachman, of Charleston, who had been, for many years, one of his intimate friends. His remains were interred on the grounds between the dwelling he had occupied and the lecture-room of the Seminary.

The following are Dr. Hazelius' publications:—Life of Luther; Life of Stilling; Augsburg Confession, with Annotations; Materials for Catechization on Passages of Scripture; Church History; History of the Lutheran Church in America. He was also, for some time, Editor of the *Evangelische Magazine*, published at Gettysburg.

FROM THE REV. HENRY J. SCHMIDT, D.D.

PROFESSOR IN COLUMBIA COLLEGE.

NEW YORK, March 27, 1861.

My dear Sir: You have asked whether I could give you any reminiscences of the late Dr. Hazelius—any incidents of his life not yet made public. I regret to say that I have nothing new to communicate, without entering the sphere of his strictly private affairs, or placing my own personal relations to him in too prominent relief. I have often regretted that I never thought of availing myself of the peculiarly favourable opportunities which I once enjoyed for informing myself of the particulars of his early life until it was too late—until my dear mother, who had known him so intimately, was no more. He and my father were school-mates in Germany, at the Pedagogium in Barby, and appear, at that time, already to have been much attached to each other. When the Doctor left the Pedagogium for the Theological Seminary, my father went to the University as a student of Medicine. Some time after this—I do not remember how long—the Doctor came to this country, to become Professor of Theology in the Moravian Seminary at Nazareth. Here he led rather a lonely life for a few years, until my father arrived at the same place, when the two friends were reunited, and for some time occupied rooms in the same building. When the young medical practitioner married and settled himself down in his domestic establishment, Dr. Hazelius may almost be said to have made the house of my parents his home. All the time that he could spare from his official duties was spent there, so long as he continued to reside at Nazareth.

I have wonderfully distinct recollections of my earliest childhood, and one or two of them are connected with the subject of this gossiping letter. He was my godfather, and held me at the font, and thus sustained to me a relation which, in those good old-fashioned times, was esteemed second only to that of a parent. The fidelity with which he discharged the duties thus assumed, the many acts of kindness which I received at his hands, especially at the time when I entered the ministry, and when his paternal counsels and guidance were invaluable, will never fade from my memory. My father had then been for years reposing under the sod. As I said, my recollection of him goes back to my earliest childhood; but the incidents which are so distinctly retained by my memory, were of too trifling a nature to be recounted in a letter. I may, however, mention one incident which my father used to relate with great glee. Small parties used, in those days, to spend a day, occasionally, in a pleasure excursion from Nazareth to the Blue Mountains, where an old Revolutionary soldier, named Burroughs, had a cottage, not far from the Gap. These parties carried their provision with them, which they enjoyed in the old pensioner's cottage, where the remains of the meal were quite an acceptable donation. On one such occasion, my parents, Dr. Hazelius and

another friend named Felgentreff, made up the party, the last named person having contributed, among other delicacies, a roasted goose to the entertainment. When he undertook to carve this *piece de resistance*, it slipped away from under his knife, and fell under the table. He seems not to have had the presence of mind displayed by another noted character in a similar position—at any rate, he failed to quickly clap his foot on the lapsed goose. This was a chance not to be neglected by a half-famishing dog, that had been greedily looking out for scraps—he seized the Capitoline fowl, and rushed out of the door. The cottage was near the road where the declivity of the mountain was steep. Out flew poor Felgentreff after the canine robber, calling loudly upon him to relinquish his ill-gotten prey. Vain was the summons. Felgentreff gave chase, but the more he ran and shouted, the more furious became the speed of the dog, that knew the topography of the mountain better than his pursuer, and was soon beyond the reach of the vengeance which so laboriously strove to overtake him. Of course the company assembled in the cottage enjoyed the scene immensely; and it was long ere Felgentreff heard the last of his bootless chase after the stolen goose, from which he returned quite out of breath; for, unable soon to check the rapidly accelerated speed of his career down the mountain, he did not fail to learn that, while the *facilis descensus* is not over disagreeable, the *revocare gradum* is, especially when *minus* a goose, a tedious *opus*, and a hard labour. Regretting that I have nothing of more importance to communicate,

I remain most truly yours,
H. J. SCHMIDT.

FROM THE REV. GEORGE B. MILLER, D.D.

PROFESSOR IN THE HARTWICK SEMINARY.

HARTWICK SEMINARY, September 28, 1854.

Dear Sir: I had the happiness of a long and intimate acquaintance with Dr. Hazelius, and was called upon to preach on the occasion of his death. It is easy for me, therefore, to comply with your request, and it gives me sincere pleasure to co-operate in an effort for transmitting to posterity a record of so useful and venerable a man. I shall barely hint at a few of the more prominent traits of his character.

In his private character Dr. Hazelius was devout, humble, simple-minded, upright,—faithful in the discharge of his onerous duties even to scrupulousness. In his family he was kind, affectionate and loving. In promiscuous company he made himself very agreeable, being at once very sociable and fond of conversing upon useful subjects. He had a peculiar affection for children, though never blessed with any of his own. If he had some prejudices, and was at times somewhat hasty, this, with all who enjoyed the happiness of his acquaintance, served as a mere foil to his noble qualities of heart and mind. As a Public Teacher, whether in the Pulpit or the Theological Chair, or the Classical School, his gifts were rather solid than showy. He was well acquainted with Latin, Greek and Hebrew, as well as with a number of Modern Languages, and was uncommonly familiar with History, both General and Ecclesiastical. He was a learned Theologian, and a good interpreter of Scripture. A respectable Preacher, his sermons were sensible, well digested, evangelical and practical.

That he was an excellent instructor is abundantly testified to by many of his pupils, still living,—some of them occupying important stations in the ministry, and others in civil and political life. He always took the warmest interest in the welfare of his former pupils, doing every thing he could to

benefit them; while many of them, in turn, cherish his memory with an affection truly filial.

It would be unjust to his memory not to allude, in this connection, to some of his extra-official labours. He prepared several books, partly translations from the German, partly original, some of which have been published, while others are yet lying in manuscript. His mind, never at rest, was always devising or prosecuting some useful enterprise. As another proof of his active turn, I would mention that, while he was at Hartwick, he frequently employed his summer and fall vacations in visiting destitute congregations in various parts of the State, acting as a sort of volunteer Home Missionary, at his own cost; and I have no doubt that some of our congregations were actually preserved from extinction by his faithful labours. By this means, too, he knew the condition of our churches and could direct young men, when they were licensed, to the places where their services were most needed, and to which they were best adapted.

He also carried on an extensive correspondence till the decay of his strength rendered the exertion too laborious.

If now it is asked what has been the fruit of his more than fifty years' active and laborious exertion, especially of the last thirty-seven, in which he was engaged in preparing young men for the ministry, the answer is, his faithful services have introduced into the ministry a large number of active and useful men, and thus conduced to the increase and extension of the Church. And whereas, during the period of his labours, as Theological Professor, our Church, by the blessing of the Most-High, has increased ten-fold, he has been honoured by our Heavenly Master, to contribute a very material share to this increase, and I presume there are few in our connection, whose praise is in all the churches, especially in the Northern and Southern extremities of our land, as is that of Dr. Hazelius.

I am, dear Sir,

Yours in the bonds of the Gospel,

GEORGE B. MILLER.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, January 8, 1862.

My dear Sir: When I went to Hartwick, as a theological student, in 1816, I not only became acquainted with Dr. Hazelius, but came under his immediate care and instruction. The relations thus formed gave place, in due time, to other relations of a more general character; and there existed between us, to the close of his life, an intimate, not to say confidential, friendship. My memory is full of incidents, some of them touching enough, and some of them laughable enough, that might aptly illustrate his different characteristics.

The personal appearance of Dr. Hazelius was striking, and would make him pretty likely to be noticed in a crowd. He was of about the middle size, and, whether his body was at rest or in motion, there was always an inclination of the head so considerable as to suggest the idea of a natural deformity. He had a fine, round, intellectual face, that gave you the assurance, before he opened his lips, that he was much more than an ordinary man. His movements were rapid; but there was a slight degree of awkwardness about them, growing out of the fact that he was extremely near sighted. I remember, on one occasion, as I was riding to Cooperstown with him, in the winter, he suddenly took off his hat, and made a very graceful bow. "Whom are you bowing to, Doctor?" said I. "To that gentleman," said he, "that we just passed." "That gentleman," said I, "was a stump." Of course, he enjoyed the joke as much as I did. His manners were those of a well-bred gentleman

of the old school. He had great kindness of spirit, but along with it, as often happens, a full share of irascibility. Of this latter quality one or two striking instances now occur to me. I was, at one time, an assistant to the Doctor in his school; and, as my boarding place was some two miles distant, I used to take my dinner along with me and eat in my room. He was just returning from *his* dinner, when some of the boys were amusing themselves by rolling a cannon ball through the lower hall of the building, and it actually came near hitting the Doctor as he was entering the door. As I had, at that moment, opened my own door to find out what was going forward, my face was the first that presented itself to Dr. H., and his first thought was that I was the offender, and he instantly drew himself back, and lifted his cane, as if to level a terrible blow at me. I exclaimed,—“Why, Dr. Hazelius!” And by that time he discovered his mistake. One of his boys from Albany, rather an unlucky fellow, addressed him in the school in a somewhat impudent manner, and the indignant preceptor, by a tremendous blow, knocked him down. The boy made a great ado, and affected a much more serious injury than he had really experienced, so that the Doctor was prodigiously frightened. He came rushing into my room in great consternation, and said, “I believe I have killed Russell.” I immediately went into his room, and there, sure enough, was Russell lying on the floor, apparently writhing in agony, and evidently willing to have it believed that it was the agony of death. I was satisfied, in a moment, that it was all affectation, and that the fellow had really received no serious injury. It was agreed that I should take him to his boarding house, where he might have the requisite attention paid to him. The Doctor was so deeply exercised about him that he could not feel contented to stay away from him, and, accordingly, he had the bell rung for evening prayers at three o’clock in the afternoon, and then hastened away to ascertain the condition of his victim; when, behold, I had the pleasure of telling him that he had gone off skating!

Dr. Hazelius had a highly logical mind, and there was great continuity of thought observable in all his productions. Not only was his knowledge of the classics most thorough, but he had great facility of imparting it to his pupils. His preaching was eminently instructive, and the most cultivated hearer would never find in it any lack of material for his mind to work upon. His voice was mellow and pleasant, and sufficiently flexible, without being very loud. His gesture, though not abundant, was simple and natural. Instead of looking his audience in the face, his eyes seemed to be watching the flies upon the ceiling; and this, of course, detracted somewhat from the force of his manner. He wrote and spoke the English language not only fluently, but with great correctness; inasmuch that it would hardly have occurred to you that it was not his mother tongue. Indeed, it became much easier for him to preach in English than in German. I remember once accompanying him some twenty miles below Hartwick, where he went to preach a Funeral Sermon for some old German, and though he began in the German language, he found it so difficult to proceed in it, that long before the sermon was finished he was making free use of the English.

Dr. Hazelius never seemed to take much interest in Deliberative Bodies, and, I think, that neither his taste or talents pointed very decidedly in that direction. He was, however, once President of the General Synod.

I remain, as ever, yours sincerely,

HENRY N. POHLMAN.

FROM THE REV. JOHN G. MORRIS, D.D.

BALTIMORE, November 1, 1862.

Dear Dr. Sprague: The first time I ever met Dr. Hazelius was in this city, in 1830, when he was on his way to Gettysburg, where he had been called as Professor of Theology. He was staying at the house of a venerable minister of our Church, and, instead of sending his card to announce his presence, as some fastidious gentlemen do, he called at once, and, with a sort of semi-apologetic mien, observed,—“I owe you this visit and pay it out of gratitude.” I replied that I was not conscious of having put him under any obligation to me. “Not you,” he continued, “but your parents. In 1800 I landed in this city from Bremen, a stranger, and, on my way to Bethlehem, I passed through York, where your father kindly entertained me for some days, and I shall ever remember his generous hospitality.” Very frequently, in our subsequent intimate intercourse, did he allude to that event, and always with evident pleasure. This may be one of the reasons of our confidential relations as long as he lived.

He remained in Baltimore over the following Sunday, and I of course invited him to preach. On our way to church he inquired whether I read my sermons, and to my negative answer he made no reply. I did not then know his mode of preaching or I should have modified my answer. He did not read. I wish he had, for without his manuscript the good Doctor was not a good preacher. He was not fluent in extemporaneous speech, nor systematic in arrangement. He was too old to commit his sermons to memory, and had habituated himself entirely to his notes. With his pen, he was strong and clear: with his tongue, weak and confused. As I gently chided him afterwards for abandoning his habitual track, he remarked that he always tried to conform to the custom of the pulpit in which he preached, even at the risk of blundering. A few years afterwards a similar event occurred. He and I had been invited to speak at the meeting of the Frederick County Bible Society, which was to be held, during the meeting of our Synod, at that place. It happened to be on the 31st of October, the anniversary of the Reformation, which affords a glorious theme for a Bible Society speech. The Doctor had elaborated a regular discourse on that subject, expecting to read it from the pulpit, but we were not in the pulpit, and he was too far removed from the light to see distinctly, (for he was very near-sighted,) and what could he do? He could not recite his written speech, and he was not ready for an off-hand effort. It was a failure.

During his several years residence in Gettysburg, though thirty years his junior, I was his confidential friend. He undertook no important work without consulting me, and minutely related to me all his grievances and sorrows. I could even have taken liberties with him, which it was not safe for others to do. For instance, whilst examining his students in the presence of the Board, he would forget that he was examining, and go on lecturing, and thus exhaust the time allotted before half of the young men had been questioned. I would gently remind him of the nature of the exercise, when he would spasmodically exclaim,—“Yes, yes, you are right,” and then proceed, “Well, Mr. S——, tell us what you know about the Manicheans—their rise, doctrines, influence, etc.” The young fellow would begin, and probably soon come to the end of his line, when off would go the Professor in a regular lecture on the Manicheans, when he was kindly reminded again that the impatient Board had come to hear what the students, and not what the Professor, knew. The old gentleman would, with a smile, beg pardon, and in less than ten minutes would be off again in another long explanation.

He was surprised, and I presume a little mortified, to hear the announcement from the President of the Board,—“Your hour is out—let another subject be introduced.”

I have met with but very few Professors who understood the *art* of examining: they always seem to think they must explain every blunder a pupil makes, and correct every error he commits. This belongs to the Lecture Room, and not to the Examination.

I should suppose that no Professor was ever more loved by his pupils than was Dr. Hazelius. Having no children of his own, he seemed to cherish a paternal feeling towards *all* under his care, and I believe it may be asserted with truth that not one of them was ever heard to utter a disrespectful word of him. They revered him for the purity of his character, the artlessness of his conduct, and loved him for the deep interest he always showed in their affairs.

He was painfully afflicted at any of their derelictions, and so perfectly innocent himself that the slightest departure from the strictest propriety would affect him to the very soul. The night previous to a College Examination, some mischievous students had raised a pole with a flag bearing this inscription,—“Menagerie of living animals to be exhibited to-day.” Now this, to most of us, was a good joke, though lacking wit and ingenuity; but to the tender-hearted and delicately nerved Hazelius it was a heinous offence, and whilst the rest of us laughed, he sat down and absolutely wept.

I was long aware that his position in Gettysburg was not pleasant, and he often spoke of a change as desirable to him. A letter was received by me, from a leading man in the Synod of South Carolina, inquiring into the qualifications of a minister for the post of Professor in their Seminary. Instead of answering as requested, I proposed the name of Dr. Hazelius, which was received with the most gratifying surprise, never dreaming that reputedly one of the best scholars and best men of the Church would leave her chief Seminary, to go down to the backwoods of South Carolina; but he did go, and was glad to go.

Before he left Gettysburg the students raised a subscription for his portrait, and he came to Baltimore to sit for it. He would insist on my accompanying him every day to the artist, to keep him awake and cheerful. I put forth all my powers to enliven him, for the artist was a dull fellow, and had nothing to say, but all was in vain. After half an hour's constant sitting, the old gentleman would nod: I would rouse him by some piquant story or interesting question in Church History: occasionally I would get up some difficulty in Hebrew Grammar or Exegesis, which would rouse him for a moment, but he would soon collapse. Then I would eulogize some man whom I knew he did not like, or pretend to be a Democrat; and, when all else failed, I brought up the Manicheans; but before the hour was out, he was again asleep. A man asleep is not the man to be painted, and we would adjourn for that day, with leave to sit again. The picture was finished after much trouble, and is now suspended in the Seminary Chapel, but it is a very imperfect counterfeit of the noble original. The best likeness of him is that in mezzotint by Sartain, but that represents him without spectacles. When a man wears spectacles all his life, and is never seen without them, they are a part of his likeness, and no true artist will leave them off.

The literary labours of Dr. Hazelius have never had much reputation beyond our own Church. His publishers were not of that class who *make* a book sell, and he himself knew absolutely nothing of the ways of trade. Though his books were carefully elaborated, (he wrote several of them three times over,) yet they have never found many readers beyond his own circle. His translation of the life of Stilling seemed to be his favourite, and yet it is the

least meritorious of them all—a lame or sickly child is often the pet of the family. He would read this book in manuscript to the members of his household by the hour, and was deeply mortified that it created no excitement on its subsequent publication.

When the Doctor moved to South Carolina, he, like many other Northern men who go there, became a slaveholder, from necessity, as he used to say. As far as I know, he had but one slave, and he a little boy. It is said his discipline was most paternal, and the exercise of it gave him greater pain than the little culprit felt. He would lecture the offending darkey, reason with him as though he had been a man, preach to him, *cry over* him really, whilst the scamp was slyly laughing at “ole massa” all the time. It was a most amusing scene altogether. I have heard frequent recitals of it with all the moving protestations of the Doctor, and the cunning, half-jocose apologies of the servant. The Doctor’s earnest sincerity and deep emotion were in strong contrast with the boy’s giggling countenance and evident and ill-concealed enjoyment of the fun.

As a Theologian, Dr. Hazelius was profound; as a Linguist, learned; as a Christian, devout; as a Teacher, successful; as a Man, complete as far as our fallen nature can be.

Yours very truly,
JOHN G. MORRIS.

GOTTLIEB SHOBER.*

1810—1838.

GOTTLIEB SHOBER, a son of Andrew and Hetwig Regina Shober, was born in Bethlehem, Pa., on the 1st of November, 1756. His parents were exemplary Christians, in connection with the Moravian Church, who, with other members of their communion, removed to the South, to a new settlement that had just been commenced by the Church in Bethabara. Under the influence of a careful Christian education, his mind early became impressed with a sense of the infinite importance of religion, and the desire to gain satisfactory evidence that he had been born from above. He states that, on one occasion, when he was lying in his bed at night, his thoughts were much occupied with his spiritual condition, and his probable future career. He wished to know what was before him, and whether he would finally be happy in the world to come. Whilst thus engaged, he fell asleep, and, during the night, had a remarkable dream, which left upon his mind a strong and enduring impression. His future life seemed to open clearly before him, and he saw how his difficulties, from without and within, were all to be referred to an ardent and unyielding temper. Yet he thought that the more distant prospect looked bright and peaceful. “How often,” says he, in referring to this dream, “how often I might have been preserved, and how many vexations I might have escaped, if I had not been so headstrong, and inclined to follow the promptings of my own nature, regardless of the consequences. It is certain that he who is in disposition a child, who loves like a child, believes every thing, hopes every thing, and puts the best construction on every thing, spares himself many unhappy hours. But

* MS. from Bishop Wolle, of the Moravian Church.

I was always anxious to live a life devoted to the Lord, and I know that He often made Himself manifest to me, and afforded me extraordinary consolation. From this time, I could say,—‘The Lord is my Shepherd, I shall want nothing.’” He united with the Church when he was in his seventeenth year, and partook of the Lord’s Supper, for the first time, on the 23d of November, 1773. After this, however, he suffered severe inward conflicts, and there were times when he was subject to temptations that brought him to the borders of despair. He felt a strong sense of obligation to serve God in the best way he could; and, as he had no prospect of entering the ministry, owing to his straitened worldly circumstances, he set himself to the diligent cultivation of Music, that he might, in that way at least, contribute to the sustaining of public worship.

For several years young Shober was engaged in teaching a school; but, as his income from this employment was inadequate to the support of a family, he sought and obtained a place as a clerk in a store, and continued in it for three years. After this he devoted some time to learning a mechanical trade; and, at a later period still, he built a paper mill in the vicinity of Salem, (the first establishment of the kind South of the Potomac,) and also opened a book-store, serving, at the same time, as Postmaster of the place. Subsequent to this, he studied Law, and was engaged for some years in the practice,—being prompted to this chiefly by the desire to assist his Moravian brethren in the suits in which they were involved in respect to a portion of their property. He was also repeatedly elected to the State Legislature, and was a prominent member of that Body.

During all this time Mr. Shober was living an eminently godly life, and endeavouring to make every employment in which he engaged subservient to the advancement of the cause of Christ and the best interests of his fellow-men. At length, having passed his fiftieth year, and lost all relish for secular business, he resolved to devote what remained of his life to the ministry of the Gospel. In entering upon this work at so advanced an age, he was only obeying an impulse which had followed him from his youth, and had strengthened with increasing years. Having determined to enter the ministry in connection with the Lutheran Church, he offered himself, in due time, to that Body and was received with great joy.

In the spring of 1810 Mr. Shober, in company with the Rev. Mr. Stork, visited South Carolina, and, while there, preached his first sermon. The next autumn, at a meeting of the Synod of North Carolina, he was solemnly set apart to the work of the ministry, and immediately became Pastor of the Church in Salem and several other churches in that neighbourhood. Here he continued labouring with great zeal and fidelity until a few years before his death. As Providence had so far prospered him in his worldly affairs that his family were provided for, he refused all pecuniary compensation for his services, rejoicing that it was in his power thus to testify his gratitude and devotion to the Saviour who had died for him.

When he had reached the age of sixty he was prostrated by a severe and protracted illness, which both himself and his friends expected would terminate his life. He was altogether happy in the prospect of dying, while yet he was not impatient to quit the service of his Master upon earth; but it pleased a Gracious Providence to restore his health and prolong his life for upwards of twenty years. He continued his active services in connection with his pastoral charge until the

infirmities of age unfitted him for any further public service. He had the most humble estimate of the results of his own labours, while yet he greatly rejoiced in the privilege of having been permitted to preach the Gospel. After he retired from the active duties of the ministry, no small part of his time was devoted to the immediate preparation for his approaching change. Just before his last illness, he said, with great cheerfulness, to one of his brethren,—“When you hear of my death, you may be sure that I have gone to my Saviour.” He died full of faith and peace, at Salem, the place of his residence, on the 27th of June, 1838, in the eighty-second year of his age. Of those who commenced the building of that place he was the last survivor.

Mr. Shober was one of the Founders of the General Synod of the Lutheran Church, and was its President, in 1825, when it met at Frederick, Md., and was also placed upon the Committees appointed to prepare a Hymn Book for the Lutheran Churches, and to publish the Translation of Luther's Catechism. He also took a deep interest in the establishment of a Seminary for the training of young men for the ministry, and was appointed one of the first Directors of the Institution, by the General Synod of 1825, which adopted the incipient measures for the formation of the Seminary at Gettysburg, Pa. In his last will and testament he remembered this School of the Prophets, and left it three thousand acres of land; and, though the land did not increase in value as the donor expected when the bequest was made, yet the act was an evidence of his deep interest in the prosperity of the institution. He was much devoted to the Sabbath School enterprise, and it was chiefly through his instrumentality that an auxiliary to the American Sunday School Union was established in North Carolina.

Mr. Shober prepared two volumes for the press,—the one translated from the German of Stilling, entitled “*Scenes in the World of Spirits*,” the other entitled “*A Comprehensive Account of the Rise and Progress of the Christian Church, by Dr. Martin Luther; interspersed with Views of his Character and Doctrine.*” The latter work was written by request of the Synod of North Carolina, and, after an examination of the manuscript, was highly approved and recommended to the public.

In the year 1782 Mr. Shober was married to Maria Magdalena Transu, with whom he lived most happily for more than half a century. He had seven children,—three sons and four daughters; three of whom, with their mother, died before him. Three of the daughters were married to clergymen.

FROM THE REV. D. P. ROSENMILLER.

LANCASTER, PA., March 20, 1862.

Dear Sir:—My first personal knowledge of the Rev. G. Shober dates back to the year 1825, when I attended a meeting of our General Synod in Frederick, Md., at which he was present. From 1829 to 1832, while I was a resident of Lexington, N. C., I was often in his company at his own house; and he assisted me on several sacramental occasions, in the country churches in Stokes County, which he had previously served as Pastor, and in which I became his successor.

In person Mr. Shober was broadly built, about five feet ten inches in height, and had usually enjoyed excellent health. He had a cheerful expression of countenance, which encouraged the familiar advances of strangers on their first introduction to him. In his conversation he was free and easy, and his unbounded flow of good-humour sometimes manifested itself in witty sayings

and droll anecdotes, which were sure to draw loud bursts of laughter from his auditors. At such times, I have seen his broad, merry face illumined as if by a sudden flash of electricity, while his proportionally broad chest would be convulsed with muscular agitation, and the very spectacles on his patriarchal nose would seem to share in the fun. So expanded was his chest that, in its projection, there was a corresponding depression across his back, of sufficient depth to allow an ordinary sized infant to be laid in it. Picture to yourself a gray-haired Patriarch, with a ruddy full-moon face, all glowing with good humour, and you will have a good idea of the personal appearance of Mr. Shober.

His general character was well illustrated in his history, for he was emphatically a self-made man. Commencing as a tinner, he married the daughter of a Moravian, and soon made himself at home in the pleasant town of Salem. Whilst working at his trade, he undertook to study Law, and accomplished his purpose. In due time he commenced practice, and was somewhat extensively employed in the neighbouring Counties of Stokes, Davidson, Rowan and Surry, being the only member of the Bar acquainted with the German language, and able to transact business with the large number of Germans then living in that region. Combining a book and stationery store with his tin shop, which he contrived to have carried on, he also became proprietor of a paper mill, kept the Post-office, which he caused to be made a distributing office, and was the owner of a farm, with numerous slaves, and thousands of acres of low-priced lands in the Western part of the State.

Mr. Shober was eminently a cheerful and genial Christian,—his religious character taking its hue in no small degree from his natural temperament. He had a firm faith in the great truths of the Gospel, and evinced a most benevolent spirit in all his intercourse with his fellow-men. After he had passed the meridian of life, he expressed a wish to become a Minister of the Gospel, and was eventually received as a member of the Evangelical Lutheran Ministerium of North Carolina, and served his churches gratuitously until near the time of his death. But there were not wanting those who looked suspiciously upon his professions, and were disposed to find unworthy motives for even his best actions. Such persons gave him little credit for preaching gratuitously, because they said he continued to make money as fast as ever, by means of his tin shop, book store, paper mill, farm and Post office. Whilst he was frequently treading on the toes of the Methodists and Baptists, he, in turn, encountered their serious opposition; and, to weaken his influence, the former would pray publicly for his conversion, and the circuit riders, being strangers to him, would ask him if he had any religion.

What Mr. Shober lacked as an orator he supplied by the use of drollery and tact. It cannot be denied that he, sometimes, in obedience to an impulse that seemed quite irresistible, approached very near to the former in the pulpit; while he resorted to the latter abundantly in his legal practice. When he determined to become a Minister of the Gospel, it was his wish to take orders in the Moravian Church, but he found that he could not be admitted there without going through a regular course of theological training, which, at his advanced age, seemed impossible. He also knew that he could not continue to reside in the town of Salem, if he became connected with another denomination. He, therefore, made it clear to the Corporate Fathers that a certain alteration in their rigid and exclusive borough laws was called for. This being adopted and duly confirmed by legislative act, the way was open for him to carry out his already meditated plan. He then applied to the Rev. Charles Stork, of Cabarras, who prescribed for him a course of reading; and he also accompanied that faithful man in his catechetical lectures, carefully observing and taking notes. In due time he applied for admission to the Synod, and

was received. When the indignant Moravians called a meeting to compel him to leave their town, he calmly adduced their recent enactment as proof that they were acting without a warrant.

Mr. Shober once told me that a clergyman from Germany had settled in Lexington, and a report was started, so highly injurious to the purity of his character, that he was compelled to prosecute for slander, and he employed him (Mr. S.) as his counsel. "When I had examined the case," said he, "I found it was rotten and wholly indefensible. On the day of the trial, I employed several persons to mingle with the witnesses of the defence, and report their conversation to me. They did so. When those witnesses were called up, I objected to their testimony on the ground of a conspiracy. I could prove that one agreed to say so, and another so, and did prove it. Their testimony was set aside, and full damage given to my client. I then said to him,—'I have helped you out of this scrape, and I want you now to follow my advice. Sell what property you have, return to Germany, and never show your face in this country again.' He did so, and the country was well rid of a bad man."

Mr. Shober was a warm friend and zealous supporter of Sunday Schools. He supplied them liberally with books, and, by this means, in a country exceedingly destitute of the means of grace, undoubtedly accomplished much good.

For many years he was Treasurer of the North Carolina Synod, and kept his accounts satisfactorily. But at length some of his brethren thought that he should not have a life-estate in the honours (emoluments there were none) of that dignified position. I was present when the movement was made for a change. But he frowned it down as an outrageous rebellion against authority, which the lapse of many years had sanctioned. "I kept the money," said he, "when there was none to keep, and will continue to do so now, whilst there is any thing in the treasury." The election resulted in his favour. In taking his usual time-honoured seat, his radiant face showed that a gratifying result had been realized. "Brethren," said he, "I am obliged to you for my re-election. If I did not say so, I would be a hypocrite."

His family continued regular members of the Moravian Church. His only son, *Emanuel*, is a lawyer of respectability.

Very truly yours,

D. P. ROSENMILLER.

FREDERICK CHRISTIAN SCHAEFFER, D.D.

1812—1831.

FREDERICK CHRISTIAN SCHAEFFER, a son of the Rev. Dr. Frederick David and Rosina (Rosenmiller) Schaeffer, was born at Germantown, Pa., where his father was then Pastor, on the 12th of November, 1792. Both his parents were distinguished for great force of intellect and character, for consistent and elevated piety, and for earnest devotion to the interests of their children. This son, in his early childhood, evinced a very thoughtful and serious spirit, and seemed to grow up in the love and practice of religion. Shortly after he was received to the communion of the Church, he commenced his preparations for the sacred office. He pursued his classical studies, partly at the Academy in his native place, and partly under the direction of his father; and his theological course also was conducted by his father almost entirely.

He was licensed to preach the Gospel in 1812, by the Synod of Pennsylvania, then in session at Carlisle.

Shortly after his licensure Mr. Schaeffer was called to the Church in Harrisburg: he accepted the call and entered upon his labours on the 12th of November, 1812. Though he was very young, he proved himself fully adequate to the place, and his labours were at once eminently acceptable and useful. It was during his ministry here that the English language was successfully introduced into the worship of the sanctuary,—a measure invariably attended with difficulty, and in many cases fraught with very serious consequences.

After labouring at Harrisburg for about three years, he accepted a call from the congregation of Christ's Church in the city of New York, "to preach German and English." This church was built in 1773, and was known by the name of the Old Swamp Church. Here he preached in the two languages until the erection of St. Matthew's Church in 1823, which was designed exclusively for English services. On the completion of this edifice, he took charge of the English congregation, and Dr. Geissenhainer, who had had charge of the Swamp Church previous to the settlement of Mr. Schaeffer, was recalled to that church with an understanding that the exercises were to be conducted in the German language. Difficulties, however, arose, in consequence of conflicting interests between the two churches, until St. Matthew's was finally sold to the Germans. Mr. Schaeffer and his people removed to the edifice known as St. James' Church, presented to the congregation by Mr. Lorillard, who desired to be, and for a long time was, unknown as the generous donor. Here he continued to labour till the close of his life.

In 1830 he was honoured with the degree of Doctor of Divinity from Columbia College. In that year also he was appointed Professor of the German Language and Literature in the same institution; but he had only entered upon the duties of his Professorship, when these and all his other earthly labours were terminated by death. He died of pulmonary disease, on the 26th of March, 1832. His last days were marked by intense suffering, but by serene and joyful triumph. A short time before his departure, he expressed the apprehension that he should be too weak, in his last moments, to render such a testimony to his Redeemer's power and grace as he desired; but, after having continued for some hours in an apparently unconscious state, he suddenly revived, and exclaimed, with perfect distinctness,—"*Victory, Victory!* 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ.'" His Funeral was attended by an immense throng, and an appropriate Address was delivered by the Rev. Dr. Milnor, of the Episcopal Church, with whom he had been in most intimate relations, and who had administered to him, during his illness, the Sacrament of the Lord's Supper. A Funeral Discourse was subsequently addressed to the bereaved congregation, by the Rev. Dr. Mayer,* of Philadelphia.

* PHILIP FREDERICK MAYER, a son of George Frederick Mayer, was born in the city of New York, April 1, 1781, and continued to reside there until he had reached his twenty-first year. He was fitted for college at a grammar school taught by a Mr. Campbell, entered Columbia College in 1795, and graduated, with the first honours of his class, in 1799. He immediately commenced the study of Theology under the Rev. Dr. Kunze, and took a three years' course; and then, before engaging in the active duties of the ministry, travelled for some time, visiting several of our large cities, and other points of special interest. He was received as a member of the Evangelical Lutheran Ministerium of the State of New York, on the 1st of September, 1802, being the first

Dr. Schaeffer published *German Correspondent*, one volume; *Sermon at the Centennial Jubilee of the Reformation, 1817*; *Parables and Parabolic Sayings*, one volume.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, December 9, 1861.

My dear Sir: In 1820, while I was yet connected with the Hartwick Seminary, I received a letter from the Rev. F. C. Schaeffer, requesting me to come and take charge of a mission in the State of New Jersey; and thus commenced an acquaintance between us, which grew into a close intimacy that was terminated only by his death.

Dr. Schaeffer was altogether one of the finest looking men whom I have ever met with—if I were to say that there was not a nobler, more beautiful specimen of physical humanity than he in the city of New York, during the period of his residence there, I am confident that I should not be chargeable with exaggeration. His face was of rather the Jewish type—his eyes were black and piercing, his complexion dark, his nose Roman, his whole face beaming with intelligence, and capable of expressing every variety of emotion. Had it not been that there was a slight degree of heaviness in his movements, it would have been difficult to have suggested any improvement in his outer man. And his mind was scarcely less extraordinary than the face which it animated and illumined—it was inventive, brilliant, logical and graceful. He had an uncommonly genial spirit, and was one of the most generous and loving of friends, while those whom he did not like were in no danger of mistaking his feelings towards them. He was a highly educated man, and failed not to make his mark in literary society. For several years he was the German correspondent of the *New York Spectator*; and he was also a member of a club which used to hold meetings for purposes of intellectual culture and enjoyment, with which Dr. Samuel L. Mitchell was prominently connected. He was a great lover of Natural History. He exchanged many specimens of birds, insects and minerals with several men of science in Prussia; and the King of Prussia presented him with a large gold medal as an acknowledgment for his services in extending among his subjects the knowledge of the Natural History of this country. He was a splendid musician, and played skillfully on a variety of instruments. He had remarkably fine powers of conversation, and not only spoke out of a richly endowed and highly cultivated mind, but had the faculty of communicating what he knew with a most graceful facility. At the same time, he was a devout Christian, and never forgot that his main business was in dealing with men in respect to their higher and immortal interests. While he was faithful to his immediate charge, in the performance

licentiate of that Body. His first pastoral charge was at Lunenburg, (now Athens), Greene County, N. Y., upon which he entered in the year 1803. Here he continued labouring with great acceptance for about three years, when he was induced to accept a call from an English Lutheran Church in Philadelphia. He commenced his labours with this charge in October, 1806. Here he not only maintained a high position as a Preacher and a Pastor, but was active in originating and sustaining many important charities of the day. He preached his last Sermon on the last Sabbath of February, 1857, and died, in the utmost tranquillity, on the 16th of April following. He was married on the 24th of May, 1804, to Lucy W., daughter of Daniel Rodman, of New York. He became the father of eight children, six of whom, with their mother, survived him. The degree of Doctor of Divinity was conferred upon him, by the University of Pennsylvania, in 1823, and by Columbia College, in 1837. As early as 1812 he was appointed by the Ministerium to prepare a suitable Collection of Hymns for public worship, to which was to be appended a Liturgy,—a work which he executed with great taste and skill. He published also a Sermon delivered on the Fiftieth Anniversary of his settlement at Philadelphia, 1856. He was a man of liberal culture, kindly disposition, gentlemanly manners and extensive usefulness.

of pastoral duty, he took a deep interest in the general advancement of Christ's Kingdom, and was always ready to contribute his time, or lend the influence of his talents, to help forward any truly Christian enterprise.

As a Preacher, he was undoubtedly one of the most popular and effective of his day. His voice was of great compass and melody, and his utterance perfectly distinct, and his whole manner graceful, earnest and attractive. He had nothing more than the outline of his sermon before him in the pulpit, but it was evident that his train of thought at least was thoroughly premeditated, and that it was beaten oil that he had brought into the sanctuary. He preached in English and in German with equal ease. It was a mark of extraordinary respect for both his talents and virtues that, in 1817, he was allowed to preach in St. Paul's (Episcopal) Church, New York, a Sermon commemorative of the beginning of the great Reformation.

It may safely be said that Dr. Schaeffer, young as he was, was one of the prominent ministers of his denomination; and when he died, the universal feeling was that a great light had been extinguished.

As ever, yours sincerely,

HENRY N. POHLMAN.

MICHAEL JOHN STECK.*

1816—1848.

MICHAEL JOHN STECK was a son of the Rev. John Michael Steck,† and was born in Greensburg, Pa., on the 1st of May, 1793. Under the advantages of a careful Christian education, he very early discovered a serious and thoughtful turn of mind, and was very particular in the choice of his companions, and correct in all his external deportment. He also evinced a great love of study, and never seemed more happy than in the company of his books. His father, therefore, determined to give him as good advantages for education as were within his ability; and, accordingly, he sent him to the Greensburg Academy, where he continued, a most diligent and successful student, for several years. Having resolved to become a minister of the Gospel, he commenced, soon after leaving the Academy, the study of Theology, under the direction of his father. But as the father's time was too much occupied by the duties of an extensive charge to allow him to do justice to his son as a theological student, the son went to reside at Pittsburg, and continued his studies under the Rev. Jacob Schnee, then Pastor of the German Church in

* Funeral Sermon by Rev. Dr. Fassavant.

† JOHN MICHAEL STECK was born at Germantown, Pa., October 5, 1756. He studied Theology under Dr. Helmuth, and was afterwards admitted a member of the Lutheran Synod of Pennsylvania. In 1784 he took charge of the congregation at Chambersburg, and the congregation connected with it in Franklin County, Pa. In 1785 he was married to Esther, daughter of John Haffner, of Franklin County. In 1789 he was called to the Congregations in Bedford and Somerset Counties, and, after ministering to them three years, in 1792, accepted a call from the congregations in Westmoreland County, and took up his residence at Greensburg, when that part of Pennsylvania was yet a wilderness. At this period he performed a great amount of missionary labour, and formed many new congregations in the surrounding country, exposing himself to a great variety of perils and hardships; but, in his later years, he confined his labours chiefly to the congregations in and about Greensburg. Though his health had been gradually declining for three years, he died at last, suddenly, of dysentery, on the 14th of July, 1830, in the seventy-fourth year of his age. He was an earnest, faithful and successful minister.

that city. Here he applied himself with great diligence, and his improvement was proportionally rapid.

He was licensed to preach, by the Synod of Pennsylvania, in the spring of 1816. He began his labours by becoming a temporary assistant to his father,—performing services in the most distant parts of his charge. While he was thus engaged, he received and accepted a call to Lancaster, O., which, at the time, was considered as one of the most important positions in the Lutheran Church in the West. He entered upon his duties here on the 15th of December, 1816, greatly fearing that he had not the requisite qualifications for the place. But the result, by no means, justified his misgivings. He remained in this field for twelve years, labouring indefatigably, and with the most gratifying tokens of the Divine blessing. He was the Pastor not only of the Congregation in Lancaster, in which he officiated in English as well as German, but also of several churches in the neighbourhood. Besides his stated labours in connection with his own charge, he, frequently, by appointment of Synod, made extensive missionary tours, gathering, here and there, the scattered members of the Church, and dispensing to them the Word and Ordinances. His congregations appreciated most highly his self-denying and arduous labours, and testified, in many ways, their strong attachment to him; while he, in turn, felt towards them an affection almost parental. Under these circumstances, the dissolution of this relation was the occasion of the deepest mutual regret; but a call for Mr. Steck's services came, which he knew not how to resist. His excellent father, on account of the increasing infirmities of age, found himself in need of an assistant; and there was no one to whom he so naturally looked as to his own son; and the son felt constrained, by a sense of filial obligation, to comply with his wishes. Accordingly, in 1829, Mr. Steck removed to Greensburg, as his father's assistant; and, on the death of his father, in 1830, he succeeded to the sole pastorate. Here he laboured without interruption till the close of life. Some idea may be formed of the amount of his labours from the fact that he ministered regularly to eleven churches, besides preaching at three or four stations, some of which were distant thirty miles from his residence. During several of his last years his labours greatly overtaxed his physical constitution; and the marvel was that it held out so long under such enormous burdens as were laid upon it. When he was finally arrested by the malady that terminated his life, he was engaged in ministering to the sick and dying. He was himself attacked with typhoid fever, which was at that time epidemic in his neighbourhood, and, after lingering for several weeks, and often enduring much acute suffering, he passed on to his rest on the 1st of September, 1848, in the fifty-sixth year of his age. The services at his Funeral were conducted by the Rev. N. P. Haeke, of the German Reformed Church, and the Rev. Messrs. W. S. Emery, J. Mechling, W. A. Passavant, and J. Rugan, of the Lutheran Church. Funeral Sermons were also preached in several churches in the country which had been under his care, and one at Greensburg, by the Rev. W. A. Passavant, of Pittsburg, was published.

In 1818 Mr. Steck was married to Catharine Elizabeth, daughter of William and Elizabeth (Cope) Penn, by whom he had eleven children,—four sons and seven daughters. Two of the daughters are married to Lutheran clergymen. Mrs. Steck survived her husband.

FROM LEWIS HEYL, ESQ.

WASHINGTON, D. C., May 4, 1863.

Dear Sir: Urged by a mutual friend, *immediately* to furnish for your work some personal recollections of the late Rev. M. J. Steck, I am disposed to comply; and yet, in the absence of memoranda, several hundred miles from my home, and dependent upon my memory exclusively, I feel that my communication can be, at best, nothing more than a feeble re-echo of what has been better said by others.

My earliest impressions of Mr. Steck, with whom I became acquainted in my native place, Columbus, O., I derived, as a little child, from conversations of my parents, who were strongly attached to him, and always spoke of him with great affection and reverence. My mother's home, previous to her marriage and removal to Columbus, had been in the neighbourhood of Lancaster, Mr. Steck's subsequent place of residence; and her family being connected with one of his churches in that vicinity, she frequently, during her visits, saw him at her father's, and at church, and formed a very high estimate of his character. She always spoke of him as distinguished for his mild, unassuming, Christlike spirit; and, though I have, through life, mingled freely with hundreds of persons, of very diverse sentiments, who knew him well and often spoke of him, I have never heard him mentioned but with respect and praise. He was the first Lutheran Preacher who officiated in Columbus. I think it was as early as 1819. This first service was held in an upper room of my father's house, which is still standing. I cannot doubt that I saw him there and probably often during the succeeding seven or eight years; but the first time I distinctly remember to have seen him was at a Synod held in Columbus, in 1827. It was then that my previous impressions of him became fixed, and they were never afterwards changed. His personal appearance, at that time, was prepossessing in an unusual degree; his mild, handsome face, and benignant smile, the index of a soul at peace with God and man, procured him a ready access to all hearts, and to none more than those of the little children with whom he came in contact.

From that time forward it was my privilege to meet Mr. Steck often, as a personal friend of my parents and frequent visitor at our house; as a Director of the Institution in which I pursued my classical studies; and as a member of the Ohio Synod. The more I saw him the more I loved and esteemed him. I may safely say that no man of his day had a greater number of warm friends in the Synod than he. Indeed, it could hardly be otherwise, with so beautiful, so eminently loveable a character. He had a great dislike of controversy, and studiously avoided all unpleasant personalities in his speeches. I remember but a single instance, in all my intercourse with him, of his manifesting any thing like severity towards any member of his Synod. It was at the Synod of 1842, in Canton, that several clergymen who had severed their connection with the old Ohio Synod, appeared as visitors, and a motion was made to admit them to seats as advisory members. An eccentric clergyman, since deceased, well known in Western Pennsylvania and Ohio, as a somewhat violent controvertist, and an uncompromising enemy of all innovations upon the usual practices of the Church, but at heart a man of kind and generous impulses, arose and bitterly denounced the visitors, and, on their leaving the church, ended by saying that his "exorcism had been effectual, and the evil spirits driven out." Mr. Steck could no longer restrain his feelings, but arose, and, his dark eyes flashing with indignation, severely reproved the unkind language of the member. This, I believe was the last meeting of the "Joint Synod of Ohio," which Mr. S. attended, and I think the last time we ever

met. His memory is still fondly cherished and revered by his many friends in the West, and will continue to be so while any of them remain on earth.

As a Pastor, Mr. Steck was faithful and self-sacrificing; as a Preacher, earnest and effective; and, although his efforts could never be called brilliant, he was at times truly eloquent, and always listened to with attentive interest. Loving the Lord with his whole heart, and deeply interested in the salvation of souls, his ministry was eminently blessed and successful.

Respectfully yours,

LEWIS HEYL.

FROM THE REV. DANIEL GARVER.

GREENSBURG, PA., November 9, 1864.

My dear Sir: Nothing was farther from my thoughts and intentions than that I should so long delay writing to you concerning the lamented Pastor Steck; and I fear, even now, that the little I may be able to communicate will come too late for your purpose.

The value and influence of a minister may be partially estimated by the savour that remains after he has gone. Almost everywhere throughout this region I find among the people the likeness of "Preacher Steck" on the wall, and there is but one expression concerning the original of that fatherly and benignant countenance. His image is deeply engraven on their hearts. In one way and another they all unite in saying of him,—“That was a good man.” Had he lived ten years longer, I have every reason to believe the Church in this County would be far in advance of what it now is. He was and still is held in high veneration. Perhaps this feeling on the part of some had become excessive, so that it was time that it should be rebuked. In some families, when he came to the house, the women and children would exclaim,—“Herr Jesus, Der Steck!”

Many who are advanced in years testify to his faithfulness and thoroughness in instructing the youth, and to the point and power with which he brought the Gospel to bear upon the minds and hearts of all. His office was not a sinecure; for his field was so large that it kept him almost constantly in the saddle.

Though many years have passed away since he took his departure to a higher sphere, his foot-prints are everywhere visible, and will be for a whole generation to come, throughout this entire region.

Unlike many of our German ministers, he laboured with might and main to break down the cherished prejudice against the introduction of the English language into the services of the sanctuary. His aim clearly was to make all things subserve the interests of Christ's Kingdom.

I have thus recorded my impressions of this excellent man in the briefest manner, and am,

With great regard,

Very truly yours,

D. GARVER

CHARLES HENKEL.

1818—1841.

CHARLES HENKEL was born in New Market, Shenandoah County, Va., on the 18th of May, 1798. His parents, the Rev. Paul and Elizabeth (Nagely) Henkel, bestowed great pains upon his early education, and his early developments were answerable to their watchfulness and fidelity. He used to try his hand at preaching when he was a mere child, and there is a tradition that, on one occasion, when he had been holding forth from a stump to a crowd of boys, he said, at the close of his service,—“Are you going to let your preacher starve? Why don’t you take up a collection?” He was received into the church, under the pastoral care of his father, by the rite of Confirmation, in April, 1814, when he was about sixteen years of age; and there is reason to believe that, about this time, he formed the purpose of entering the Gospel ministry. He received his academical education chiefly in his native place, and subsequently spent some time in Baltimore, more particularly in acquiring a more thorough knowledge of the German language and of Music. He studied Theology under the direction of his father, and, having been licensed to preach the Gospel by the Synod of Ohio, at its meeting in Somerset, in 1818, he immediately commenced his ministerial labours in Mason County, Va. Here he continued for two years, and in 1820 accepted a call to Columbus, O., and the associated churches. This was then a difficult field to cultivate, embracing, as it did, several congregations, one of which was twenty-five miles from his residence, and the whole surrounding country being new and very little improved. Here he continued, labouring with great fidelity, but amidst many deprivations and discouragements, and often suffering from diseases incident to a new country, until 1827, when he accepted a unanimous invitation to take charge of the Somerset Church, in Perry County, O. Here his health became more vigorous than it had been during several of the previous years, and he seems to have laboured for some time with increased alacrity and success. At length, however, a pulmonary disease fastened upon him, which no medical skill was able to arrest. For a year before his death he was unable to attend to his ministerial duties. But so strongly were his people attached to him that they refused to call another Pastor as long as he lived, and they accounted it no hardship to continue his support after he had been obliged to discontinue his labours. During the latter part of his illness, his sufferings were very great, but no murmur ever escaped his lips. To a brother in the ministry, who visited him a short time before his death, he said,—“I have often endeavoured to impart consolation at the bed-side of the sick and the dying, and these same truths I now find so comforting to myself. The doctrines which I have believed and preached during my life, I shall now seal with my death.” He died in perfect peace on the 2d of February, 1841, in the forty-third year of his age. The services at his Funeral were conducted by the Rev. J. Wagenbals and the Rev. Dr. C. F. Schaeffer, at that time Professor in the Theological Seminary at Columbus, O.; the former delivering a Discourse in the German, the latter in the English, language.

Mr. Henkel was twice married. His first wife was Mary C. Siegrist, of Mason County, Va. By this marriage he had two children,—a son and a daughter. The son is the Rev. D. M. Henkel, Pastor of the Lutheran Church in Stewartsville, N. J. His second wife was Mary Warner, of Columbus, O., by whom he had one child,—a son, who died in infancy.

Several of Mr. Henkel's Sermons were published in pamphlet form. One on the "Training of Children," another on the "Unity of the Faith," and a third on the "Reformation by Luther," were printed by request of the Synod. The last mentioned Discourse was the means of bringing him into a controversy with a Roman Catholic Priest.

FROM THE REV. E. GREENWALD, D.D.

EASTON, PA., October 13, 1862.

My dear Sir: It gives me great pleasure to comply with your request, to the extent of my ability. I was often brought into Mr. Henkel's company at meetings of Synod, and of the Board of Directors of the Theological Seminary at Columbus, as well as on other occasions, but, as his residence and mine were eighty miles apart, our opportunities for personal intercourse were not very frequent. Still, I knew him quite well, and my recollections of him are all pleasant; and it is grateful to me thus publicly to testify the respect and affection with which I cherish his memory.

Mr. Henkel's personal appearance could hardly fail to impress a stranger at first view. He was tall, slender, erect, with rather a small face, but fine features and a high forehead. He had great dignity of manner, which might easily enough have been mistaken, by persons not acquainted with him, for hauteur. As he stood, he was nearly a head taller than most of the people around him, and the firmness of his walk gave to him something of the air of a military officer. Still he was affable in his manners, and sometimes indulged in a little pleasantry, though he was not remarkable for wit or humour. He never laid aside the severe propriety which, in the estimation of most people at least, becomes a minister of the Gospel. I have sometimes met him, with other ministers, on occasions of social relaxation, when there was a degree of hilarity indulged in, that seemed, at least, of doubtful expediency; but he never participated in anything that even bordered upon levity. He despised all affectation and trickery, and, in all his intercourse, kept you constantly impressed with the idea that he was himself perfectly sincere and trustworthy. He was an uncompromising enemy to every species of cant and fanaticism, and all pretentious professions of extraordinary sanctity. Sometimes his opposition to these things brought him into unpleasant relations with some of his neighbours. He felt himself called upon to expose from the pulpit certain errors and extravagances that prevailed around him; but even those to whom these efforts were most offensive did not venture to question the purity of the motives that dictated them.

Mr. Henkel adhered with unyielding tenacity to what he believed to be the truth. He was once appointed by the Synod to deliver, at its next meeting, a Sermon on the Reformation of Luther. He fulfilled the appointment, and the Sermon was decidedly an able and effective one. It was published by request of the Synod, and had an extensive circulation. Near Somerset, where he lived, there was a large Romish church, and also a convent of Dominican Friars. As a number of somewhat prominent priests resided there, they undertook to reply to the Sermon. This led to a controversy, which was continued for some time, in which Mr. Henkel bore his part with marked ability and success.

His discourses were distinguished for well matured thought and sound argument, rather than for bold or pathetic appeals to the passions. His positions were stated with great clearness, and were maintained with much force of logic. He was a close Biblical student, and was accustomed to fortify his positions by apt quotations from the Word of God. His ministrations were more acceptable to those Christians whose piety had its foundation in a deep conviction of the truth, than to those whose religion was sustained chiefly by appeals to the emotional nature.

He exerted a powerful influence in the Synod of Ohio. He was frequently chosen its Presiding officer, and was usually appointed a member of its most important committees, especially the Examining Committee whose duty it was to examine and decide upon the qualifications of applicants for admission to the holy ministry.

His ecclesiastical sympathies were strong and decided. His ancestors for two or three generations, several of his brothers, and his son, were ministers of the Lutheran Church. The doctrines of that Church he received with undoubting confidence, and he always stood ready, when occasion required, to defend them. I often admired the accuracy of his knowledge of the Confessional writings of the Church, as well as the promptness and aptness with which he was able to apply it.

I met him, for the last time, at the Convention of the English Synod of Ohio, when an unfortunate rupture occurred on the question of withdrawing the Synod from its connection with the joint Synod of Ohio, as the English branch of that Body. He had then become greatly enfeebled by the protracted disease, which, not long after, brought him to his grave. His appeal to the brethren in opposition to the contemplated act of sundering the relations of the Bodies, was rendered very affecting, from the tremulous tones of his voice, the deep solemnity of his manner, and his touching allusion to his gray hairs. The last view I had of his person was from the door of my lodging in Putnam, opposite Zanesville, in his open buggy, on his return home, driven by one of the ministers who had been with him at the Synod. Shortly after that he became entirely confined to his room, and then to his bed, and, after lingering some months, closed his eyes in a peaceful death.

I remain yours most truly,

E. GREENWALD.

FROM LEWIS HEYL, ESQ.

WASHINGTON CITY, May 4, 1863.

My dear Sir: I have been requested to communicate to you my impressions of that truly excellent minister, the Rev. Charles Henkel; but so disadvantageous are my circumstances just now for writing that I fear I can do little more than testify, in the briefest manner, my respect for his memory. He became the Pastor of the Lutheran Congregation in Columbus, O., my native place, when I was but five years old. I remember him and his pleasant family well, having been a frequent visitor at his house on the lot upon which a fine Lutheran church is now built, and often played with his children under the magnificent elm still standing on the lot. Mr. Henkel was regarded as a fine Preacher in both the German and English languages, and numbered among his English hearers some of the most intelligent citizens then residing in the place. Had he remained there, he would probably have succeeded in establishing a very respectable English congregation, even at that early day. But his removal in 1827 interrupted English Lutheran preaching there for nearly fourteen years, and that branch of the Church has never recovered from the shock it then received. He was always a favourite with the people of the several pastoral charges confided to him, and highly respected by the good and intelligent of other

denominations around him. He was above the medium stature, of pleasant features, black eyes and hair, the latter trimmed rather short, and standing erect in front. His step was remarkably short and quick, his dress always neat, his manners engaging, his language precise, and words carefully chosen. He was a faithful Pastor, close student, eloquent speaker, and conscientious adherent to the doctrines and time-honoured practices of his Church. He was a great admirer of Professor William Schmidt, his successor as Pastor of the Columbus Congregation, and often visited the latter place to enjoy the society of his friend, and the advantages afforded by the conversation of so profound a scholar and thinker. Socially he was always pleasant and gentlemanly, never losing sight of the dignity of his calling, never condescending to any thing inconsistent with it. He was entirely free from cant and sanctimoniousness, preaching the pure Gospel of Christ by example as well as by precept. As his life was singularly pure, his death was peaceful; living *for* Christ, he died *in* Him.

Respectfully,
LEWIS HEYL.

FROM THE REV. C. F. SCHAEFFER, D.D.

GETTYSBURG, February 8, 1862.

My dear Sir: Although it is now more than twenty years since I last saw the Rev. Charles Henkel, in reference to whom you desire some additional particulars, the deep impression which the whole character of the man made on me can never be effaced. I had become personally acquainted with him only after his health had declined. His pale, intellectual countenance, his bright glance and the peculiar sweetness of his voice, when I first met him at his house, awakened my personal interest in him at once. His general character had previously been well known to me; but I gladly embraced the opportunity to study more carefully the peculiarly interesting traits of character which he revealed. These have been very accurately described in the biographical sketch which Professor Stoever furnished a few years ago for the *Evangelical Review*. The attachment and reverence with which Mr. Henkel was regarded by the people of his pastoral charge, and which seemed to be ever taking deeper root, proceeded from many sources. His fine abilities and varied acquisitions would have always secured for him the respect of every intelligent mind. But there was a remarkable combination of gentleness almost feminine in its character, with a certain resoluteness and inflexibility, which rarely failed to influence those who approached him. He was a very sincere disciple of the Saviour, strictly conscientious even in apparently minute matters, rigid towards himself, forbearing yet candid to others, full of sympathy for the poor, the sick and the suffering, and totally forgetful of himself, when he heard the voice of duty.

I always regarded him as one of the comparatively few men who really perceive and successfully maintain a wise and just middle course when extremes meet, and a conflict of opposite opinions threatens to involve them. While no man could adhere more tenaciously than Mr. Henkel to the undiluted doctrines of his Church and its venerable usages, no one could have more consistently displayed the manners and the spirit of the Gentleman and the Christian. He confirmed the faith of many a wavering heart, and solved the perplexities of many a benighted mind, by his lucid exposition of Bible doctrine, and the testimony which his own experience of its value supplied. And yet, with all this uncompromising adherence to his religious convictions, he could win the confidence and good will of opponents, and even when he failed to convince them, he could not fail to secure their confidence and esteem.

His contributions to the religious literature of the day were limited in number ; the large amount of labour which devolved upon him, as a faithful Pastor and virtual Missionary, made correspondingly large demands upon his time. His leisure hours were devoted to the study of theological works in both the English and the German languages—the fluency and elegance with which he employed both of these languages in private life and in the pulpit, won for him a distinction in this respect to which few can attain.

The exemplary character of Mr. Henkel, viewed as a whole, always charmed me in so high a degree, and my personal intercourse with him was so instructive and delightful, that my recollections of him at this time are not clouded by any defects or faults which may have existed in him, as in all other mortals. When he was called from this world, his clerical brethren unanimously declared that the Church, in whose service he had been so faithful, had suffered an irreparable loss. But he himself went to a happier world.

I am very respectfully yours,

CHARLES F. SCHAEFFER.

JOHN CHRISTIAN WILLIAM YEAGER.

1819—1844.

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE, May 6, 1864.

My dear Sir: Though the individual of whom I am about to write may, in some respects, have been less distinguished than many other of your Lutheran subjects, I am clearly of the opinion that, on the whole, he possessed a character and lived a life that justly entitle him to some enduring memorial. It gives me pleasure, therefore, to furnish you the following sketch :—

JOHN CHRISTIAN WILLIAM YEAGER was a native of Breslau, Prussia. He was born August 27, 1783, and came to this country while he was yet in his childhood. He early connected himself with Zion's Church, Philadelphia, and, for several years, gave instruction in the parochial school. Feeling that he was called to the work of the Christian Ministry, he studied Theology under the direction of his Pastor, the Rev. Dr. Hehnuth. He was licensed to preach the Gospel by the Synod of Pennsylvania, at its meeting in 1819.

Mr. Yeager, at the commencement of his ministry, took charge of our Lutheran interests in Bedford, where he continued in the faithful performance of his duties until he was disabled by the inroads of disease. Night and day he was engaged in his benevolent mission, and many souls were given to his ministry. He was emphatically the Apostle of Lutheranism in Bedford County, and to his efforts most of the churches in that region owe their origin. In 1840 he relinquished his connection with the Bedford, Schellsburg and other churches, and the last few years of his life his labours were confined to Friends Cove and the immediate vicinity. His health had become very much impaired by his onerous and manifold duties. His physical constitution gradually began to yield under the influence of excessive labour and constant exposure. The last year of his life he was very feeble ; yet he was still anxious to be employed in the service of his Master, the great work to which he had consecrated his powers. When he could no longer

go out among his people, he was in the habit of sending to individuals the publications of the American Tract Society, writing with his pencil, on the margin of the tract, some suitable text of Scripture, or a word of admonition or encouragement. To all who visited him at his home he had some message from the Gospel to present, some comforting or instructive truth to offer; and, by his patience and meekness, his gentleness and goodness, his beautiful and holy example, he showed the sincerity of his principles and the influence of his religion. He met the final summons, not only with quiet submission, but with Christian triumph, bearing the most unequivocal testimony to the Redeemer's all-sustaining power and grace, and anticipating with joy the glorious rest to which death would introduce him. He died on the 17th of April, 1844, in the sixty-second year of his age. He was buried beside the church edifice at Friends Cove, a large concourse of sorrowing friends, in whose grateful hearts he still lived, gathering around his grave to testify their grief. The solemn occasion was improved by appropriate Discourses by the Rev. W. G. Laitzle, of the Lutheran, and the Rev. J. Ziegler, of the German Reformed, Church.

Mr. Yeager was twice married. His first wife was a widow, by the name of Cruse. From this marriage there were two children, one of whom became a physician. He was married, a second time, to Mary Magdalene, the widow of Jacob Schaeffer. She survived him several years, and died in April, 1863, in the eighty-ninth year of her age.

Mr. Yeager was of medium height, but slender, and rather delicately formed. His voice was feeble, but unusually soft and sweet. Perhaps it was this that gave origin to the sobriquet of *the sweet preacher of Bedford*, by which he was so generally known. His hair was very black and retained its colour to the last. He always wore a white cravat, and a black coat which reached down half way below his knees. In his dress he was neat without being finical.

He was highly esteemed for his excellent personal qualities. He was a man of warm and genial spirit, of an affectionate disposition, and a model of meekness and patience. His heart was as simple and transparent as childhood. No one ever suspected him of a sinister motive or a disingenuous act. All who knew him loved him. "He was the best man," writes one, "I ever met—so tender and lovely and heavenly-minded, that I scarcely hope to see his like in this world. He was as much like St. John as I can well conceive. Few men have lived who had the power to attract more strongly or to bind more tenderly to his own the hearts of warm and loving friends. He was a father to his people—the old rejoiced in him as a friend, the children loved him as a parent, and you could often see him walking the streets with a dozen or more hanging around him, some having hold of his hands and others of his coat, frisking and playing beneath his smiles. No one could know him without loving him. He was the idol of his family. Any person who wished to see a miniature of Heaven, had only to spend a few days under his hospitable roof. Such simplicity, affection and harmony are not often met with in this world." He was an earnest, living Christian, illustrating in his own life the power and blessedness of the Gospel, and uniting with sincere humility active usefulness—visiting the widow and the fatherless in their affliction, he kept himself unspotted from the world. Kind and considerate in his intercourse, affable and always amiable, the savour of his lovely temper rested upon every circle in which he mingled—his example was a regular sermon, his presence a continual benediction. He loved the work to which he

had consecrated himself—his whole heart was in the service. Preaching Christ was his constant employment, his chief pleasure. Although his field of labour embraced a large territory, which rendered it necessary for him to be constantly in the saddle, yet he never seemed to grow weary. It was quite common for him, in fulfilling an appointment in some distant congregation, to rise at midnight and start on his journey. His heart went forth in tender sympathy with his flock, and the salvation of souls was the one idea, the single object, of his ministry. His preaching was characterized by great simplicity and directness. No one could plead more earnestly with sinners, or present more comforting truths to the distressed, or awaken in the hearts of believers a greater hungering and thirsting after righteousness, than he. And his warm and glowing words, his manner, tones of voice, attitudes, were in entire keeping with the solemn service in which he was engaged. He was, as might be expected, eminently successful in guiding inquirers and leading the people of God to higher attainments in piety; and his unwearied Christian activity was, by the Divine blessing, the means of salvation, perhaps, to thousands of souls. His ministry was attended with many signal effusions of the Holy Spirit, and abounded in most remarkable fruits, the result, as it seemed, of that intense whole-hearted devotion to the good of his fellow-men and the glory of God, which was the crowning excellence of his life. The influence of his character is still felt wherever he was known; an impression of moral worth, heavenly-mindedness, unwavering faith and apostolic zeal has been produced upon the tablet of the memory which time can never efface.

I am very sincerely yours,

M. L. STOEVEER.

JOHN PETER GOERTNER.*

1824—1829.

JOHN PETER GOERTNER, a son of George and Mary Catherine (Westerman) Goertner, was born at Canajoharie, N. Y., on the 26th of April, 1797. Under the care of excellent parents, he was trained up, not only to habits of industry, but to a deep reverence for religion. From his early childhood he seems to have been the subject of religious impressions, which were gradually matured into a sound and healthful Christian experience. Though the neighbourhood in which he lived afforded few opportunities of intellectual culture, yet his naturally vigorous mind and intense desire for knowledge overcame the difficulties incident to his situation, and put him very early upon a course of successful mental application. Some of his early years were spent upon a farm, and, for a short time, he was engaged in mercantile pursuits; but, as he became more deeply impressed with the spiritual destitution of the land, he could not resist the conviction that it was his duty to devote himself to the Christian ministry. Having made his worldly arrangements with reference to this, he left his father's house on the day that he reached his twentieth year, and went to Schenectady, where he entered the Grammar School of Union College, then under the care of that eminent teacher, the Rev. D. H.

* MS. from his brother, Rev. N. W. Goertner.

Barnes. What his standing was in the school may be inferred from the following testimony which Mr. Barnes, at a later period, rendered concerning him:—"I soon found that Mr. Goertner was a young man of unusual strength of character: ere long he was the pattern of my school, and the admiration of my acquaintances." While he was an uncommonly diligent and successful student, he was eminently faithful in the keeping of his own heart, and in the discharge of all his religious duties.

In fifteen months after his admission to the Preparatory Department, he entered the Freshman class of Union College; and, during his whole collegiate course, was distinguished alike for his rapid progress in study and his exemplary Christian deportment. He graduated in the autumn of 1822.

In October succeeding his graduation he entered, as a theological student, the Hartwick Seminary, of which the Rev. Dr. Hazellius was, at that time, Principal. Here he remained one year, and then removed to the city of New York, with the view of completing his studies under the direction of the Rev. F. C. Schaeffer, D.D., whom he, in turn, aided in his official duties. Dr. Schaeffer writes thus concerning him:—"He declared, with all the fervour of pious eloquence, the counsel of God, and gave the most edifying manifestations of his improvement and promise as a Minister of the Gospel. Justly did he excite warm expectations in the hearts of many zealous labourers in our Lutheran Zion."

At the close of the winter he was called home by the dangerous illness of a younger brother, and arrived in time to minister to him the consolations of the Gospel and witness his peaceful departure. A short time before this he had followed to the grave two much loved sisters. But, though his heart was deeply smitten by these bereavements, occurring in such rapid succession, he was evidently growing in spiritual wisdom in this school of affliction. About this time also some symptoms of pulmonary disease appeared in himself, which it was impossible that he should overlook; but he resolved to go forward to his work with whatever of health and strength might be spared to him, and to hold himself in readiness to be withdrawn from it at the will of his Master.

He was received as a licentiate of the New York Ministerium at its meeting in 1824. His first official labours were performed on a missionary tour within the bounds of the New York Ministerium. On this tour he visited parts of New Jersey, and many of the Western and Northern Counties of the State of New York, and also many persons, belonging to the Lutheran Church, scattered in various parts of Upper and Lower Canada. He was engaged on this mission for one year, and his labours were attended by a rich blessing.

On the 3d of January, 1827, Mr. Goertner was installed as Pastor of the Church in Johnstown, N. Y., the Rev. Doctors Hazellius and Lintner performing the services on the occasion. This church he found in an extremely depressed state; but, under his faithful and laborious ministry, it very soon began to recover itself, and to evince more and more of both activity and spirituality. Meanwhile, his own heart was greatly refreshed and comforted by the manifest blessing of God upon his labours.

But the bright hopes that were formed in respect to his continued usefulness here were not destined to be realized. His health soon began very perceptibly to fail. Within a few months after he entered upon his labours, it became apparent that he was the subject of a very serious malady; and, in accordance

with the best medical advice, he determined to intermit his labours, for a season, and try the effect of foreign travel. He was himself doubtful whether he should be spared to return to his congregation; and, in view of this uncertainty, he took leave of them in a very pathetic and impressive Discourse from the words,—“Only let your conversation be as becometh the Gospel of Christ; that, whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.” The Discourse was listened to with the deepest attention and solemnity, as being probably the last that would ever be pronounced by the same lips in their hearing. The parting between him and them was characterized by the utmost tenderness; and so deeply was he interested for their spiritual well-being that, on his arrival in the city of New York, prior to his embarkation, he addressed to them a most affectionate letter, full of wise and seasonable Christian counsel, urging them to recognize the hand of God in the affliction that had overtaken them, and to be faithful in the discharge of all their duties, and especially those which their peculiar situation devolved upon them.

Agreeably to his previous arrangements, he sailed from New York in the ship *Josephine* for Belfast, where he arrived safely, though his health, during the passage, was very precarious. But neither his bodily infirmities nor the perils of the ocean ever caused his confidence in God to falter for an hour. The Diary which he kept during this period shows that he was habitually in a happy frame of feeling, and never failed to recognize God's gracious Providence even in the most common passing events.

After making a short visit in Great Britain, he proceeded to the Continent, where he passed a little time at several of the most important points, and then went to spend the winter of 1827-28 at Rome. Here, notwithstanding his great physical debility, he was constantly employed in curious investigations, the results of which were published in a series of Letters in the *New York Commercial Advertiser*, and attracted great attention.

Mr. Goertner left Rome on the 28th of April, 1828, with his health apparently somewhat improved, intending to return, with as little delay as possible, to his native country. But before he had proceeded far, there was a return of his unfavourable symptoms, in view of which he felt obliged to give up all hopes of recovery. On his arrival in France, being assured that his increased prostration was simply the result of fatigue, he expressed the hope that he might at least be able to reach his native land and die among his kindred. This desire was mercifully granted to him. He availed himself of an early opportunity to embark for the United States, and, after a long and tedious passage, arrived at New York on the 5th of August. He was immediately taken to the house of his friend and former instructor, the Rev. Dr. Schaeffer, and, under the kind attentions which he there received, he soon rallied so far as to make a journey to the home of his youth. He had so much strength as to be able that fall to attend the meeting of Synod; but this was the last time that he ever ventured to go any distance from home. After this he declined rapidly, and it became manifest to himself and his friends that he must soon put off the earthly house of this tabernacle. He contemplated the prospect with calm satisfaction, and showed clearly that he regarded dying as nothing less than going home. His brief career was closed at his father's house in Canajoharie, on the 27th of February, 1829.

FROM HENRY N. POHLMAN, D.D.

ALBANY, January 17, 1862.

My dear Sir: I cannot say that I was intimately acquainted with the Rev. John P. Goertner, and yet, from the year 1824 till his death, I was accustomed to see him at meetings of our Synod, and always had more or less of pleasant intercourse with him. Besides, I was well acquainted with his general standing in the Church, and was a witness to the deep sorrow which his early death occasioned. Under these circumstances I think I need not hesitate to attempt a compliance with your request.

Mr. Goertner, from the time that I first knew him till the close of life, always had the appearance of a man in feeble health; and it is probable that the malady of which he died was gradually making its inroads upon his constitution during that whole period. He was a tall, well-proportioned man, of erect figure, with a dark eye, and a more than ordinary intellectual expression of countenance. He was a man of great sincerity and kindness of spirit, and could hardly fail to secure the cordial regards of all who had any intercourse with him. It was manifest that he had a natural susceptibility to refinement—there was an ease and grace of manner about him, that would have made him at home in the most cultivated society in which he could have been placed.

He had a vigorous, richly endowed and well balanced mind. He had good logical powers and an uncommonly exact and cultivated taste; though I am not sure but that his imagination was rather the predominant quality. As a Preacher, he took rank at once among the most popular and the most impressive of his day—indeed, he was uncommonly eloquent. His voice was not loud, but it was soft and musical, and peculiarly adapted to the persuasive. His manner was simple and natural, but very earnest and animated. His sermons were of a highly evangelical tone, always luminous in thought and expression, often characterized by great beauty, and showing the workings of a highly gifted mind under the influence of deep religious convictions and sensibilities. He was very felicitous in the discharge of his pastoral duties, and, though his connection with his people continued but a few months, he accomplished much during that brief period in gaining their affection and confidence, as well as in bringing them to a higher appreciation of the great objects of the ministry. Had he lived longer, there is no doubt that he would have been eminent in all the positions of usefulness he might have been called to occupy.

I remain, as ever,

Yours sincerely,

HENRY L. POHLMAN.

FROM THE REV. GEORGE A. LINTNER, D.D.

SCHOHARIE, N. Y., February 18, 1862.

My dear Sir: My recollections of the Rev. John P. Goertner are still fresh, though many years have passed since our pleasant and familiar intercourse ceased. We were nearly related to each other, our mothers having been sisters; and, from our early youth, and by reason of the similarity of our pursuits, we were thrown together in habits of close intimacy. He entered Union College shortly after I had graduated, and I was present and heard his Oration on the day of the Commencement, which closed his collegiate career. Soon afterwards I had an interview with him at my home in Schoharie, where, in the mean time, I had settled, which it is impossible that I should ever forget. His father was a member of the German Reformed

Church; and, after my cousin had received his religious impressions, and determined to enter the ministry, it was expected that he would unite with the same Church with which the family were connected. He came to ask my advice, and told me frankly that, with all his respect and veneration for the Church of his fathers, he had such a regard for the character of Luther, and the principles on which the Lutheran (the first Protestant) Church was founded, that he felt strongly inclined to connect himself with the ministry of that Church, if a door of usefulness could be opened for him. I, of course, was gratified by hearing him express a desire to enter the ministry, and especially in connection with the denomination to which I belonged. I assured him that, in our Church, there were many places open for young ministers who were at once qualified and anxious to do their Master's work; and that I knew of no denomination in which such young men could find a more promising field of usefulness than in our own. The result of the interview was that he expressed a determination to qualify himself for the ministry in the Evangelical Lutheran Church, and this determination he forthwith proceeded to carry out in a regular course of theological study.

I was present at his Installation at Johnstown,—his first and only charge. On that occasion I addressed him on the duties of the pastoral office; and, after the service, we dined at the house of a friend, with a number of clergymen whom the occasion had brought together. The Rev. Gilbert Morgan, who was then the Assistant Minister of the Presbyterian Church of Johnstown, remarked, in the course of conversation at the table, that he was glad the Lutheran Church in their village had fallen into such good hands as those of his gifted and devoted young brother, who had just been installed over it, and that he expected to see it rise into new life and efficiency under his ministrations. Goertner, who received with becoming modesty this expression of respect and confidence from an elder brother, touched by the delicate and kindly manner in which it was uttered, replied,—"I thank you, my dear Sir, for your fraternal good will; but I am sure that the Lutheran Church, wherever the Divine blessing attends the promulgation of her doctrines and principles, needs not my poor services to give her life and efficiency."

I preached for him several times during the brief period of his ministry at Johnstown. His congregation was composed principally of Germans and descendants of Germans, a kind and devoted people, simple in their habits, and exhibiting great respect and affection for their minister. On one occasion, as I was seated with him in his study, two of the Elders of his church came in on some business, which was despatched in their plain way, but with marked deference towards their young Pastor. When they had left, he turned to me and said,—“I fear sometimes that I do not love these people as I ought—they show so much attachment, and are so kind and teachable, that I can never do enough for them.”

His pastoral career was short; but, during the time that he was permitted to labour in the sacred office, he performed its duties with exemplary diligence and punctuality. He never was kept from any engagement by any difficulties or obstacles not absolutely insuperable. I met him one day at the house of my father, on his way to fulfil an appointment to preach in the old church of the Indian Castle, in Danube, Herkimer County. It was a very stormy day, and the roads were so blocked up by the snow that it was exceedingly difficult and even dangerous to travel. I urged him not to go farther, but to stop and spend the day. “But, no,” said he, “I must go—the difficulty in my way is not half as great as that which Luther had to face on his way to Worms, when he said,—“I would go, if there were as many Devils in

Worms as there are tiles on the house-tops." He went, fulfilled his engagement, and had a few hearers, who were doubtless benefitted by his good example and faithful labours.

My deceased relative and friend was a highly acceptable Preacher. His elocution was distinct, and his whole manner earnest, occasionally very pathetic, and rising to a high style of pulpit oratory. He was of an ardent temperament and possessed great energy of character. I have seen him moving forward against the most formidable opposition, rather than yield a particle of his honest convictions. He had excellent social qualities and always made himself agreeable in any society. He was instructive in conversation, pleasing in address, and scrupulously attentive to all the proprieties of life. He died before the promising talents and energies with which he commenced his ministerial career had had time to be fully developed, but he lived long enough to establish a high character in the sacred office, and leave a bright example for those who are just entering on that high vocation.

I am, with great respect, sincerely yours,

G. A. LINTNER.

CHRISTOPHER F. BERGMAN.

1824—1832.

CHRISTOPHER F. BERGMAN was born at Ebenezer, Ga., January 7, 1793. He was the only son of the Rev. John E. Bergman, an eminent Lutheran clergyman, and was educated exclusively under the care and direction of his learned and venerable father. The vigilant attention that was bestowed upon his spiritual interests was rewarded by his early embracing Christianity in its Divine power, and making a public profession of his faith in Christ. Some years, however, elapsed after this, before he had formed a definite purpose to devote himself to the Christian ministry; and even when he had reached this point, his tendencies were, for some time, rather towards the Presbyterian than the Lutheran Church, owing to a pretty strong sympathy with the distinctive features of Calvinism. His mind, however, received a different direction, chiefly in consequence of a conversation with the Rev. Dr. Bachman, of Charleston,—a most gratifying circumstance not only to his father, who was then about closing his earthly career, but to his father's congregation, who were earnestly desirous that he should become his successor in the pastoral office.

In accordance with this wish, in which his venerable father heartily concurred, Mr. Bergman proceeded to make the requisite preparation for settling over the people among whom nearly his whole life had been passed. At the meeting of the Synod of South Carolina and the adjacent States, held in the autumn of 1824, he applied for license to preach, and was, accordingly, solemnly set apart to the work of the ministry, and constituted Pastor of the church which his father had served so long and so well. He addressed himself to his work with great zeal and alacrity, making it manifest to all that the salvation of the souls committed to him was the all engrossing concern of his life. He laboured in season and out of season, making the most of every day and every hour, as if it had already been revealed to him how brief his career was to be. It was not long before it was found that consumption was preying upon his system, and

was gradually working its way to the seat of life. All that the best medical skill and the most devoted affection could do, to prevent the disease from having a fatal termination, was done, but to no purpose. He died on the 26th of March, 1832, in the fortieth year of his age, and after having been the honoured and beloved Pastor of his father's charge during a period of a little less than eight years. His dying scene was a most edifying example of the all-sustaining power of Christian faith. Not a cloud passed over his mind during the whole process of making the final change. "I can look at the grave without any dread," said he. Being asked if he had any doubts of his acceptance with God, he replied,—"None! Blessed be the God and Father of our Lord Jesus Christ, I have no doubts." To one who inquired whether, if it were the Divine will, he would not wish to be spared a little longer to his family and congregation, he said,—"If it is the Divine will, I had rather go now. I feel that for me to depart and be with Christ is far better. I think I can truly say that for me to live is Christ, to die is gain." On the day preceeding his death he was visited by several members of his congregation, all of whom he recognized, addressing to each a few words of affectionate exhortation, and closing with a most impressive farewell. To a brother in the ministry, who remarked,—"Now is the time to test the full value of the religion you have so long professed, and which you have so faithfully preached," he replied,—"O Death, where is thy sting? O Grave, where is thy victory? Thanks be to God who has given me the victory through my Lord Jesus Christ." He then dwelt for some time on the expression,—"faithfully preached;" and at length he exclaimed,—"Not unto me, O Lord, not unto me, but unto thy name be all the praise. We have this treasure in earthen vessels, that the excellency of the power might be of God and not of us." Just before he died, he desired this brother to pray with him, and he distinctly, though feebly, repeated every word, and concluded the prayer with *Amen*. While the silver cord was in the act of being loosed, he uttered the words,—

"Cease, fond nature, cease thy strife
And let me languish into life."

An appropriate and highly pathetic Discourse was delivered, on the occasion of his death, by the Rev. S. A. Mealy, of Savannah, Ga., from I. Thessalonians, iv, 13, 14.

FROM THE REV. WILLIAM D. STROBEL, D.D.

BROOKLYN, January 30, 1861.

My dear Sir: The Rev. Christopher F. Bergman, whom I knew well, during several of the last years of his life, was a man of commanding stature,—I should think rather more than six feet in height, with broad shoulders, and a slight inclination of the neck. The general expression of his countenance, though intelligent, was placid and indicative of great self-possession, or perhaps rather of the absence of intense emotion. His manners were cultivated and gentlemanly, exhibiting at once good breeding and noble qualities of mind and heart. He had a finely constituted intellect, and his faculties had been admirably developed under the most careful and competent parental training; for his father who had been educated at one of the German Universities, and was a fine scholar, made the education of this son a favourite object. Not only was he very familiar with the classics, insomuch that he read them for amusement, and other branches of study usually included in a liberal educa

tion, but he was a diligent and successful student of Natural History; which no doubt he made as auxiliary to the cultivation of his religious feelings as to the unfolding of his intellectual faculties. He was a man of exceedingly retiring habits, and scarcely ever went into the world except at the imperative call of duty. In accordance with this fact, and perhaps to some extent in consequence of it, his knowledge of the ways of the world was exceedingly limited; and he was contented to study human nature, as exhibited in history and the lives of those who were immediately around him, and especially as embodied in the workings of his own heart, rather than to seek illustrations of it in the great and busy world. While his acquirements in various departments of knowledge were very great, he was one of the most modest of men; and it was only from an intimate acquaintance with him that you would form any adequate idea of the extent and variety of his intellectual furniture. In this respect he was a striking contrast to the clergyman who gave him the Charge at his Ordination. That minister was distinguished for knowing nothing of Latin, and yet being willing to pass himself off for an eminent Latin scholar. In order to accomplish his purpose, he used to gather up Latin words and phrases from various books, and keep them on hand to be used as he found occasion or opportunity. The occasion of my friend's Ordination awoke into vigorous exercise this man's passion for a language that he knew nothing about, and in a tone of great solemnity, he exclaimed,—“My dear brother, your duties as a minister of the Gospel will be neither small nor *parvus*.” It was as much as Bergman could do, notwithstanding his high sense of decorum, and the solemn circumstances in which he was placed, to refrain from bursting into a loud laugh.

Mr. Bergman, as a Preacher, had not those qualities fitted to dazzle or greatly attract the multitude, but the more thoughtful, and intelligent, and appreciative always listened to him with the deepest interest. He wrote all his sermons with great care, and they were always tasteful and finished compositions, as well as enriched with a large measure of evangelical truth. His manuscript was always before him in the pulpit, and he read it with sufficient freedom and earnestness, but without much gesture. His voice was agreeable and melodious, but not strong; and his sickly, consumptive appearance rather helped than hindered the effect of his discourses, by seeming to indicate his own near approach to that world for which he was endeavouring to prepare his hearers. His habits were uncommonly serious and devotional. The only time that I ever visited him, I found him weeping over the remains of a beloved child, and, by his request, I performed the funeral service; but though he showed the heart of the bereaved father, he manifested no less the spirit of the humble, submissive, trusting Christian.

I remain yours very truly,

In Christ,

WILLIAM D. STROBEL.

JOHN W. RICHARDS, D.D.

1824—1854.

JOHN W. RICHARDS was born in Reading, Pa., on the 18th of April, 1803. He was a son of Matthias Richards, for many years an Associate Judge of the Courts in Berks County, and grandson of the Rev. Dr. Henry Melchior Muhlenberg, the apostle of Lutheranism on this Western Continent. He had

the benefit of a thoroughly Christian education, and, in 1819, when in his sixteenth year, made a public profession of religion, uniting himself with Trinity Church, Reading, of which Dr. H. A. Muhlenberg was then Pastor. His classical studies were pursued chiefly under the instruction of the Rev. Dr. John Grier, who was then Principal of the Academy in his native place. In 1821, having completed his academical course, he commenced the study of Theology, under the direction of his Pastor, Dr. Muhlenberg, and remained with him till the autumn of 1824, when he applied to the Synod of Pennsylvania for license to preach the Gospel. He was, accordingly, solemnly set apart to the ministry, and he remained connected with this Body, and highly respected and often honoured by it, till the close of life.

His first charge embraced the Church at New Holland, Lancaster County, and four other congregations in the vicinity. In the spring of 1834 he resigned this charge, and removed to the Trappe, Montgomery County, which had been the scene of his grandfather's early labours. In 1836 he received and accepted a call to Germantown, Pa., where he remained till the autumn of 1845, when he became Pastor of St. John's Church, Easton, Pa. Here, as in the places where he had been previously settled, he preached in both the English and German languages, and his labours were attended with a manifest blessing. During his residence here he held the Professorship of the German Language and Literature in Lafayette College. His attachments at Easton had become very strong; but, being invited, in the spring of 1851, to take charge of Trinity Church, Reading, in which he had been brought up, then vacant by the death of the Rev. Dr. Miller, he felt impelled, by a strong sense of duty, to accept the invitation. It was on many accounts a difficult field; and it was the general opinion of his brethren that he possessed peculiar qualifications for occupying it to advantage. He was, accordingly, transferred to Reading, and he met the difficulties which he had to encounter with so much prudence and kindness that he soon became the favourite of all classes. The church grew in spiritual prosperity, and every thing seemed auspicious of a highly acceptable and successful ministry.

But the bright hopes, which the commencement of his labours here awakened, were destined to be quickly blasted. He had suffered, at different periods, from an affection of the heart, though his general health had been so good that no serious consequences had been apprehended. On the morning of his death he was as well as usual, and was called to attend the Funeral of one of his flock. He suffered considerable pain during the service, and as soon as it had closed returned home. He was assisted to his bed, and medical aid was immediately called, but the physician arrived only to see him a corpse. He expired without a groan, within less than fifteen minutes after he had reached his house. He died on the 24th of January, 1854, in the fifty-first year of his age. Two Funeral Sermons were preached—one by Dr. Baker, in the English language, and one by Dr. Demme, in the German language.

He was honoured with the degree of Doctor of Divinity, from Jefferson College, in 1852.

He was married on the 21st of May, 1835, to Andora, daughter of Henry Garber, of Montgomery County, Pa. Mrs. Richards survived him, the mother of four children.

Dr. Richards published a Sermon preached at the close of his ministry at Easton, in 1851, and a Sermon preached on the Centenary Jubilee of the Evan-

gelical Church, at the Trappe, Pa. He also contributed occasionally to the pages of the *Evangelical Review*.

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE, January 30, 1855.

My dear Sir: It is nearly twenty years since my acquaintance with Dr. Richards commenced. From 1836 until near the close of his life I met him frequently, at different intervals, and had a good opportunity of forming a judgment of his character. I need not say that it gives me pleasure to render any service I can in honour of his memory.

In stature he was rather below the ordinary height. In person he was inclined to be corpulent. His face was oval; the shape of his head was oblong rather than round. His eye was gentle rather than keen. The expression of his countenance was exceedingly pleasant, indicative of a meek and benignant spirit. His manner of address was deliberate,—not impulsive, nor very earnest. His voice was clear and distinct, but not sonorous, nor remarkable for its volume. His gait was always staid and regular,—never hurried. His whole appearance was such as to convey to the mind the idea of a thoughtful man,—of one who was thoroughly imbued with religious principle and feeling, and who deeply realized the responsibilities of his high office.

The evidences of Dr. Richards' pastoral fidelity and efficiency are to be found in every community in which he was called to labour. He was always much devoted to the people of his charge, and exerted himself to the utmost to promote their best interests. He took pains to become acquainted with them all, and, in his intercourse, exhibited the character of a faithful minister, and of an affectionate, warm-hearted, sympathizing friend. His whole deportment was courteous and affable, so that even the most diffident and timid felt no embarrassment in his presence. The cordiality with which he met them, at once inspired confidence, and opened the way for the most unrestrained approach. No one in affliction or distress could go to him without meeting generous sympathy and kind encouragement. His active benevolence and philanthropic spirit made him an object of affection and gratitude.

His efforts to do good were by no means confined to the pulpit. With those with whom he was ecclesiastically connected he laboured harmoniously to promote the general interests of the Church. In associations for religious and benevolent objects he was an active and efficient member. He was the warm friend and zealous supporter of every project for carrying on the great work of moral and intellectual improvement.

He loved his Church,—the Church in which he had been reared. He was attached to its doctrines, its usages and its institutions. He was not illiberal in feeling or proscriptive in action; but was willing to unite with Christians of every name in efforts to do good; yet he had little sympathy with those who could abandon the communion of their fathers, and forsake the sphere of labour to which Providence seemed to call them.

It cannot be said that Dr. Richards was a brilliant Preacher; but he was highly instructive and evangelical. He dwelt upon the leading truths of the Gospel with great simplicity, tenderness and earnestness. The services of the sanctuary he always conducted with great dignity and solemnity.

Dr. Richards' numerous pastoral and public engagements prevented him from leaving behind him any important literary monument. He had commenced the translation of the *Hallische Nachrichten*, and, at the time of his death, had made considerable progress in it. This is a volume of upwards of fifteen hundred pages, and contains a narrative of the establishment and early progress of the American Lutheran Church, prepared principally by Drs. Muh-

lenberg, Kunze, Helmuth and Mr. Brunnholtz. Our General Synod, in 1851, expressed a deep interest in Dr. Richards' labours, and commended the enterprise to the attention of our members.

Dr. Richards' Christian character was marked by beautiful symmetry. His religion was evidently a fixed principle, and predominated in his character as a controlling agency. It was not a mere feverish or occasional thing. It did not go and come by fits and starts. It was not confined to favourable junctures or circumstances, but it burned with a pure and steady flame at all seasons and in all places. He was always the same spiritual, active, devoted minister of the Lord Jesus. He depended on the gracious influences of the Holy Spirit for aid in the performance of every duty, yet he diligently made use of the means afforded for his spiritual progress.

In all the various relations of private and social life he uniformly evinced that conscientious fidelity, that honesty and singleness of purpose, which the precepts of the Gospel require, and the grace of the Gospel inspires. He sometimes encountered opposition, yet his course was such as frequently to disarm hostility, where others would only have increased it. He was of a quiet, retiring and unobtrusive spirit, of mild and pleasant manners, of a confiding, generous and sympathetic nature. Ill health had produced a tendency to a gentle melancholy, which often stole over him, and was perceptible in much of his intercourse. He may have sometimes exhibited infirmities, and made mistakes, (and of whom may this not be said?) but he was generally careful and judicious, always conscientious and sincere. He was disposed to sacrifice much for peace, yet he was independent and bold in the discharge of duty. He was domestic in his feelings, and very attentive to his family. In all his habits he was extremely neat and methodical. In every article of his dress, in all the furniture of his house, in the arrangement of his papers and books, the most remarkable order was observed. He did every thing by rule. He had a great fondness for statistics, and delighted to collect them as he had opportunity. He had a profound regard for time-honoured customs, and a deep reverence for sacred places. He was diligent in the use of his time, and allowed no day to pass without accomplishing something. He enjoyed the luxury of doing good, and had the satisfaction of knowing that he lived to some purpose.

I remain most faithfully your friend,
M. L. STOEVEY.

FROM PROFESSOR F. A. MUHLENBERG, JR.

OF PENNSYLVANIA COLLEGE.

GETTYSBURG, June 23, 1858.

Dear Sir: The suddenness of Dr. Richards' removal was certainly a marked feature of the dispensation of Providence by which he was taken away from earth; for it might be said, almost without any exaggeration, that "in a moment—in the twinkling of an eye," he was clothed with immortality. But this was not the only striking feature. He had been living but a few years in Reading; the peculiar difficulties of the station had been removed by his judicious management; there appeared to be a golden harvest of good in store for him: and, in the very midst of these bright hopes, he was suddenly cut down. There is also an additional fact which may be mentioned in this connection. Just two weeks before his own interment he had officiated at the Funeral of a relative, a prominent member of his church, who had been struck down by the hand of death, at the Capital of the Nation, in the freshness of early manhood, with a bright career of usefulness and honour before him; and I have been informed that, on this melancholy occasion, he spoke

with extraordinary power, beauty and tenderness, as though he felt his own nearness to the "silent land," and two weeks afterwards he himself was also lying in his coffin.

It was my privilege to be well acquainted with Dr. Richards, and to spend many agreeable hours in his company. Though it was not his good fortune to have received a collegiate education, he faithfully improved the opportunities he enjoyed, at Dr. Grier's Academy, for the acquisition of a respectable knowledge of the Ancient Languages and Mathematics. For the latter branch of study I am inclined to think, from several incidental circumstances which have come to my knowledge, that he had a natural fondness. His endowments would seem, therefore, taking this as a guide, to have been more in the direction of the reason than of the imagination. And his mind, in subsequent life, was always of a practical cast. His judgment was eminently sound, and, in his public discourses, he invariably seized upon the strong, practical aspects of a subject—upon these he enlarged, and, by a copious and methodical array of facts, endeavoured first to convince, and then to move, his auditors.

His great desire, both in the pulpit and out of it, seemed to be to do good. To this all his efforts were directed. His aim was to make his auditors consistent Christians. He strongly commended to his people the great benevolent operations of the day, especially as connected with Missions and Education; and it is said, by competent witnesses, that he left all the congregations he served, in a far more advanced state, in their support of these noble objects, than he found them. I remember to have heard him, many years ago, deliver a Missionary Address, during a meeting of the Synod with which he was connected, at a time when the subject was a novel one for our German Churches, of which I still retain a distinct impression, and some of the striking illustrations employed in it are yet fresh in my memory.

His conduct in private was regulated by the same principles. At one time I have heard him dropping a kindly reproof among rude boys in the street, when pained by their profaneness; at another, an encouraging word to the children of a household in reference to their religious duties. Again, I have known of his sending affectionate counsels by letter to those in whose spiritual welfare he was interested; and again, of his dismissing to other charges catechumens, or Sunday School scholars, with judicious advice. I do not think he ever forgot his vocation—he was grave without being morose—whilst he always acted, therefore, in a manner worthy of the sacred calling to which he had devoted himself, he did not frown upon the innocent recreations of the young, but strove, in every proper way, to minister to their gratification.

Ever gentle and affectionate in disposition, it required no effort for him to be courteous and careful of wounding the feelings of others. The name of "peacemaker" was ever dear to him. Diffident, naturally, to a fault, he was yet made, by Divine grace, fearless in the discharge of duty. Few men have had more numerous or more devoted friends. The regret for his loss still continues in the places where he ministered; and this is satisfactory evidence of the firm hold he had gained on the affections of his people. His attachment to his own Church was strong, yet he was not a bitter partisan, but cheerfully co-operated with Christians of other denominations for the promotion of the objects of general benevolence. For the Church of his choice, however, the Church of his forefathers, his head, his heart and his hands were constantly engaged; and, by the arduous services incident to her ministry, arising from large congregations, the use of two languages, and special duties customary among the German population in Pennsylvania, he was brought to a glorious, it is true, but an early, death, standing with his armour on in the fore-front of the battle, surrounded by weeping friends who were

distressed with the thought that "they should see his face no more." Thus he fell, and yet thus he triumphed.

Very truly yours,
F. A. MUHLENBERG, JR.

FROM THE REV. CHARLES F. SCHAEFFER, D.D.

GETTYSBURG, February 4, 1862.

My dear Sir: I can scarcely hope to add any thing of importance to the communications of your other correspondents respecting Dr. Richards. Assuming that you are in possession of the material facts belonging to a biographical sketch of this admirable man, I will simply furnish my testimony to his pastoral fidelity. After he had removed to Reading, where he died, I assumed the pastoral charge of the congregation in Easton, Pa., from which he had recently retired. He had become the Pastor of that congregation under very trying circumstances. Discouragement, alienation of feeling among the members, and difficulties of a very formidable character, had, to a carnal eye, rendered the task of restoring that congregation to its original union and strength nearly hopeless. Dr. Richards commenced his labours in a spirit of faith, which, by the grace of God, never wavered. The result of his labours I had daily reason to survey with gratitude to God, and admiration of Dr. Richards' character as a Christian Pastor. Such had been the suavity of his manners, the wisdom of his measures, the firmness of his procedure generally, the fidelity of his pastoral labours, and the influence of his talents and of his beautifully developed Christian character, that, through him the Lord wrought a surprising change in a field once deemed unpromising in the highest degree. When I succeeded him I found myself to be the Pastor of a large congregation, embracing nearly seven hundred communicant members, and having the prospect of large accessions from two flourishing Sunday Schools, one English, the other German. I found before me a united flock, governed by a noble spirit of zeal and love. Dr. Richards had visited the rich and the poor, instructed the ignorant, led many a wanderer to the Saviour, and edified many a believer. Often did the rich and the poor, the old and the young, relate to me instances of the wisdom, benevolence and fidelity of my predecessor, whose departure from them had left the whole congregation in tears.

If I were asked to specify his most distinctly marked characteristic, I would prefer to reply that considerable intercourse with him had taught me to admire in him chiefly the *harmony* and *consistency* which marked his whole character. In any supposed case, referring to doctrinal truth, or to church discipline, or to Synodical action, or to any such subject, I could usually predict, without consultation, the course which Dr. Richards would pursue. His principles of action were so clearly developed, and his adherence to them was so uniformly wise and consistent, that any one who knew him at all, could anticipate his judgment or conduct, by a general view of his previous ordinary walk and conversation.

You are aware of the suddenness of his death. He and I had been engaged in a literary enterprise which required a meeting for consultation. The day had been appointed for my visit to his hospitable dwelling, when, on the eve of my departure, I received the painful tidings that my beloved friend,—that model, as a Husband, Father and Pastor,—had been called from the service of the Church on earth. He left behind the consoling assurance that to him "to die was gain."

I am very respectfully,
CHARLES F. SCHAEFFER.

JACOB WINGARD.

1825—1830.

FROM THE REV. WILLIAM D. STROBEL, D.D.

BROOKLYN, January 20, 1862.

My dear Sir: I will endeavour to meet your request for some account of the life of Jacob Wingard, and some reminiscences illustrative of his character, in the best way I can. I cannot be very minute in respect to facts, or perfectly certain in respect to all the dates; but I may still be able to remember all that is necessary to your purpose.

JACOB WINGARD was a native of Lexington District, S. C., and was born, I think, in the year 1801. His father, Jacob Wingard, was a plain farmer, and this son was brought up on the farm, receiving only a common-school education, until he had reached the age of about twenty-one. He had been always exemplary in his deportment, but, at this period, he received a new and spiritual view of Christianity, and henceforth gave evidence of living under its power. He very soon formed the purpose of preaching the Gospel; and into that purpose it was evident that all the vigour and energy of his soul entered—it was his ruling passion to convert sinners from the error of their ways and to save souls from death. He abandoned his agricultural pursuits, and commenced the study of Theology under the direction of a Lutheran clergyman in his neighbourhood. At the age of about twenty-four he was licensed to preach the Gospel, by the Synod of South Carolina, and commenced his labours at once in Lexington District, making his principal preaching station Sandy Run. Notwithstanding his lack of early advantages, he took rank at once with the most popular preachers of the day. For two years he laboured in this field with great fidelity and acceptance; and then, feeling most deeply his need of more mature preparation for the ministry, he resigned his charge, and went to the Gettysburg Theological Seminary, to prosecute a course of study. Here he continued, a vigorous and successful student, for two years, and then returned to his father's house, in South Carolina, where he remained till the close of life. His enfeebled health obliged him very soon to abandon the habit of preaching regularly, and, at no distant period, he was obliged to retire from the pulpit altogether. He gradually wasted away, of consumption, and finally took a triumphant departure from earth, amidst many loving hearts that would fain have detained him longer, in February, 1830.

I never knew Mr. Wingard until after his return from Gettysburg, in 1829; but from that time I knew him well till his dying day, and preached his Funeral Sermon. He was somewhat below the medium stature, of a delicate formation, with an aquiline nose and projecting chin, with black hair, and dark eyes and complexion. His eyes were set deeply in their sockets, and the expression of his countenance was decidedly intellectual, though it was only when he was roused to action that his face could be said to be in any degree animated. He had the highest natural advantages for being an attractive preacher. His voice, though not very loud, was uncommonly sweet, and its tones vibrated upon your ear like the strains of a flute. It was manifest that he had never made pulpit oratory a study; but he spoke with perfect simplicity and naturalness out of a richly endowed mind, and a heart glowing with love to Christ and his cause. His preaching was

always extemporaneous. He had a good deal of gesture, but it was so entirely the prompting of nature that it produced its effect upon you almost without your observing it. The staple of his preaching was intensely evangelical; and so was the spirit which he constantly breathed; and this, in connection with the unwonted strength and fervour of feeling which he brought to his work, may be said almost to have marked a new epoch in the history of the Lutheran Church in South Carolina. He was a great friend to prayer-meetings, and protracted meetings, and extra efforts of various kinds, and was regarded by some as sympathizing pretty strongly with some of the characteristic features of Methodism; though his substantial loyalty to his own Church was, I believe, never questioned. There is no doubt that the fact of his having come up, as he did, from out of the midst of the people,—retaining all his sympathies in their habits of thought and feeling, had much to do with the extraordinary impression that he produced; but there was that in the character of his mind and heart, which, independently of the action of circumstances, would have made him a man of mark at any time and any where.

I remain yours very truly,

WM. D. STROBEL.

JACOB BERGER.

1825—1842.

JACOB BERGER, a son of Henry and Sarah Berger, was born in Westerlo, Albany County, N. Y., in the year 1799. His father was a farmer, and was a member of the Lutheran Church, while his mother was connected with the Reformed Dutch Church. They were both exemplary Christians, and were instrumental in early giving to the mind of their son a serious direction. In his boyhood he is represented as having been cheerful and pleasant, but never inclined to frivolity. He received the rudiments of his education at a district school, and evinced, at this early period, at once a great fondness for reading and a great love of music. At the age of about sixteen, he was deeply exercised in regard to the salvation of his soul. He called upon a minister in the neighbourhood, and gave him an account of his feelings, in the hope of receiving some profitable instruction and counsel. But the minister seems to have very imperfectly appreciated the case, and the young man went away, with no light upon his path and with his distress not at all abated. Shortly after, however, he found the joy and peace in believing, and this was almost immediately followed by the purpose to devote himself to the ministry of the Gospel.

When he was in his seventeenth year he took charge of a school in Middleburg, Schoharie County, and was very successfully employed in that capacity for two winters, spending the summer months of each year on the farm. In his twentieth year he became a student of the Hartwick Seminary, then under the care of the Rev. Dr. Hazeltius. Sometime during his connection with this institution, he made a public profession of religion, and united with the Lutheran Church. He also now occasionally exercised his gift in preaching. In 1822 he left the Hartwick Seminary, and entered the Junior Class in Union

College. He ranked high as a scholar during his whole course, and graduated at the Commencement in 1824. The year preceding, however, he had suffered from a severe attack of fever; and, in consequence of prematurely returning to his studies, his mind temporarily lost its balance, and, in the spring of 1824, he was taken to his father's house in a state of positive mental derangement. It was not long, however, before the malady yielded to skilful treatment, and he was restored not only to sanity but to his accustomed cheerfulness.

In the spring of 1825 he commenced the study of Theology under the direction of the Rev. Dr. Wackerhagen; but, after remaining with him a while, he went to complete his studies under the Rev. Dr. Quitman, by whom he was proposed as a candidate for licensure at a meeting of the New York Ministerium, held at Rhinebeck, in 1825. The next year he was ordained at the Convention of the Ministerium, held at Cobleskill.

Mr. Berger commenced his ministerial labours at Ghent, N. Y. The next year a church was organized by him at Valatie. Whilst attending to these two congregations, he also became an assistant to the Rev. F. J. G. Uhl; and thus Churchtown was added to his charge. He remained in this field of labour until his death, though he had not charge of the three congregations during the whole period. He laboured, especially during his later years, with great zeal and fidelity, and religion was revived, and large numbers added to the church, in connection with his ministrations. While engaged in a series of meetings at Churchtown, designed for the spiritual improvement of his people, he was attacked with the same fearful malady by which he had been visited during the last year of his course at College. This was succeeded by typhoid fever, which terminated his active and useful life, on the 11th of March, 1842, in the forty-fourth year of his life. In accordance with his request, his remains were deposited in the grave-yard at Churchtown, in the midst of the tears and lamentations of his bereaved people and a bereaved community.

Mr. Berger published a Sermon in the Lutheran Pulpit on the doctrine of the Resurrection.

He was married to Katharine, daughter of the Hon. John J. Miller, of Columbia County, N. Y. They had four children,—one son, and three daughters. The son has been graduated at Williams College, and at the Theological Seminary of New York. One of the daughters is married to the Rev. Thomas Street, Pastor of a Presbyterian Church in York, Pa. Mrs. Berger still (1862) survives.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, January 23, 1862.

My dear Sir: I am happy to say that an intimate acquaintance of many years standing with the Rev. Jacob Berger has left me with such vivid impressions of his character that it costs me little reflection to comply with your request. He came to the Hartwick Seminary, I think, in 1818, as a student, while I was myself connected with that institution, and, from that time till his lamented death, I had the pleasure of reckoning him among my most valued friends. I am quite confident that none who had an opportunity of forming a correct estimate of his character will hesitate as to his claim to a permanent memorial among the most excellent and useful and honoured ministers of our Church.

Mr. Berger was a man of noble personal appearance. With a rather stout, well built and well proportioned frame, indicating what he really possessed,—great bodily activity and much more than ordinary power of physical endurance, he united a fine, round, full face, with an animated expression, and of the German type, rendering him altogether what you would call a fine looking man. His mind, though somewhat impulsive in its operations, was rather logical than imaginative. He perceived clearly, and reasoned forcibly, without any thing of the show of a metaphysician. Perhaps his most strongly marked intellectual characteristic was common sense—he was a shrewd observer of the operation of the principles of human nature, and rarely erred in his estimate of individual character. Though the movements of his affections were naturally quick, he was generally considerate in his judgments, and exercised in a high degree the power of self-control. He was genial and generous in his dispositions, ever ready to do good as he had opportunity, and was, I believe, a universal favourite among his acquaintance. He was an excellent scholar while he was in the Seminary, and his fondness for study and intellectual improvement always continued with him.

Mr. Berger was decidedly a superior Preacher. He had fine natural qualifications for the pulpit. Beside the attraction of his personal appearance, already referred to, he had a full, rotund, sonorous voice, capable of filling perfectly a large house of worship, which he knew how to manage with great skill and to excellent purpose. His enunciation was remarkably distinct, his utterance fluent, and his gestures, without being abundant, were forcible and natural. It is due to truth to say that, while he was never otherwise than an edifying and attractive preacher, he was, during the earlier part of his ministry, far less evangelical, spiritual and effective than in the latter part of it. I had it from his own lips that, for some time after he began to preach, his discourses were addressed almost entirely to the heads of his audience, and the consequence was that they produced little or no effect in advancing the interests of spiritual religion; but that, at a later period, when his mind became more deeply imbued with the spirit of the Cross, and he spoke out of the fulness of his own heart to the hearts of his people, then he began to have the evidence that God's blessing really attended his ministrations. Whether the change to which he referred was, in his own judgment, the great regenerating change and the consequent abandonment of a false hope for the genuine hope of the Gospel, or whether it was merely a fresh baptism of spiritual influence, leading to a greatly revived sense of Christian obligation, I should be at a loss to determine. But that, at a certain period of his ministry, a great change came over him, rendering him apparently far more devout, and spiritual and earnest, both in his public and private duties, there can be no doubt.

Mr. Berger had an admirable facility at extemporaneous speaking; and this, in connection with his acknowledged sound judgment and sagacity, gave him great influence in our ecclesiastical bodies. I must not forget to say that he had a very deep sense of the importance of the Temperance cause, and laboured for its promotion whenever he had opportunity. In his last illness, his physicians prescribed stimulants for him; but, perhaps, owing to the fact that he had not the full possession of his faculties, he utterly refused to follow their prescriptions. It was, at any rate, a strong testimony to the force of his Temperance principles.

I remain, as ever, yours sincerely,

HENRY N. POHLMAN.

JONATHAN RUTHRAUFF.

1825—1850.

JONATHAN RUTHRAUFF, a son of the Rev. John F. Ruthrauff, was born in Greencastle, Franklin County, Pa., on the 16th of August, 1801, and was educated of course under decidedly Christian influences. It was his purpose, during some of his earlier years, to prepare himself for the Medical profession; but, either before he commenced his studies or shortly after, he had a very serious illness, which was the means of bringing him to enter on the new and better life, and finally to change his purpose in respect to a profession, and become a Minister of the Gospel. He was instructed in the classics, for some time, by the Rev. John X. Clark, and, in the fall of 1818, entered Washington College, Pa., and remained there a while, though, as his name is not on the list of graduates, it is presumed that he did not take the full college course. In 1822 he commenced his theological studies under the direction of the Rev. Benjamin Kurtz, of Hagerstown, Md., with whom he remained one year. He then repaired to Harrisburg, Pa., where, for two years, he continued his studies, under the Rev. Dr. Lochman.

His theological course being now completed, Mr. Ruthrauff was licensed to preach the Gospel by the Synod of Pennsylvania, convened at Reading in 1825. His first public labours were as an itinerant missionary, under the appointment of Synod, in visiting the Lutheran brethren, who were scattered in different parts of the State, and not supplied with the stated preaching of the Gospel, and gathering them into congregations. For several months he laboured in Huntingdon, Centre and Clearfield Counties, and subsequently preached in Philadelphia for the Association of Lutherans worshipping in the Academy, and afterwards known as St. Matthew's congregation. He was invited to become their regular Pastor, but, as he was apprehensive that his health was inadequate to the amount of labour that would be required there, he declined the invitation, and accepted a call from the united Churches of Lewistown and the vicinity. He entered upon his labours here on the 25th of February, 1827, and for two years was earnestly and successfully devoted to the spiritual interests of these congregations. While he was here, Rowland Hill's Village Dialogues fell into his hands, for the first time, and he always felt that the reading of them had an important influence upon his whole future ministry.

In the winter of 1829 he received and accepted a call to the Hanover charge. Here he laboured with great zeal and efficiency for eight years. The charge was a difficult one, on account of the low state of vital piety, and the indifference or positive aversion that was extensively manifested to the doctrines of Christianity. Mr. Ruthrauff preached with great boldness against prevailing vices, as well as in favour of what he considered the cardinal truths of the Gospel; and he was especially uncompromising in his devotion to the cause of Temperance. This greatly incensed some persons in the community, and, on one occasion, there was a plot laid for waylaying him, and offering him personal violence, from which he always regarded himself as rescued by a special interposition of Providence. He was returning home from a distant point, when he experienced a certain uneasiness of mind which he could not explain, and which suggested to him the

idea of taking a more retired road than the one he usually travelled. He had, by no means, decided upon this, yet, when he came to the turning off place, the horse, though unaccustomed to the by-road, seemed determined to take it; and he resolved to let the animal have his own way. He afterwards learned that, by this means, he was saved from the snare which had been laid for him.

Whilst occupying this position Mr. Ruthrauff once lay seriously ill. His father's family, who lived at Greencastle, were hastily sent for, under the impression that he was near the close of life, but his parents were only able, that night, to reach the top of the mountain West of Gettysburg. After they had stopped at the inn, the father walked out, and, as he cast his eye down into the valley, and reflected that his youngest son was lying there at the point of death, he was well-nigh overwhelmed with solicitude and sorrow. His confidence in God, however, did not forsake him, and he began immediately to wrestle in prayer in his son's behalf. "My son, O Lord," said he, "is yet in the prime of life, and may still labour many years and be useful. I am old, and my years of toil are nearly over. I can be better spared than my son. Spare, O spare him, and take me in his place." As if the supplication had been already answered, his heart was comforted and relieved of its burden. He returned to the house and said,—“Mother, our son will not die. God has heard my prayer. I am sure Jonathan will live.” He did live, and, for twenty years longer, was a bright and shining light in the Church.

In December, 1837, Mr. Ruthrauff, having resigned his charge at Hanover, assumed the pastoral care of the Lutheran Church at Lebanon, Pa. Here he probably reaped the richest fruits of his ministry. Several powerful revivals took place in connection with his labours, and hundreds who received the word at his lips, became, hopefully, the subjects of renewing grace. After having served this people with great fidelity for twelve years,—until 1849, he was prostrated by the disease which terminated his life. He died, greatly sustained, but deeply lamented, on the 23d of July, 1850, when he had nearly completed his fiftieth year. On the occasion of his Funeral two Discourses were delivered; one in English, by the Rev. C. A. Hay, from Philippians i, 21; the other, in German, by the Rev. A. C. Wedekind, from II. Timothy iv, 7, 8.

Mr. Ruthrauff was married, on the 12th of June, 1827, to Ann Louisa, daughter of the Rev. George Lochman, D.D., who, with three children,—two daughters and one son, survived him.

FROM THE REV. WILLIAM M. REYNOLDS, D.D.

PRESIDENT OF ILLINOIS STATE UNIVERSITY.

SPRINGFIELD, ILL., June 29, 1861.

Rev. and dear Sir: My acquaintance with the Rev. Jonathan Ruthrauff commenced during his ministry in Hanover, somewhere about the year 1835, and continued till the close of his life. Being settled near him, I saw him frequently, and had ample opportunities of becoming well acquainted with him. He was a model of a devoted Pastor, who lived entirely for the work in which he was engaged. He was indeed a kind father and an affectionate husband, but that which seemed chiefly to occupy his thoughts and regards was the prosperity of the Church and the salvation of souls. The moral and spiritual condition of his people—whether they were growing in intelligence, in piety, in liberality, in devotion to the cause of their Redeemer—these were the

objects which continually occupied his thoughts, shaped his plans and controlled his movements.

So continually was his mind filled with serious thoughts, and so intent was he upon his work, that his appearance was habitually grave, and to some it might have seemed to border upon severity. This was no doubt increased by the state of his health, which was often so infirm as seriously to affect his animal spirits. But still he was of a kind and genial nature, very thoughtful and indulgent towards his friends, and forgiving to his enemies. He was very fond of Music, both vocal and instrumental, and took great pains for its cultivation in his congregation, as well as enjoyed it exceedingly in his family. He had a relish also for a good anecdote, which he did not hesitate to tell, on what he deemed a proper occasion, even when it was at his own expense.

His preaching was eminently practical and pungent. No man ever studied more carefully the characters of the persons with whom he had to deal in the pulpit. At the same time he was careful to avoid any thing that had even the semblance of personality or invective. But his sermons were often perfect daguerreotypes of character,—not of the individual, but of the particular sin portrayed. Thus, if he undertook to set forth the sin of covetousness, it was not the covetousness of a past age and of a distant country, with which his hearers had little or nothing in common, but just such covetousness as actually existed in Pennsylvania, and in those classes of men with which his hearers were familiar. This made him an admirable guide for the enquiring sinner. He pointed out, in the clearest manner, the sins that were to be forsaken, and the specific difficulties which the penitent would meet in attempting to forsake sin and enter upon a life of true godliness. His ministry was remarkably successful. Great numbers were awakened under his preaching, and were happily brought into the Kingdom of Christ, proving the genuineness of their conversion by the newness of life in which they walked. Not a few are still living, who refer with deep emotion to the great change which the Spirit of God wrought in their souls through his instrumentality.

Mr. Ruthrauff could not be said to be a profound scholar, but his education was highly respectable, and his mind was well disciplined by extensive reading, and was the depository of much well digested knowledge. His mental culture was also not a little increased by the necessity imposed upon him, in common with many of our American Lutheran ministers, of preaching in two languages,—German and English. He was, in fact, one of the few men who could preach equally well in either of these languages, having a thorough grammatical acquaintance and a perfect practical familiarity with both. Those who have never made the experiment, have but little idea of the difficulty of this attainment and the degree of mental effort which it involves. It was very interesting to one acquainted with both languages, to hear Pastor Ruthrauff turn from the one to the other, without the least apparent effort, and make himself equally intelligible and acceptable in both. His mode of expression was distinguished rather for simplicity, clearness and force, than for any thing brilliant or ornamental.

In a word, Mr. Ruthrauff was an admirable specimen of a Pennsylvania Village Pastor,—plain in his manners, indefatigable in his labours, and eminently useful to those who came within the range of his influence. May our Church be blessed with an increasing number of such men, until her high and holy mission upon earth has been accomplished.

Very respectfully yours,

WILLIAM M. REYNOLDS.

FROM THE REV. H. L. BAUGHER, D.D.,
PRESIDENT OF PENNSYLVANIA COLLEGE.

PENNSYLVANIA COLLEGE, April 17, 1858.

Rev. and Dear Sir: When my acquaintance with the Rev. Jonathan Ruthrauff commenced, he was probably about thirty years old. In person he was tall, slender and erect. His mien was dignified, and his intercourse with his people characterized by marked seriousness and an intense interest in their spiritual welfare. In the pulpit his manner was remarkably solemn and impressive. No one could hear him preach without being deeply impressed with the idea that he was in intimate communion with the Master whom he served. His discourses were plain, practical, searching. There was no effort at display, but a manifest desire to impress Divine truth upon the minds and hearts of his hearers. There was not much of the *suaviter*, either in his tones or manner; and this was doubtless to be attributed, in a great degree, to the action of feeble health upon a bilious temperament. He was accustomed, however, to bring the truth in close contact with the consciences of his hearers; and this set some of them in bitter hostility against him. In some instances, indeed, these offended persons threatened him with violence; and, in one case, he was warned not to enter the church on pain of being forcibly removed from it. On the day appointed for the execution of this threat, he proceeded, as usual, to the house of God, and found his enemies prepared to receive him. He was not intimidated either by their numbers or their threats, and though, in this instance, they succeeded in preventing him from performing the accustomed service, he conducted himself with such prudence, as well as courage, as to gain ultimately a complete triumph. The fruits of his ministry at Hanover and Lebanon will remain a lasting monument of his patience and valour as a good soldier of Jesus Christ.

Very truly yours,
H. L. BAUGHER.

WILLIAM SCHMIDT.

1826—1839.

WILLIAM SCHMIDT was born in Duensbach, near Kirchheim, in the Kingdom of Wurtemberg, on the 11th of December, 1803. His father, grandfather, and great-grandfather, were all ministers of the Gospel. His father, the Rev. George Frederick Schmidt, a man of sound and vigorous intellect, and of an excellent German education, was ordained in 1790; the next year became assistant to his father at Duensbach, and ultimately his father's successor; and died, greatly lamented, at a very advanced age, in the winter of 1850. His mother was Catherine Margaret Kochendorf, whose character may be inferred from this remarkable testimony of her husband:—"If ever there was a marriage in the world which was happy and blessed of God, it was my own." With such parents to conduct his religious education, it is not strange that he was found walking in the fear and love of God while he was yet in early youth. Having pursued his preparatory studies under the direction of his father, he entered the Saxon Gymnasia of Schleusingen and Meiningen, where he soon became distinguished for his classical attainments. So enthusiastically was he devoted to

his studies that, for a long period, he allowed himself only four hours sleep during the twenty-four, often studying with his feet in water to enable him to keep awake. His nervous system, which was naturally very weak, suffered greatly from this intense application. In 1823 he was transferred to the University of Halle, where he pursued his Theological studies with the same untiring assiduity that had marked his course in preceding years. Having remained at the University three years, he left it a highly accomplished general scholar, and thoroughly acquainted with the different branches of theological science; and, in accordance with the practice of the country, he was received as a candidate of Theology, in the Kingdom of Wurtemberg.

Not long after this, having previously declined an invitation to become private tutor to the family of the British Consul at Teneriffe, he directed his course to the United States, in company with a younger brother, with a view of joining two other brothers, who had previously come hither. He reached Philadelphia in the summer of 1826. Here he remained nearly a year, and was engaged in editing a German periodical, called the "American Correspondent." He then removed to Holmes County, O., where he became one of the original proprietors of the present flourishing town of Weinsburg, principally settled and inhabited by European Germans. Having been examined and received as a candidate of Theology before he left Germany, he set himself at once to organizing several small congregations in the region, with a view to supply the people, so far as circumstances would permit, with the ministration of the Word. And in these efforts he was eminently successful. The next year he was admitted a member of the Synod of Ohio, and soon after became Pastor of the Lutheran Church at Canton.

It was about this time that the Theological Seminary at Columbus, under the auspices of the Synod of Ohio, was established; and attention was directed to Mr. Schmidt as a person eminently qualified for the Professorial chair. He was, accordingly, at the meeting of the Synod, held in Zanesville, in 1830, unanimously elected to the office; and, as soon as he could make the necessary arrangements, he entered upon the discharge of its duties. He was, at the same time, chosen Pastor of the German Lutheran Congregation in Columbus. In this important field of usefulness he continued to labour, to great acceptance, with a brief interruption, till he was called to his rest. His health, however, became seriously impaired, under the pressure of his manifold engagements, and, in 1837, he felt obliged to give himself a season of relaxation. Having obtained leave of absence for eight months, he visited his native country, for the purpose of once more seeing his aged father and other friends, and in the hope that the voyage might serve to invigorate his health. In respect to this visit the father writes thus:—"In November, 1837, my son William came back from America, to pay me a visit and to comfort me; also to offer me a peaceful home in America. It gave me indescribable pleasure to embrace this exemplary and dutiful son, after a separation of twelve years, and to press him to my paternal heart. I would have accepted his oft-repeated invitations, if the tears of my daughter, who remained in Germany, had not withheld me." The son returned to the United States in 1838, with his health apparently much improved. He resumed his duties with great zeal, but it soon became manifest that he had undertaken more than he was able to perform. Still, however, he continued to labour till a short time before his death. On the day immediately preceeding the commencement of his

last illness, he had preached a Sacramental Sermon, and administered the ordinance of the Supper to upwards of two hundred communicants; and, after this effort, though he was very feeble and weary, he went a considerable distance from the church to baptize a sick child. This was his last official act. He was immediately attacked with nervous fever, which terminated fatally after fourteen days. He died on the 3d of November, 1839, in the thirty-sixth year of his age, leaving behind him the impressive testimony of a devoted life, and a triumphant death, to the truth and power of the religion he had preached. At his Funeral, the Rev. J. Wagenhals delivered a pathetic and consolatory Address in German, and the Rev. Dr. Hoge pronounced an appropriate Discourse in English. His father, on receiving the sad tidings of his son's death, writes thus:—"This mournful intelligence overwhelmed me and mine in Europe, and mine in America. For with the departure of our William the most beautiful star of our prosperity and hopes, in this fleeting, terrestrial life, faded away, for them and for me." The remains of Professor Schmidt are interred in Green Lawn Cemetery, and the spot is indicated by a neat marble monument, bearing an inscription beautiful for its simplicity.

In the autumn of 1831 Professor Schmidt was married to Rebecca, daughter of the late John Buckins, of Canton, O. He was the father of four children,—one son, who died in infancy, and three daughters, all of whom are married to Lutheran clergymen.

FROM LEWIS HEYL, ESQ.

COLUMBUS, O., March 4, 1862.

Rev. and dear Sir: It is an easy matter for me to comply with your request, as I was Professor Schmidt's pupil for several years, his parishioner for nearly nine years, and, during the last five years of his life, my relation to him was that of the closest friendship and intimacy. Excepting brief intervals for necessary repose and recreation, I was at his bedside during the whole of his last sickness, and probably no one, unconnected with his household, had better opportunities of knowing him, and forming a correct estimate of his character. He was the intimate friend of my father, who, perhaps more than any other person, was instrumental in procuring his removal to Columbus, and in laying the foundation for the permanent establishment of the institution over which Professor Schmidt presided. The same intimacy existed between the families of the two,—Professor Schmidt himself being an almost daily visitor of my parents during the whole course of his residence here. My father often addressed him as his "eldest son," and the Professor's children habitually called my parents "Grandfather and Grandmother."

In person Professor Schmidt was about five feet, nine inches high; of slender, graceful form; his features regular and handsome; complexion naturally very fair, but embrowned by habitual out-door exercise and exposure; his hands, hardened by habitual labour; hair, rather light and glossy, and curling in natural ringlets over his head; eyes, blue, large and very expressive; forehead, broad and prominent; mouth and chin, well-defined; lips, full; teeth, white, but somewhat irregular; beard, thin and light-coloured. His manners were engaging. He was habitually polite and attentive to all who approached him, but, at times, although rarely, eccentric and abstracted. His address was at once frank, modest and unassuming, inspiring confidence and respect wherever he appeared. He was the life of the social circle in which he moved; always cheerful, always seeking to make those about him happy.

His conversational powers were of the highest order, and he seldom failed to instruct even upon the most common-place topics. His visits at my father's were usually in the little "family sitting room." On these occasions members of the family seldom willingly absented themselves. Both he and my father were inveterate smokers, and had the unanimous vote of the household to enjoy their segars and meerschaums "without let or hindrance."

Often the circle at our house was enlarged by the presence of other friends, not unfrequently German ladies and gentlemen of intelligence and high moral worth, some of whom had very decided rationalistic affinities. The latter, much as they dissented from his doctrines, attended his church regularly, and highly respected him as a Man and a Preacher; but often rallied him at these social meetings upon his religious views. He never failed to return the fire, and usually silenced the batteries of the enemy after a very few rounds. He seldom suffered such attacks to disturb his equanimity; but, at times, when fidelity to his office seemed to demand it, his thrusts were very severe. He was a man of most profound learning. One of the ablest lawyers and deepest thinkers residing in our city in that day once remarked that, in almost every department of letters which they had discussed, he felt himself to be but a novice compared with our young Professor, who was then but twenty-eight years old.

In the pulpit Professor Schmidt was a model. His congregation in Columbus, although numbering many persons of intelligence, was composed chiefly of those from the humbler walks of life. To meet the wants and capacities of the latter were all his efforts bent. His sermons, although strictly logical and methodical, and beaming with the very gems of thought, were always dressed in the simplest language, and understood by the humblest of his hearers. They were always "prepared," and notes or skeletons, more or less full, taken into the pulpit; but I never knew him to write out a sermon at length. His voice was soft and musical; his enunciation distinct; his gesticulation exceedingly graceful; his whole manner earnest and persuasive; and, as he warmed up with his subject,—his eye flashing and face beaming with emotion,—his whole audience would hang upon his words with a silent rapture that I have rarely met with elsewhere. Although delighting in, and fitted by his attainments to derive the highest enjoyment from, the society of the learned and refined, he was peculiarly a man of the people. He always lent a willing ear to the communications of his humblest parishioner; and seemed, for the time, to enjoy his intercourse with such with as great zest as that of his more intelligent friends; generally, on such occasions, making use of his native dialect, or the so-called "Pennsylvania German." This was, indeed, the secret of much of his power with these poor people. He *knew* them from personal intercourse with them. Not that he often visited them—his congregation was too large, and the demands of his professorial duties upon his time too exacting, to permit this; but they all knew that a ready welcome always awaited them at his house, and that they never asked his advice or assistance in vain. And he was peculiarly fitted for this by his previous life. Few men, even among those engaged exclusively in secular pursuits, had a better knowledge of mankind, or greater practical experience in the concerns of every day life. Having come to America with a physical constitution well-nigh ruined by over-application to study, he went upon a farm to recruit his strength, and entered without reserve into all the drudgery of Western farm life and its concomitants. In common with his neighbours he ploughed, ditched, gardened, burnt charcoal, groomed his horses, slaughtered his own hogs, salted his pork and made his own sausages, mended shoes and harness, shoved the plane, wielded the trowel, and, as in duty bound, bachelor as he then was, mended his own clothes and sewed on his own buttons. Pastor, at the same

time, of the little flock of Lutherans scattered for some miles around him, some amusing scenes occasionally occurred between him and those having official business with him. At one time, while engaged in opening a coal-pit, a stranger called to request his services at a Funeral. Meeting Mr. Schmidt at the pit, all begrimed with coal dust, he of course had not the remotest idea that he was any other than a "farm-hand," and enquired where the "Pfarrer" (Pastor) was. The Collier invited him to go into the house, saying the Pastor would soon be in, and, slipping in at a back door, with the potent aid of soap and water and a change of clothing, was soon transformed into the "Pfarrer," and accompanied his unsuspecting visitor to the Funeral.

The facility which he had by practice acquired of speedily changing his clothes, was a standing marvel among "the boys," during our school-days. Often, when an unexpected "call" or the school-bell surprised our honoured Professor in his garden, we amused ourselves in watching the rapid transition from the gardener or labourer into the Pastor or Professor. Promptly he might be seen hastening in at a back door in his working garb of old straw hat, coarse linen pants and coarse shoes, and with hardly more time, it seemed to us, than was necessary to pass through his suite of rooms to the front door, forth would he come, completely metamorphosed into the Professor. Another constant fund of quiet amusement to us was the Professor's "timepiece." He carried an old silver watch, an heir-loom, prized only on account of its associations. It was a very indifferent "timepiece" at best, but often it was "*dumb*" from the forgetfulness of the Professor to wind it up. As soon as he gained his seat in the lecture-room, after one of the little surprises above alluded to, the old watch would appear, and, turning to one of the students, the Professor would inquire the time, and, placing his forefinger behind the minute-hand, whirl it rapidly round and round upon the dial, until the proper time was indicated; and then place the watch in his fob, often without winding it, to go through the same operation in the afternoon or next morning.

He was very fond of Horticulture. No sooner had he taken possession of the Seminary property than he commenced planting choice fruit trees, for the benefit, as he said, of poor students who should be in the institution after he should be no more. He was not, during the latter years of his life, a hard student. His discourses, as has been remarked, were always well prepared; but, thanks to the comprehensive grasp of his active intellect, his vast resources in history and, indeed, the whole field of letters, and a most tenacious memory which enabled him at will to avail himself of all these auxiliaries, he required but little time for this preparation. As a Teacher, he had few equals in this country. He never failed to interest his classes in whatever he undertook to teach them, and in his zeal often passed far over the dinner hour in his lectures, without either he or his pupils seeming to be aware of the lapse of time. He was truly a father to his pupils during their school days, and a fast friend during life to all such as proved themselves worthy of his regard. To the sheep of his flock, whether old or young, rich or poor, he was a most faithful and self-sacrificing shepherd.

He has been charged with a leaning to Rationalism; but, to my certain knowledge, he was as far from Rationalism as the East is from the West, though he certainly was not a bigot or stickler for mere forms. I was a member of the earliest class of catechumens confirmed by him in this city, and when I think of the holy lessons he then taught us, and his consistency ever afterwards, I am filled with amazement that such a charge should ever have been brought against him.

Among his clerical brethren of the Ohio Synod Professor Schmidt had almost unlimited influence. In the most heated contests of that Body, (many

of which I was privileged to hear,) a word—a suggestion, advanced by him, always with great modesty, often in the form of a simple interrogatory, was generally sufficient to restore harmony and good-will. Indeed, such was the confidence of most of the members in his judgment and purity, that he needed but to present his views, and they were almost sure to be adopted. He played chess with considerable skill, and was by no means unacquainted with the use of fire-arms, as he proved on several occasions, when wild pigeons visited the Seminary grounds in great numbers. He was very fond of Music, and, though but an indifferent singer, played with some skill upon the piano-forte and flute, and was thoroughly acquainted with Music as a science.

Such was Professor Schmidt—a noble, warm-hearted, Christian man; ever sympathizing with the afflicted, and rejoicing in the happiness of those around him. He had some bitter enemies. With such a man it could not be otherwise. But he had a host of devoted friends, who honoured and loved him in life, and bitterly lamented his death. Hoping that this small tribute to his memory may be acceptable to his friends, and meet the end you have in view, I subscribe myself,

Very respectfully,

Your obedient servant,

LEWIS HEYL.

NICHOLAS G. SHARRETTS

1826—1836.

NICHOLAS G. SHARRETTS, the eldest son of Major F. and Catharine Sharretts, was born at Selin's Grove, Union County, Pa., on the 20th of November, 1802. The faithful efforts of his parents to imbue his mind early with the knowledge and spirit of true religion were eminently successful; and, at the age of fifteen, he made a public profession of his faith, and was admitted to the Church in Carlisle, whither his parents had, before this time, removed. He very early expressed a desire to become a minister of the Gospel; but, his father, having a large family, without very ample means of supporting them, felt scarcely able to incur the expense of his son's education for the ministry, and therefore persuaded him to learn a trade. Still, however, the aspirations of the young man towards the sacred office were not quenched—he could not resist the impression that he was called of God to preach the unsearchable riches of Christ. The Rev. Benjamin Keller, who was at that time his Pastor, having ascertained the state of his mind, consulted with his parents, and finally secured their consent to the gratification of Nicholas' wishes. The young man immediately entered upon a course of study, under the direction of Mr. Keller, preparatory to entering College, and, in due time, became a member of the Freshman Class in Dickinson College, then under the Presidency of the Rev. Dr. John M. Mason. During his whole College course, he was distinguished for the most correct and orderly deportment, for diligence and success in study, and for a consistent and elevated Christian character.

Shortly after his graduation, in 1825, he commenced his theological studies under the direction of the Rev. Dr. J. G. Schmucker, then of York, Pa.; but he completed them at the Theological Seminary at Gettysburg, which had, in the

mean time, been established. He was licensed to preach the Gospel by the Synod of West Pennsylvania, convened at Berlin, Somerset County, in the fall of 1826; and immediately accepted an appointment to a mission in the North-western part of the State. He visited the Counties of Clearfield, Venango and Indiana, and dispensed the Word of Life to the scattered members of the Lutheran Church. Having proceeded in his tour as far as Indiana and Blairsville, a company of piously disposed persons prevailed on him to settle among them as their Pastor. Although they were few in number, and were scarcely able to furnish an adequate support, yet, after much reflection on the subject, he was constrained to believe that that was the field which the Providence of God marked out for him. Accordingly, he accepted the call, and, from the 1st of July, 1827 until he finished his earthly course, he continued to labour here with great diligence and success. During his connection with this charge he was invited, not less than eight times, to accept a more prominent position in the Church, where his services would have been more amply remunerated; but nothing could reconcile him to the idea of parting with a people to whom he had become so much attached, and to whom his labours had proved so rich a blessing. And his attachment to them was most fully reciprocated. If any were prejudiced against him at first, he uniformly succeeded in removing their prejudices, and sometimes in bringing them into the number of his most devoted friends. All looked up to him with confidence, reverence and affection.

Mr. Sharretts' death occurred on the 31st of December, 1836, in the thirty-fifth year of his age. During a tour which he made for collecting funds to liquidate the debt which rested on the Indiana Church, he was attacked with a fever, from which he partially recovered; but the disease remained in his system, and periodically returned, until it had completely destroyed his constitution, and all medical aid proved unavailing. His last hours were full of tranquillity and humble, affectionate confidence. The Saviour whom he loved, ministered to him in the dark valley. Those who witnessed his triumphant departure, as well as those who had observed his eminently devoted life, felt assured that for him to be absent from the body was to be present with the Lord.

His remains were interred in front of the church he had been instrumental in building. The Funeral Sermon was preached by the Rev. C. F. Heyer, from II. Kings, iv, 26.

Mr. Sharretts was married, on the 9th of October, 1827, to L. H. Spotswood, of Carlisle, who survived him, with three small children.

FROM THE REV. HENRY HAVERSTICK,

PROFESSOR IN THE HIGH SCHOOL, PHILADELPHIA.

PHILADELPHIA, April 24, 1862.

Rev. and dear Sir: My recollections of the Rev. Nicholas G. Sharretts are very distinct, and very grateful to my own heart. He was a man, gifted with many qualifications for usefulness in the Church, all of which were consecrated by an entire devotion to his work.

Our acquaintance with each other commenced at Dickinson College, where I had occasion to notice how manfully he struggled with difficulties, which may have arisen from the fact that he turned his attention to systematic study, when somewhat advanced in years. Perhaps, also, it may have been to his disadvantage, that, while pursuing his college course, he was already

the accepted lover of the lady whom he afterwards married. But he did not forget the one grand object of his life, or neglect any portion of the prescribed course of academic study.

Mr. Sharretts had no great fondness for profound research, nor had he ever read many books in any one department of knowledge. While engaged in the active duties of the ministry, he wrote very few sermons, being content to prepare a mere outline, trusting to the operations of his mind in the pulpit for filling it up. But this mode of preaching had its advantages in the field which he occupied. More elaborate sermons would have checked the ardour of his own temperament, and failed to reach the hearts of his people, who relished the truth most in its simplest form. Of all this Mr. Sharretts was himself fully aware; so that, while he aimed at great pastoral fidelity, and was always ready to take an active part in the public deliberations of the Church, he knew when and how to concede the higher place to those whose intellectual endowments were superior to his own.

Mr. Sharretts entered upon the active duties of his ministry at a highly auspicious period. It was when accessions to the clerical ranks of the Lutheran Church in the United States were few, especially of young men who had had a collegiate education, or had passed through a Theological Seminary. Hence, competition for place or position was almost unknown. But it was also the time when the Church was commencing her grand transition from lower things to higher, under the impelling force of the institutions at Gettysburg, as the honoured earthly instrumentality. This upward movement the people, the members of the Church, especially in Western Pennsylvania, had begun to feel, and to regard as marking the dawn of a brighter day. The effect of this was that they were anxiously waiting the arrival of competent men, who should give to their scattered elements an organized form, and break unto them the bread of life. Under these circumstances, Mr. Sharretts had free scope in selecting the place of his residence. He chose a pleasant, retired, thriving village, around which his field of labour extended for many miles. It was fortunate for him that he was not obliged to preach constantly to the same people, as his habits of study were not sufficiently systematic to have enabled him, in this way, to realize the highest amount of usefulness. Situated as he was, he could and did—mounted upon his good horse—make frequent rambles over hill and dale, while in the discharge of his duty. There, too, his warm and genial heart could always be cheered by constant intercourse with the people of his large flock. Hence, he enjoyed a degree of popularity, based upon sincere, hearty affection, such as few men now-a-days are fortunate enough to secure. The people saw him often at their homes and their family altars. And when they saw him, he was always bland in manner, frank and free; always manifesting an interest in both the old and the young; always ready to give sound advice about their worldly interests; but never failing to direct their thoughts to the higher interests of the soul. So manifest was his sincerity, his singleness of purpose, his untiring devotion to his work, in the discharge of his more private pastoral duties, that, when he appeared in the pulpit to deliver his message, the people were all prepared to receive him as a veritable ambassador from the King of kings.

The personal appearance of Mr. Sharretts was not specially attractive. His voice was neither powerful nor musical—indeed, he had a slight impediment of speech—but his utterances were attended by a deep and thrilling pathos, which showed unmistakably a heart burning with love to God and man. His language was simple, but yet forcible,—such as men of every age and every rank were compelled to feel. If he was not, in a high degree, eloquent, according to the standards presented in books, the real power of his eloquence was proved by the fact that, through his instrumentality, hundreds

were brought to the foot of the Cross, and made living members of the Saviour's mystical body.

Truly, it was a day of deep mourning, both for the Church and her ministers, when a mysterious Providence cut down this beloved brother, in the vigour of his manhood and in the meridian of his usefulness.

Respectfully yours,
HENRY HAVERSTICK.

FROM DAVID GILBERT, M. D.

PHILADELPHIA, October 20, 1862.

Dear Sir: The Rev. N. G. Sharretts commenced his ministry when an important era of the Evangelical Lutheran Church was about to be inaugurated. It was then that the Theological Seminary of the General Synod was established, and the German language began to be supplanted more extensively by the English. Shortly after he was licensed by the Synod of West Pennsylvania, he was sent to visit congregations in Indiana County. In traversing the central portions of the State, he visited many of the Pastors through whose charges he passed. These Pastors, in that early day, in most instances, served from six to eight different churches, the services generally being in the German language. The effect of this tour was a full conviction, on his part, that the provision for the spiritual wants of our people was wholly inadequate. The Gospel was preached necessarily at too great intervals, and in a language which the young especially could but very imperfectly appreciate. Arriving at Indiana, he was cordially received by a feeble congregation, which had been without a Pastor more than a year. He commenced his labours by visiting the people as well as ministering to them in the sanctuary. He found, to his regret, that quite a number of those who considered themselves members of the church were not only destitute of spirituality, but were guilty of conduct utterly unbecoming the Christian character. When, therefore, his first Communion season was appointed, he requested them to visit him in his study. When they assembled, and he had offered a prayer, he stated to them frankly the difficulty which he felt in their case, and then opened the Bible and read to them various passages as his authority for refusing to receive them as communicants, adding that if he could be convinced that he was in error, he would most gladly adopt a different course. The result was that they left him almost immediately, under great excitement, giving vent to their feelings in angry and reproachful words, in view of the tyrannical conduct of the minister. As they passed by the smithery of a pious Presbyterian, they fell into a conversation with him, and stated to him their grievances—whereupon the blacksmith instantly replied that he was rejoiced to find that they had a minister who had the requisite moral courage to stand up and do his duty; and he then assured them that the subscriptions which they threatened to withdraw should be more than made up by himself and others, who were the friends of vital piety. Thus the young Pastor soon found, in his new home, friends to sustain and comfort him in this trying emergency. His preaching was plain, practical and faithful, and this, with his labours in the family and the Sabbath School, made enduring impressions for good. The disaffected soon after returned to the church, and when the time for the next Communion arrived, nearly all of them had become hopefully the subjects of Divine grace, and were received as welcome guests at the Lord's table. The congregation in the borough of Indiana so prospered that it became necessary to erect a new church edifice. Mr. Sharretts found, however, that an effort to raise the funds, in order to be successful, must extend beyond the limits of his pastoral district. This he willingly undertook, and his labours were crowned with

encouraging success. He made his collections mainly in the central parts of Pennsylvania, preaching in all the congregations which he visited. In this mission Providence doubtless had another far more important object to accomplish, namely,—that the Gospel should be preached in the English language, with power and effect, to those whom he visited, many of whom were destitute of the Word of Life. At that period, in those localities, the English denominations, owing to the exclusive use of the German language, were ignorant of the truly evangelical character of the doctrines of our Church. This was especially the case in the region around Northumberland. In this town the Lutheran church was sold by the sheriff to the Unitarians, the German Pastor, who resided in a neighboring town, making no effort to prevent the transfer. The Orthodox churches in this place were under the impression, therefore, that the Lutheran Church had departed from the accredited standards of orthodoxy, until Mr. Sharretts preached there on this tour of collection. His sermons clearly and forcibly set forth the doctrines of human depravity, of the necessity of regeneration, the atonement, and justification by faith, to large and admiring audiences. When I went to Northumberland, in 1828, and declared myself a member of the Lutheran Church, to the friends who desired my settlement there as a Physician, they advised me not to commit myself on this subject, as the Lutheran Church was not regarded there as orthodox. I replied that this was an error, and that I hoped, before long, to have an opportunity of convincing them of it. When, therefore, the devoted Sharretts preached there, in 1829, I could say to those friends, exultingly,—“This is the Lutheranism which it has always been my pleasure to profess.” Such was the fervour and unction of his discourses, and such their scholarly character, also, that his preaching was both highly impressive and very attractive. He was waited upon by the clergy and prominent pious citizens of the place, and when he left to preach in Sunbury, many followed him thither, and a few even went to Selin’s Grove, a distance of seven miles, to hear him there.

This was the last time that it was my privilege to listen to, or hold communion with, this truly excellent and devoted minister of the Gospel. His praise is in many of our churches, and there are not a few who still gratefully and tenderly cherish his memory.

Very truly yours,
D. GILBERT.



EMANUEL KELLER.

1826—1837.

EMANUEL KELLER, a son of Peter and Catherine (Schaeffer) Keller, was born at Harrisburg, Pa., on the 30th of September, 1801. Enjoying the advantages of a Christian education, he was early brought under the influence of religious truth, and gave evidence of having experienced a spiritual renovation. His thoughts and desires were early turned to the Christian ministry. He commenced his classical studies under the direction of his uncle, the Rev. Benjamin Keller, and subsequently entered as a student of Dickinson College, though his name does not appear on the list of graduates. He pursued the study of Divinity with his Pastor, the Rev. Dr. Loehman, and, in the year 1826, was inducted

into the sacred office by the Synod of Pennsylvania. The first year of his ministry he laboured at Manchester, Md. Thence he removed to Mechanicsburg, where he continued to labour without interruption until a short time before his death, when his health had become so feeble that he was obliged to resign his charge. He died on the 11th of April, 1837, in the thirty-sixth year of his age, and was buried in the graveyard connected with Trindle Spring Church, by the side of his two sons who had died before him. Two Discourses were delivered at his Funeral,—the one by the Rev. D. Gottwald, from the words,—“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day;” and the other, by the Rev. J. Ulrich, from the text,—“Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.”

On the 14th of April, 1825, Mr. Keller was married to Sabina Seltzer, of Harrisburg, Pa. They had five children.

FROM THE REV. JAMES L. SCHOCK, D.D.

NEW YORK, February 19, 1863.

My dear Sir: My recollections of the Rev. Emanuel Keller go back to my boyhood. Well do I remember the advent of our *new* minister. My father being an officer in the church, our house was one of the first at which he called and spent an evening. We youngsters were delighted with him. He was such a handsome, genial, lovable man,—so free from official austerity, and so natural and cheerful in his deportment, that he won our hearts at once and made us his fast friends.

I said our new Pastor was a handsome man. So he was—few indeed are more so. He was somewhat above the medium height, straight as an arrow, rather slender, compactly built, and strikingly graceful in all his movements. His face, however, was his crowning charm. Hair, dark brown,—eyes, hazel, clear and sparkling,—nose, slightly aquiline,—mouth, full of character,—and a complexion which, for transparent ruddiness, I have never seen surpassed. In his entire personal appearance he was a man who would attract notice in any crowd.

He was not what would be called a highly intellectual man, nor was he a man of extensive and varied scholarship. He was what far better fitted him for the work of the ministry,—a well-balanced man. He had mind enough to grasp the truth, and to present it in vivid form to his hearers; and he had sympathy enough to make the impression that he understood and felt what he uttered. He never aimed at profundities or novelties. He was no sensation preacher. He ever spake that which he knew, and ever testified that which he had seen. He had a remarkably lively and interesting style of pulpit address. No one that ever heard him in the sacred desk will easily forget him, not because he was unusually profound or eloquent, but because he was intensely earnest and practical. He preached, it often appeared to me, as if he felt that not only his audience, but the whole world, depended upon his utterances, at the time, for salvation.

Moral courage was a conspicuous element in his character. A pioneer in Temperance and other reforms, there was abundant opportunity to test it. He dared to act out his convictions, no matter what or who opposed. As none who knew him questioned his sincerity, so none questioned his courage. You might inscribe on his monument what was said by the great Scotch Earl,—“Here lies one who never feared the face of man.”

His ministry was an eminently successful one. The churches under his care all greatly prospered. And I am inclined to ascribe his success quite as much to his labours out of the pulpit as in it. Here he was emphatically a worker of the highest type. The young were ever the objects of his special attention. As the period approached for holding his annual Catechetical lectures, he was sure to find his way to every house in which there were any young persons not connected with the church; and, once persuaded to attend, most of them soon became deeply and savingly concerned for their souls' salvation. When I was first prevailed upon to attend these meetings, nothing was farther from my intentions than discipleship with Jesus; but, through the earnest appeals, and at times seemingly inspired prayers, of my Pastor, in the lecture-room, a thorough revolution in my heart and feelings was soon experienced. A few days after I had joined the church, he came to me, and suggested that I should come out in public prayer. I was dumb-founded, and replied at once that it was an utter impossibility. He gave me to understand he was resolved it should not be. Often did he ply me on this subject. The last time—I remember it well—was under these circumstances. We met by accident on the bridge which spans the Susquehanna, opposite the capital of the State. He was on horseback and I on foot. Scarcely had he greeted me when he introduced the old subject, and this time successfully; for, just before we reached the end of the bridge, which was a mile in length, the promise was given. It was through his instrumentality, too, that I consented to give myself to the work of the Ministry. Nor am I the only trophy of his labours in this direction. The Church has five or six faithful and active labourers, who directly ascribe not only their conversion, but their entrance upon the ministry, to his efforts.

Were I asked what it is that most forcibly strikes me, about my deceased Pastor, I would say it is this—*entire consecration* to the work in which he had enlisted. To this every thing he said and did was subordinated. He was one of the most active men I ever knew—he was ever putting forth his strength—he was never still—a burning spirit of zeal moved in all the wheels of his life, and all this activity was directed to the duties of his calling. He had time for nothing else. In a word, if a man ever did the work of a good minister of Jesus Christ fully, I believe he was that man. During a vacation from College, I rode out with him one afternoon in his carriage. He had been confined to his house for some weeks by an attack of the disease which finally carried him to the grave, and was just able to venture abroad. In our ride we passed the church, when he spoke of the intense desire he had to enter the pulpit again, and, if so, he thought he would preach as he had never preached before. He said it had always been a matter of deep study with him what topics he should select for discussion in the pulpit; but never had he experienced so much difficulty as now. He had thought of many texts to base his first sermon upon, should he be permitted to preach to his people again; but, for the present, his mind was made up to choose this,—“What shall I cry?” Had that sermon ever been preached, I should like to have heard it; but it never was—he had already preached his last sermon.

During the ride just referred to, I was acting in capacity of driver, and, not having any previous knowledge of my skill in this science, he at first scrutinized my efforts closely, and, as I thought, rather apprehensively. His fears soon gave way, and he frankly told me so. He observed it was not a pleasant task to drive persons who were nervously apprehensive of accidents, as he knew from his own experience. He said that his venerated father in Christ, and Preceptor in Theology,—Dr. Lochman, had this infirmity, and not unfrequently annoyed him with it considerably, whilst he was driving him to preach in the country. It was a habit of the good man to address any one younger than

himself as "My son" or "My daughter." As he was being driven along, he would fix his anxious eye upon every stone within reachable distance, saying, "There, my son, is a stone;" and, though safely passed, he would generally add, "Now, if you had driven a little over to one side, you would have gone right over it."

Speaking of riding out with my Pastor reminds me of a relic that still exists of him, in the neighbourhood where he laboured, and which I had the privilege of seeing when on a visit there last summer. A carriage was passing along the street of the village. "There, do you know that?" asked a citizen who was approaching me in an opposite direction. "Why, yes;" said I, "that is Emanuel Keller's carriage." And so it was, as all, even the children, recognize it. It had been purchased by one of his parishioners residing in the country, and, though carefully preserved and used, doubtless in part for its former owner's sake, I judge from its worn appearance, that it must soon be among the carriages that have been. My deceased Pastor was a man who *shone*,—attracted attention and excited admiration, in every relation of life. Unselfish generosity was the basis of his character; he lived in love; it was the atmosphere of his intellect, the orbit of his soul. He was a bright and glowing child of the sun. His mind was remarkably healthy—there was nothing morbid about him. I suppose he had his failings; but forgive me for saying my eye could not discover them. I was always so occupied in venerating and in loving, that I had no time, and certainly no disposition, to note any deficiencies that might exist in his character. But if you really wanted to see and know Emanuel Keller, you had to go to his fireside and his family. Here he shone with pre-eminent lustre. What a lovely home that was! That family intercourse, so free, genial, overflowing with love—that family worship, morning and evening, how dear, how beautiful—no mere mechanical service, but the spontaneous outpourings, in songs and in supplications, of hearts knit to each other and to God in ties holier than blood. I shall never forget it. Alas! that family—father, mother, two sons and two daughters, now all sleep beneath the sod,—one daughter alone surviving.

Emanuel Keller, like many other of God's most devoted and successful labourers, died in his prime. His life and work were comparatively short; but it can be said of him that he did not live in vain. The world is better for his having lived and laboured in it. The results of his earthly career and activity will outstrip the limits of time, and be unconsumed by the burning of the world. In eternity itself, Heaven will be more glorious that there was once such a man on earth, and that his life was so spent. His name will not soon die out among the people with whom he laboured. He has left a record in their hearts that will live as long as memory endures. Some fifteen years after his death, whilst preaching in the church in which I was confirmed by him, I alluded to his labours and to his sleeping in the graveyard close by. Scarcely had I mentioned his name when the entire congregation was deeply affected, and many wept aloud.

His death was a fitting end to his life—it was like his life, full of Christ, and love, and Heaven. His disease was a pulmonary affection, and, towards the last, he suffered greatly. He endured it all with un murmuring, heroic patience. Though Death came to him, as it were, in the midst of life, he triumphed over him gloriously. Faith in the Gospel sustained him when all else failed, and he left the world not only in calmness and peace, but rejoicing in the hope of the glory of God through Jesus Christ the Lord. "His death was his last sermon, where, in the pulpit of his bed, he has instructed men how to die, by his example." "Blessed is that servant whom his Lord, when he cometh, shall find so doing."

Truly yours in Christ,

JAMES L. SCHOCK.

JOHN G. SCHWARTZ.

1827—1831.

JOHN G. SCHWARTZ was born in Charleston, S. C., on the 6th of July, 1807. His parents were both exemplary members of the Lutheran Church under the pastoral care of the Rev. Dr. Bachman; and this son seems to have evinced strong religious tendencies from early childhood. At the age of twelve years he was bereaved of his father, who, on his death-bed, intimated to his Pastor a wish that, if his son should be inclined to become a minister of the Gospel, he would kindly encourage any such disposition. The boy had shown a decided leaning in that direction before his father's death; and, while the grief occasioned by his bereavement had scarcely subsided, he called upon his Pastor for the purpose of obtaining counsel in reference to his studies, and stated to him explicitly his intention to devote himself to the Gospel Ministry. Dr. Bachman, fearing that his resolution had been adopted rather as a tribute of affectionate regard to his father's memory, than from any intelligent conviction of duty, advised him to wait for one year, and, in the mean time, consider the question carefully; and if, at the end of the year, his wishes should remain unchanged, he would then give him further directions. They met frequently during the year, but no allusion was made to the subject, on either side, though the boy was making rapid progress in his studies, and securing great favour by his deportment. At length, when the subject had almost faded from the Pastor's recollection, young Schwartz presented himself before him on the morning of a rainy day. He told him that he had come to give him the result of another year's reflection; that it was that day a year since he had encouraged him to call, and that he had come, punctually, to say that his feelings and wishes were still the same, and that his resolution to devote himself to the ministry of the Gospel remained unchanged.

From this period the ministry was the commanding object of his thoughts and studies. He spent much time in the family of Dr. Bachman, and there grew up between them a strong attachment, which was dissolved only by death. The Doctor watched with great interest his rapid improvement, and devoted several hours of every Saturday to giving him instruction. For some time he was a regular pupil of Dr. Jones, but the principal part of his academical education he received at the School of the German Friendly Society. He showed great enthusiasm in the pursuit of knowledge, and took a high rank as a scholar among his associates. In the fall of 1824 he entered the Junior class of the South Carolina College at Columbia, and, in 1826, was graduated with one of the highest honours of his class. He was a universal favourite with both the students and the Faculty. One of the Professors in the College wrote thus concerning him:—"He is not only one of the best scholars, but one of the best young men the institution has for several years graduated."

It was in the year 1824, before leaving home for College, that he made a public profession of religion, and was confirmed according to the usages of the Lutheran Church; though his conversion probably took place several years anterior to this.

Mr. Schwartz commenced the study of Theology during his Senior year in College, as he found leisure and opportunity, and, after his graduation, continued it

under the direction of Dr. Bachman. In the summer of 1827, before he was quite twenty years of age, he preached with great acceptance, his first sermon, in the Lutheran church of his native city. He subsequently, for several weeks, supplied the pulpit during the absence of the Pastor, preaching twice every Sabbath, at the same time that he was holding the place of a teacher in the Charleston Grammar School. The same year he was licensed to preach the Gospel by the Synod of South Carolina, and immediately engaged in itinerant missionary service, visiting nearly all the middle and upper districts of the State, and frequently officiating every day in the week. The Report which he presented respecting the condition and wants of the people in the districts he visited, did much to stir up the Lutheran Church throughout the State to a vigorous effort to supply the vast destitution.

On his return from his missionary tour, he received the appointment of Assistant Professor of Ancient Languages in the Charleston College. He accepted the place, chiefly from a desire to pursue his theological studies still further. But, though his services in this capacity proved highly acceptable, he resigned the place after a short time, in consequence of finding much less leisure for studies bearing immediately on his profession than he had expected. As his health was now somewhat reduced, he made a journey to the North with a view to invigorate it; and, on his return, resumed his missionary labours with increased interest and energy. He took charge of four congregations, in a district of country by no means healthful; and, though he received several very eligible proposals from other places, he thought the prospect of usefulness where he was, too great to warrant him in listening to them. His services were received with many tokens of good will and thankfulness; considerable numbers were added to the church; and the congregations requested of the "Society for the Promotion of Religion," from which he had received his appointment, that his services might be continued, in the expectation that they could themselves raise for him an adequate support.

In 1829 the initiatory measures were taken for establishing a Theological Seminary, in connection with the Lutheran Church, in South Carolina. The project had to encounter considerable opposition; but the difficulties were gradually removed, the requisite funds were raised, and the necessary arrangements made for the institution to go into operation. Though Mr. Schwartz was at this time only twenty-three years of age, his remarkable qualifications for the place fixed the eyes of the Church upon him, and he was chosen the first Professor, by a unanimous vote of Synod. The result of the election was entirely unexpected to him, and he was well nigh overwhelmed by the announcement of it. He, however, after pausing a few minutes, signified his willingness to accept the place, and, by his touching and eloquent remarks on the occasion, produced a powerful impression upon the whole assembly.

The Professor, without unnecessary delay, entered upon his duties; but, as circumstances prevented the immediate location of the Seminary, and as his congregations in Newberry and Lexington were very desirous of retaining his services for the year, he was permitted to continue among them, and to receive, in the mean time, such students as might offer at his residence in Newberry. Several young men soon presented themselves, and he began to devote himself with great vigour and interest to his new duties. It appears, from letters which he wrote at this time, that he was deeply impressed with the magnitude of the work to which

he had been called, and that nothing but his confidence in God's all-sufficient grace kept him from sinking under the mighty burden of responsibility which he had assumed.

But, just as the Seminary was becoming fixed in the confidence and affections of the Southern portion of the Church, and the fairest prospects of a protracted career of usefulness seemed to be opening upon the young Professor, Providence delivered to them all a most affecting lesson on the uncertainty that pertains to all human prospects. During the summer months the district in which Professor Schwartz lived was generally sickly, and he had proposed to transfer the institution, for a season, to a more healthful locality; but, as there was much more than usual attention to religion in his congregation at that time, he felt that it would be wrong for him to leave them. He, therefore, committed himself to God's gracious care, and resolved to remain at his post. Soon after this he was seized with a violent fever, which at first seemed to yield to remedial agencies, but afterwards returned with increased severity, and terminated his valuable life on the 26th of August, 1831, in the twenty-fourth year of his age. His death was a scene of calm and humble triumph. His remains were buried in the cemetery of the Bethlehem Church, in Newberry District, amidst a deep and widely extended lamentation. In addition to the Funeral Services, in which several clergymen shared, there was an appropriate and eloquent Sermon, in reference to his death, delivered in Charleston, by his former Pastor, the Rev. Dr. Bachman, from the words,—“Be thou faithful unto death, and I will give thee a crown of life.”

FROM THE REV. WILLIAM D. STROBEL, D.D.

RED HOOK, April 16, 1855

Dear Sir: Between the late Rev. John G. Schwartz and myself there existed the closest and most confidential intimacy. Born in the same city, nurtured in the same church and school, members of the same ecclesiastical body, missionaries in the same field, we were never separated, for any length of time, from our early childhood till his death, except some two or three years, when we were prosecuting our studies at different institutions.

He was rather under the ordinary size, about five feet, seven inches in height, and stood very erect. His complexion, hair and eyes were dark, with a slight flush upon the cheek; his nose was aquiline, his visage narrow, and the lower part rather elongated, with very prominent lips. He had a well-formed head, with brilliant eyes, and when excited, his face became radiant with thought and feeling. He was, by no means, what is commonly called a handsome man; but your first and abiding impression would be that he was a man of decided talent, and of much more than common strength of character. I heard him preach his first sermon when he was but twenty years of age; and the effect upon the audience was very marked, and such as to leave an impression that, if his life were spared, he was destined to hold a high rank in his profession.

He became a professor of religion when about seventeen years of age, at which time he entered South Carolina College. Though the influences gathered around that institution, at that period, were by no means favourable to the cultivation of piety, I never had the evidence or heard a suspicion, that he ever said or did a thing there, inconsistent with the character of a Christian. He graduated with the second honour; and would undoubtedly have had the first, but that his successful competitor was a man of more years, and withal had entered the Freshman class, while he had entered two years in advance.

He was a superior Latin and Greek scholar, and read both languages for amusement; he had also made considerable progress in French, German and Hebrew, and was well versed in the Mathematics and Natural Sciences. His age forbade his being classed with eminent theologians, though his reading on Theology was already very extensive; while his cast of mind, his habitual industry, and his determination to master his profession, would have raised him, in a few years, to a position of great eminence.

As a writer, he was very chaste, though by no means to the exclusion of ornament; and his manner of speaking was animated and agreeable. His written discourses were, however, less impressive in the delivery than his extemporaneous ones; while yet, in respect to continuous and well digested thought, and correctness of expression, the latter could not be compared with the former. I have met with few young preachers who were at once so earnest on the one hand, and so far removed from every thing like fanaticism on the other.

His intercourse with society was marked with gentlemanly propriety, sobriety and dignity. As an illustration, I may mention that he happened to be in this State, and at the meeting of the Synod, when I was licensed; and, from his very staid appearance, though not ordained, he was put on the Committee to examine his old playmate and school-fellow. But his friends who knew him intimately, knew that he possessed a very keen sense of the ludicrous, and he sometimes regaled them with his exquisite humour. Once, when we were travelling together on a preaching excursion, night found us in a dense forest, wholly ignorant of our road. About nine o'clock we desisted a squatter's log-cabin. We called to the sleeping inmates for admittance, but received for answer that we could not stay, as there were only two lone women in the house. A representation of who we were gave us access to as miserable lodgings as ever fell to the lot of mortals. But as we lay upon the floor with our saddles for our pillows, he woke me repeatedly in the course of the night, laughing at the ridiculous figure which we cut.

His religious character was of a very deep tone. His pocket companions were a Greek Testament and Beveridge's Private Thoughts. He attached particular importance to the first Resolution in the latter; the substance of which is,—“I am resolved to keep the Resolutions I am about to make.” Among the circumstances which, I think, contributed greatly to heighten his devotional spirit, was the following:—

We had a mutual friend,—an old gentleman, named Henry Muller,—at whose house we often stayed, and who sometimes accompanied us on our journey,—a man of large experience, great frankness and glowing piety. We never said or did a thing which he thought had a tendency to impair our usefulness, that he did not, in the gentlest manner imaginable, remind us of it; and often, whilst riding through the woods, he would propose that we should stop and engage in prayer, while our horses rested. Would that all young preachers enjoyed the friendship of such a mentor.

Mr. Schwartz possessed a remarkably high sense of honour. At a gentleman's table he was charged with sinister motives in a certain course of conduct he had marked out for himself. So appalling was the suggestion that he immediately left the room, unable to reply; but relying upon me to vindicate his character. His courage, both physical and moral, was indomitable. He never quailed before danger, and would have found it easier to sacrifice life than principle.

As a Friend, no one could be more generous and disinterested. Living, as we did, in an isolated position, and bound together by the strongest of ties, we became quite essential to each other. Yet, when I received a call to leave the South, he told me that, though my removal would be one of the greatest

calamities that could befall him, he felt constrained by a sense of duty to advise me to it.

I parted from him early in July, 1831. The first intelligence I received was that of his death. After the lapse of nearly a quarter of a century, I can truly say that one of the pleasantest reflections of advancing years is connected with the hope of meeting this much loved friend in that better world to which his Master called him so early.

Yours very truly,

WILLIAM D. STROBEL.

DAVID JACOBS.*

1829—1830.

DAVID JACOBS was born in Franklin County, Pa., on the 22d of November, 1805. His parents, Henry and Anna Maria Jacobs, were of German extraction, and exemplary members of the Lutheran Church. Although early deprived of his parents,—his mother dying when he was in his fifth year, and his father before he had reached his sixteenth, their good influence was still manifest in the formation of his character. From his earliest childhood he showed a mild and gentle disposition; and, before he had passed many years, he became fond of reading the Bible, and thoughtful concerning his immortal interests. He was diffident and retiring, and sought his enjoyment in books rather than in the sports in which young people are usually prone to engage. He spent his early years in the quiet of rural life, assisting his father in cultivating his farm. Though he had only the advantages of an ordinary country school, his very rapid progress in the different branches of study was noticed by his teachers and others, and suggested the desirableness of his being placed in circumstances favourable to a higher intellectual culture. Indeed he undertook, of himself, studies outside of the prescribed course; and the farther he advanced, the more obvious it became that he had talents, which, if suitably cultivated and directed, would ensure to him an eminently useful life.

In the spring of 1822, a few months after the death of his father, Mr. Jacobs attended a course of catechetical instruction under the ministry of his Pastor, the Rev. John F. Ruthrauff, who possessed remarkable power in interesting his catechumens in the truths of religion. Under this influence he consecrated himself to the service of God in an evangelical profession, the sincerity of which was made fully manifest by his subsequent life. About the same time he also determined to offer himself as a candidate for the sacred office. From this point his piety assumed a more strongly marked character, and his path continued to shine brighter unto the perfect day.

In June, 1822, immediately after he had made a profession of his faith in Christ, Mr. Jacobs visited Hagerstown, and made known to the Rev. B. Kurtz, then the Pastor of the Lutheran congregation in that place, his purpose to become a Minister of the Gospel. Mr. Kurtz encouraged him to proceed in his preparation, and actually received him into his own family, and became, to a

* MS. from Rev. M. Jacobs, D.D.

considerable extent, both his instructor and counsellor. Here he attended the Hagerstown Academy, then in charge of a Mr. Wilson, and engaged in a course of classical study. He began by the somewhat remarkable feat of committing the Latin Grammar to memory in nine days; and his subsequent progress was what might have been expected from this very favourable beginning. In all his studies he was distinguished for accuracy, thoroughness and facility of acquirement.

In the fall of 1823 he entered the Junior Class in Jefferson College, then under the Presidency of the Rev. Dr. Brown. Here, also, he took a very high rank as a scholar, being more especially distinguished for his attainments in the languages. Here, too, he showed himself an eminently spiritually minded Christian, and his influence for good was powerfully felt throughout the institution. He graduated, with high honour, at the Commencement, in 1825.

Shortly after his graduation he placed himself again under the care of his friend, Mr. Kurtz, for the purpose of prosecuting his Theological studies. But as the Theological Seminary at Gettysburg went into operation the next year, under the direction of Professor Schmucker, he removed thither in the autumn of 1826, and became one of the first students in that School of the Prophets. On the 25th of June, 1827, he took charge of the classical department, organized in connection with the Theological Seminary, and this proved the germ of Pennsylvania College,—an institution which has since risen to great respectability and usefulness. He acquitted himself here, in every way, with great credit. Not only was he highly successful in inspiring his pupils with the desire for thorough scholarship, and advancing them rapidly in the different branches of study, but he paid great attention to their moral and religious well-being, and the savour of his earnest and yet unostentatious Christian spirit was felt throughout the institution.

At the meeting of the West Pennsylvania Synod, in 1829, Mr. Jacobs was licensed to preach the Gospel; but, as he continued to be engaged in teaching, and as his health was delicate, he rarely appeared in the pulpit. He remained in his field of labour until the summer of 1830, when the enfeebled state of his health rendered it imperative that he should relax in the severity of his engagements. Though his friends were far from regarding him as alarmingly ill, yet they urged him, as a matter of prudence, and even necessity, to intermit temporarily his labours, and give himself to relaxation and rest. He, accordingly, made his arrangements for a journey to the South, and he did it the more cheerfully for the sake of accompanying to his home in South Carolina a fellow student, the Rev. Jacob Wingard, whose health had for some time been in a declining state, and who died at the beginning of the next year. He left Gettysburg on the 10th of September, but it was eighteen days before he reached Lexington, S. C., the extreme Southern point of his journey. On the seventh day after he set out, the stage-coach in which he was travelling was upset, though he received no serious injury from the accident. The next day, however, the coach was precipitated over the abutment of a bridge, seven or eight feet high, and broken to pieces, and he was so much injured as to be obliged to stop for several days. But in all these adverse circumstances he recognized the hand of an infinitely wise and gracious Providence, and was disposed to dwell more upon the mercies by which the afflictions were qualified than upon the afflictions themselves. He commenced his homeward journey on horseback. But he found it

irksome and solitary; and the fatigue, together with unfavourable weather, and still much impaired health, served greatly to depress his spirits; though he did not lose his hold of God's gracious covenant. On reaching Shepardstown, Va., he found himself too feeble to proceed farther; and he stopped, as it turned out, to die among strangers. Mr. Smith, the Lutheran clergyman of the place, having heard that there was a minister of his denomination dangerously ill at one of the inns in the town, immediately called upon him, and had him removed to his house, where he received the kindest attentions as long as he was a subject for them. His disease was a violent fever, and, during part of the time, the exercise of his reason was suspended; but when he had the command of his faculties, he was sustained by an unfaltering trust in his Redeemer. He died on the 4th of November, 1830, in the twenty-fifth year of his age. His remains were conveyed to his native place, and interred in the cemetery connected with the church in which he first made a profession of religion. The Funeral services were conducted by the Rev. John F. Ruthrauff, and the Rev. Dr. Kurtz of Hagerstown.

FROM DAVID GILBERT, M.D.

PHILADELPHIA, March 1, 1862.

Dear Sir: I made the acquaintance of the late Rev. David Jacobs, immediately after my arrival in Canonsburg, to become a member of Jefferson College, in the summer of 1824. I entered the same class with him, and we occupied the same room together for a number of months. The period that has elapsed since we were thus associated has buried in oblivion much that might be interesting in his history and character. But the impression of exalted purity and worth, which he left upon my mind, can never be erased. He had become hopefully a subject of renewing grace, and had united with the Church at Hagerstown, before he came to College. In that day it was too common for the young of our communion to prefer other churches, in consequence of the almost universal use of the German language in our pulpits. Jacobs was amongst the few who believed it their duty to remain in the Church of their fathers, and labour for her elevation and usefulness. It was the time of the commencement of that transition period, which has accomplished such wonders in our Church, not only in introducing the English language, but in the unexampled increase of the membership by means of revival activity, and the multiplication of Synods and Literary and Theological Institutions.

The Lutheran Church was then but imperfectly known to other denominations; and most of that which *was* known, was derived from publications which grossly misrepresented her in respect to both doctrine and practice. This was the case especially in the region in which Jefferson College is located. The Presbyterian Church there had been exceedingly active and successful in the promotion of revivals of religion. The College continued to be blessed with frequent outpourings of the Holy Spirit, so that a very large proportion of the students were devotedly pious. To my friend Jacobs this was most congenial; and he consequently laboured in promoting the gracious work with a zeal and efficiency equal to the most devoted in the College. Denominational differences were never thought of in regard to him. His fervent and simple-hearted piety did much to dissipate erroneous impressions in respect to the Church to which he belonged. He was always ready for every good work, and possessed, in an eminent degree, the confidence and affection of all the students. During his Senior year an association was formed, by some of the most orderly students, for the reform of some confirmed drunkards in the

town. Temperance Societies, in the technical sense, had not then come into existence. The plan adopted was to carry the offending party upon a rail to the creek, half a mile distant, and there immerse him until he became sober, and then require a solemn pledge to future sobriety. The first case was that of a man, who once occupied, with his family, a high position in society, but had become so besotted and degraded as to inflict physical injury upon his wife and daughters, when he was intoxicated. The association was divided into carriers and duckers, of which there were, on this occasion, twelve, and guards, of which there were thirty. The former disguised themselves by blackening their faces, wearing a white kerchief on the head, drawing the shirt out of the pantaloons, and tying it with a black girdle around the waist, no coat being worn. Jacobs acted well his part, as one of the disguised; and the effect upon the individual was most salutary.

During his college life he cherished the most intense anxiety in regard to the interests of the Lutheran Church. Her condition and future prosperity he often made the theme of his conversation, as well as the subject of his prayers. The preliminary arrangements, then inaugurated for the establishment of a Theological Seminary in our Church, were regarded by him with the deepest interest. When, therefore, he was invited to the Tutorship in the primary classical department attached to the Seminary after its establishment, I have reason to know that he accepted the place, and discharged its duties, with the utmost alacrity. While he was thus engaged, it was my privilege to exchange occasional letters with him. In these he manifested the same deep-toned piety, and embodied the same ardent aspirations for the interests of the Church, which were so characteristic of him while he was at College.

In his demise the Church sustained a serious loss. In the brief period, however, which was assigned to him on earth, there is reason to believe that he accomplished as much as some good men who have been permitted to labour during what is usually considered a protracted life.

Very truly yours,
D. GILBERT

FROM THE REV. J. ULRICH.

CARLSLE, PA., March 13, 1862.

Rev. and dear Sir: Your request for my recollections of the Rev. David Jacobs devolves upon me a task the most grateful to my feelings, and, withal, easy to perform; for I knew him well, and knew nothing of him which it is not pleasant to me to record. My acquaintance with him commenced at Gettysburg, in the summer of 1827, a little more than three years before his death. At this time he had charge of a Classical School in connection with the Theological Seminary of the General Synod of the Evangelical Lutheran Church, located at Gettysburg. He took charge of this school, not from choice,—for his heart was fixed upon the active duties of the ministry, but from a strong conviction of duty; and, under the influence of this conviction, he retained his connection with it until a short time before his death. By his mild and yet dignified and efficient manner of conducting the school, he secured not only the universal respect of his pupils, but their devoted attachment also. His intellectual powers were undoubtedly of a superior order. He was a good general scholar, though he excelled especially in the Mathematics and the Languages. In each of these departments he showed great ability as a teacher; and if his life had been spared, and his studies in these directions had been vigorously prosecuted, he would undoubtedly have reached a point of great eminence. He never taxed his pupils, especially in the early part of

their course, with long lessons, his aim being rather thorough scholarship than rapid progress. Whilst it evidently gave him pleasure to aid them in solving difficult mathematical problems, or mastering obscure sentences in Latin and Greek, yet he was careful to impress upon their minds the great importance of self-dependence, as essential to success, either in literature or science.

He was of a naturally retiring disposition, and closely wedded to his books; although, during his hours of recreation, he was not only easily accessible to his pupils, but made it very pleasant to them to be in his presence. Walking was his favourite exercise, and, when the weather was pleasant, he usually walked from four to six miles each day. On these pedestrian excursions he often invited one or more of his pupils to accompany him, and though, at such times, he was ordinarily very communicative, I never knew him utter a jest, or say a word that would have derogated from the dignity of a Christian minister.

As it was only a short time before his death that Mr. Jacobs received license to preach, he was little known in the capacity of a Preacher; but, with the fine qualities of mind and heart which he possessed, there is no doubt that he would have been, if his life had been spared, in that relation, as in every other, highly respectable and useful.

In person Mr. Jacobs was slender, erect and of about the middle height. His complexion was rather pale, indicating a bilious habit; his eyes, dark brown, and rather deeply sunk in their sockets, though easily kindling with animation; and the general expression of his countenance an index to his vigorous intellect. His manners were simple and agreeable, though somewhat modified by his constitutional diffidence. Whatever opinions he held on controverted questions he did not hesitate to express with freedom and candour; but was never impatient or disrespectful on hearing them called in question. Deeply attached, as he was, to the teachings and usages of his own Church, he was at a great remove from every thing deserving the name of bigotry. In all his professional and other engagements he was distinguished for punctuality, never allowing himself to be a minute beyond the time. His piety was deep, earnest, unpretending and uniform. His prayers were evidently the breathings of a spirit in intimate communion with Heaven. As he lived, so he died, full of the graces of the Holy Ghost.

I am yours fraternally,
J. ULRICH.

EZRA KELLER, D.D.

1837—1848.

EZRA KELLER, a son of Jacob and Rosanna Keller, was born in Middletown Valley, Frederick County, Md., on the 12th of June, 1812. At the age of twelve he was sent to the school of a German teacher, of decided religious character, whose influence over him was very salutary, and to whom he often referred, in after life, with expressions of lively gratitude and affection. After he left school, the impressions which he had thus received, seemed in some measure to pass away; but they were subsequently recovered and deepened through the influence of a pious grandfather, who never lost an opportunity for endeavouring to fix his mind upon his higher interests. It was not, however, till the winter of 1828, when he had reached his fifteenth year, that he experi-

enced what he believed was true spiritual peace; and that was after a season of severe conflict, occasioned immediately by hearing a sermon, from an aged minister, on "the Christian Life and its Blessed Reward." Soon after this he made a public profession of religion, and united with the church under the pastoral care of the Rev. A. Reek.

It having now become his fixed purpose to devote himself to the service of God, he began to inquire in what way he could do this most effectually; and, in obedience to his first impulse, which soon ripened into a strong conviction of duty, he resolved to give his life to the sacred ministry. His father had no sympathy with this resolution, and refused him the pecuniary aid requisite for carrying it into effect; but even this did not discourage him. After receiving instruction for several months from his Pastor, who heartily approved of his purpose, he left home in the autumn of 1830, and travelled the whole distance to Gettysburg, on foot, and without funds. Here the Education Society proffered its friendly aid, and, by this means, he was enabled to prosecute his literary course; though, when, in after years, his patrimony came into his possession, he promptly refunded all that he had received. He graduated with honour, at Pennsylvania College, in the autumn of 1835. His theological studies, which he had begun during his Senior year in College, he continued industriously to pursue, and entered the Seminary at Gettysburg at the beginning of the winter term. On the completion of his studies, he engaged in a mission through some of the Western States, under the auspices of the Synod of Pennsylvania. During this tour he was instrumental of accomplishing great good, while the varied experience which he had, proved an excellent discipline to both his mind and his heart.

In the spring of 1837 Mr. Keller was married to Caroline Routzon, of Middletown Valley. They had several children, but they died in infancy. Mrs. Keller survived her husband, and has since formed another matrimonial connection.

In the summer of 1837 he took the pastoral charge of the congregations of Taneytown and Emmitsburg. Here his labours were highly appreciated, and were attended by many tokens of the Divine favour. They were temporarily interrupted by a bronchial affection, but, after a season of rest, he was enabled to resume them with his accustomed vigour. In the autumn of 1840 he reluctantly resigned his charge, and accepted a call to Hagerstown, Md., where his ministry was equally vigorous, effective and acceptable. The pastoral tie, however, was soon again broken. A Literary and Theological Institution had been called into existence, with a view particularly to the wants of the Lutheran Church in the West, and Mr. Keller was regarded by his brethren as eminently fitted to preside over it. Having been designated to this important place, he accordingly removed to the West in the spring of 1844, and took charge of Wittenberg College, in Springfield, O. The new Seminary, under his fostering care, quickly attained to a high degree of prosperity. He gained the confidence of the entire community in which he lived, and displayed a degree of wisdom, energy and zeal, that left none in doubt whether the appointment had been judiciously made.

He received the degree of Doctor of Divinity, from Jefferson College, in 1845.

Dr. Keller was suddenly called away from his earthly labours, when every thing seemed to promise a long career of active usefulness. He died of Typhoid Fever, on the 29th of December, 1848. In the immediate prospect of his

dissolution, he evinced the most delightful tranquillity of mind, and the only reason he seemed to have for wishing to live, was that he might render further service to the great cause of truth and righteousness, to which he had devoted himself. His Funeral Sermon was preached by the Rev. S. Ritz, from Psalm xxiii. 4.

The only publication of Dr. Keller was a Discourse delivered before the Alumni of the Theological Seminary, Gettysburg, in 1844.

FROM PROFESSOR M. L. STOEVER,

OF PENNSYLVANIA COLLEGE.

GETTYSBURG, June 22, 1855.

My dear Sir: It is nearly twenty-two years since my acquaintance with the late Dr. Ezra Keller commenced, but I remember most distinctly the impression which, at our first meeting, he made upon me. I felt deeply that I was in the presence of a man who lived under the influence of the powers of the world to come. His countenance indicated some degree of sternness, but there seemed, beneath, much tenderness of feeling and great kindness and benevolence. His elevated tone of conversation, and his dignified and sedate manner, left an impression on my mind that was altogether agreeable; and the only effect of my being brought into more intimate relations with him was that the same impression was rendered deeper; especially I had a stronger sense of his great moral worth, and of the purity and force of his principles. He was at that time a member of the Junior class in Pennsylvania College; holding a high rank in the institution, and exerting an influence for good which it is seldom the privilege of a student to exert. He commanded the respect of all, and possessed the warm esteem of those who knew him more intimately. His very appearance was a check to levity and thoughtlessness. No one in his presence could indulge in any thing of doubtful propriety or morality, without, in some way, receiving from him a rebuke. His Christian character seemed eminently consistent. He was regular in his attendance on all college duties, and faithful to every engagement that claimed his attention. The same traits of character he afterwards exhibited, when he was called to act in more public stations. In every position he stood forth a model of Christian activity and consistency. He was much beloved while he lived, and when he died there was great lamentation made over him.

Next to the devoted and all-pervading piety which I should say constituted the most prominent feature in Dr. Keller's character, or rather made it essentially what it was, I may mention his remarkable moral courage, which was adequate to any emergency requiring its exercise. He was fearless in the advocacy of such measures as he thought were right, regardless of the praise or the censure of his fellow-men. "Not as pleasing man but God" was the great motto of his life; and to this he adhered with stern and unwavering fidelity. He had great force of character, which gave him more than ordinary influence over those with whom he was associated. He was remarkable for his untiring energy and indomitable perseverance. In youth he had formed habits of self-reliance which he carried with him through life. Whatever he undertook was almost certain to succeed. However uninviting the field, or however gloomy the prospect, or however arduous the duty, he never despaired. His life was emphatically a life of severe and constant labour.

As a Preacher, Dr. Keller possessed no small ability. He never failed to gain and hold the attention of his audience. His discourses were lucid, biblical, practical and weighty—they were remarkable for simple and pertinent illustration, and abounded in pathetic and touching allusions. He never

attempted to explain what was inexplicable ; never strayed off into the region of metaphysical subtlety, but contented himself with preaching the doctrines and precepts of the Gospel in all their naked simplicity and purity. His manner was solemn and impressive, earnest and affectionate ; the tones of his voice were clear, full and commanding ; his enunciation easy and distinct ; his gesture natural ; while his personal appearance, and especially the expression of his countenance, served to aid, in no small degree, the general effect. There was an evangelical unction pervading all his discourses—every word seemed to come from his inmost soul. It was not his practice to write out his sermons at length, but, after having prepared a skeleton, to get a train of thought fixed in his mind, and then trust to the moment for the language. In public prayer he was alike felicitous in his expressions and devout in his manner. No one who heard him could resist the conviction that the spirit which he breathed was imbibed in the closet, and that the petitions ascended from a heart in which the Sanctifier and the Comforter had his constant dwelling place.

Dr. Keller's services were much in demand in seasons of unusual religious interest ; and they were, on many such occasions, attended with a manifest blessing. I heard him several times in the spring of 1843, when his preaching produced an impression not soon to be forgotten. His earnest expostulations, his tender and thrilling appeals, the deep concern he manifested in the sinner's welfare, excited an interest such as I have rarely witnessed, and crowded the place of worship with attentive and deeply affected listeners. But, during the whole scene, there prevailed the most perfect order and the deepest solemnity ; and when the time came for gathering in the fruits of the revival, a large number made a profession of their faith, not a few of whom have since been eminently useful, and some have become excellent ministers of the Gospel.

Dr. Keller was a very successful Pastor. He kept a faithful watch over his flock. He was instant in season and out of season. He was equally at home in the sick chamber and the house of mourning ; and knew how to speak a word in season to the doubting and the erring, the inconstant and the wayward. Kindness and firmness were blended in his character in beautiful proportions, rendering him every where at once acceptable and useful, and securing to him a warm place in the hearts of all with whom he associated.

I will only add that Dr. Keller possessed excellent natural abilities. His mind acted with great directness, clearness and force, readily grasping the strong points of every subject that engaged his attention. He possessed strong common sense, an accurate judgment, and a penetrating foresight. Had he been spared to advanced life, there is no doubt that he would have attained a rank among the most distinguished ministers of his day ; and, notwithstanding his early death, he has left behind him a name that will long remain fragrant in many a circle.

I am, my dear Sir,

With sincere regard,

Faithfully yours,

M. L. STOEVER.

FROM THE REV. SAMUEL SPRECHER, DD.

PRESIDENT OF WITTENBERG COLLEGE.

WITTENBERG COLLEGE, August 6, 1858.

Dear Sir : Intimate as I was with Dr. Keller, I did not often come into personal contact with him. Belonging to different Synods of the Church, and residing in different States of the Union, we did not often meet. But it is remarkable that every time we did meet or had any intercourse, something

occurred to impress me with a sense of that moral greatness which formed his most striking characteristic. He was a man of strong passions ; but, having, by Divine grace, brought them under the control of reason and conscience, he became one of the most calm and considerate, as well as one of the most determined and energetic, men I ever saw. His moral earnestness was always apparent, but was characterized by all that variety of manifestation which changes of situation are calculated to produce in sincere spirits. In the earlier part of his career, while struggling with poverty, it was connected with a tinge of severity bordering on moroseness, and a tone of austerity in his manner almost repulsive. Afterwards when, in more comfortable circumstances, that same great spirit went out among his followers with a peculiar generosity, kindness and tenderness. Sometimes there was, however, even in those early days, much playfulness in his sarcasm. At an entertainment given to his class, on their graduation, he was sitting apart, while the company was engaged in the trifling conversation which is too common on such occasions, when, on being accosted by one of them with the remark,—“ You must be pondering some great subject, Mr. Keller, as you are so silent.” “ Yes,” he said, “ I am wondering how intelligent young gentlemen and ladies can talk so much nonsense.” But never was there a more tender solicitude than that which he cherished for the welfare of others. If he heard any thing injurious to the character of another, he would instantly, with the utmost faithfulness, but also with the greatest kindness, inform him of it. I recollect, on one occasion, a report of most disgraceful conduct in a minister, got into circulation, and while his best friends in the neighbourhood failed to inform him of it, Dr. K., though living at a distance, as soon as it reached his ear, wrote to that brother, who instantly demanded an investigation, which resulted in the most complete proof that the charge was a malicious slander. His firmness was so remarkable that an opponent of his once said to me, in the way of complaint,—“ We have no remedy—when he says a thing, we may as well give up—it will be done.” On the death of a very worthy youth, a student of Wittenberg College, he, as President of the institution, was invited by the father, who was an infidel, to pronounce a eulogy, but requested not to preach a sermon. Dr. K. positively refused to say one word, unless he were permitted to declare what he believed to be the whole counsel of God. After much hesitation, the father consented, but remarked,—“ I hope you will spare us as much as you can.” A congregation in his neighbourhood was in a divided and distracted state, when he was invited by the Council to preside at a congregational meeting held for the purpose of electing a Pastor. Though he knew that he should make for himself many enemies by the course which he would feel bound to take in the execution of constitutional provisions, he unhesitatingly performed the duty ; and then wrote to the brother, who was elected in the midst of great opposition, in a tone of earnestness, nay, almost of command, to accept the post of difficulty, and save, as he believed, under God, he could save, a church from ruin. And induced, in a great measure, by his confidence in the wisdom as well as the firmness of Dr. Keller, that brother took the step proposed ; and the result justified the expectations that were held out to him. The people were not only fully united in due time, but those who were most bitterly opposed to the interposition of Dr. K. and to the Pastor elected, became the Pastor's best friends ; and, afterwards, on his leaving his charge, in a state of great prosperity, for another field of labour, they were as loath to part with him as they had been to receive him.

And this great man, so strong in his determination, was as simple as a child in his confession of conscious error. In a literary contest with another student at college, he was led, in the chagrin of disappointed ambition, (for, as I

have said, his passions were strong), to utter charges against his rival, which he quickly discovered had no foundation in truth. He not only made full confession of the wrong to that individual, but availed himself of every opportunity to correct the wrong impression, and make all possible reparation for the injury; but, as I was amazed to find, on becoming his successor in the College, he would frequently relate the case, with all the circumstances most unfavourable to himself, and use it as an illustration of the blinding influence of ambition, and the necessity of *students'* watching over their passions, in their intercourse with one another. No wonder that he was a great moral educator, and that indelible impressions are left upon the minds of all who were under his influence as students.

My latest recollection of Dr. Keller is most tender and impressive. On his last visit to the East, only two months before his lamented death, he spent a few days with me and my charge; and made impressions on my mind which time cannot efface. There was a meek dignity, earnestness and tenderness, connected with an elevation, enlargement and benevolence of feeling, which I have never seen so fully exhibited in any other man. He preached to us on "doing good." It is not necessary for me to say that he was very eloquent; but as his was moral greatness, and as he was distinguished for his practical power, I may say that never did an audience realize more fully that doing good, in the very spirit of Jesus, was the characteristic of the Preacher, and the soul of his eloquence. And though he seemed to be in good health, having become more fleshy than he was before he left the East, and though he spoke most confidently and gratefully of his strong and improved health, yet there was such a peculiar spirituality, such an almost superhuman solemnity, about him, that I felt a reverence for him more profound than I have ever realized in the presence of a fellow mortal. And when I soon after heard of his death, I felt that I had received the impression of a spirit in which there was going on a special preparation for Heaven, and which, after long and varied experience of the Christian life on earth, was, in every sense of the word, walking "just on the borders of the spirit land."

Among other things, which I hope I shall never forget, is the following:—He seemed greatly concerned about the state of religion in our branch of the Church, and deeply impressed with the idea that there was a decline in spirituality; that a reaction of error and formalism against the evangelical sentiments and the revival spirit, which had, for many years, been prevalent within the bounds of the General Synod of our Church, was coming down upon us. I had conducted him, in the course of our conversation, to a beautiful cemetery belonging to one of the churches of the place, and was pointing out to him, occasionally, some of the attractions of the grounds, when he requested me to be seated with him on one of the tombs; and then, alluding to the evidence which he had presented of the reality of the evils which threatened the Church, he most solemnly charged me to be faithful to the truth and cause of God in the anticipated trial. Appealing to the fact that I, as well as he, had satisfactory evidence that the sentiments in which we had been educated were evangelical, and that the revival of religion with which a large part of the Church had been favoured for a quarter of a century was genuine, he charged me to be faithful to them, to be careful not to be seduced by the delusions which he thought were accumulating around us. Such seemed to be the habitual spirit of this devoted servant of God.

On becoming his successor, with such impressions on my mind, one of the first things that fell within my limits was his Journal, where I found, among the entries made on that last journey to the East, as nearly as I can quote from memory, the following record of his thoughts and feelings: He arrived at Wheeling on a Saturday evening, and, as he never travelled on the Sabbath,

he left the stage, resolved to spend the Sabbath there. In the morning he recollected that a family, which had formerly attended his ministry at Hagerstown, lived in the neighbourhood. He visited them, had conversation and prayer, and was returning to the city, in time for public worship, when, as he reached the brow of the hill which overlooks the city, his attention was arrested by the bell of a steamboat which was leaving the wharf, and disturbing the quiet hours of the Sabbath with its unhallowed noise and bustle. "But," says he, "that boat was the occasion of a most interesting train of reflections in my mind. I began to think of the hundreds of miles which that boat might travel on the Ohio and the Mississippi; of the millions of immortal souls dwelling upon the vast territories watered by those rivers, and of the countless multitudes, with their untold physical, intellectual and moral resources, which would soon be found congregated there, and I could not but lay my hands upon my breast and exclaim,—'Lord Jesus, come and take possession of this, thine American Canaan.'" But I must content myself with the foregoing personal recollections, as his Journal is now in the hands of one who was associated with him from the founding of Wittenberg College, and who will shortly favour the public with a complete Biography of this great and good man.

Yours respectfully,
SAMUEL SPRECHER.

FROM THE HON. EDWARD McPHERSON,
MEMBER OF CONGRESS.

GETTYSBURG, March 18, 1859.

My dear Sir: I was not intimate with Dr. Keller. He had left College before I entered, and he was much my senior. But he lived several years in a neighbouring town, and was frequently in Gettysburg, where he was well known as a faithful, laborious and conscientious student. These characteristics, prominent in his early years, became more marked as he grew older, and made him powerful for good. In all stages of his career he was influential. As a student at College and in the Literary Society of which he was a member, in the Theological Seminary and as a Minister of the Gospel, he won respect, gained confidence, and exerted a large and controlling influence, which has not yet ceased; for, though dead, he lives in those he impressed in life.

Dr. Keller was a direct, logical and powerful preacher. His manner was gentle and winning, but he fearlessly preached what he believed to be God's truth. His labours were crowned with success, and he had many souls for his hire. Especially will he be remembered in Gettysburg for his pulpit efforts in 1843, when a large proportion of the population were roused to a consideration of religion as the great practical concern. At this period he preached with a pungency and power rarely surpassed.

He died young,—when, to human view, a bright future was before him. When he died, the Church mourned,—not merely the denominational Church, but the whole Church, as far as a knowledge of his many virtues and great usefulness had spread.

Very respectfully yours,
EDWARD McPHERSON.

FROM THE REV. WILLIAM M. PAXTON, D.D.

PROFESSOR IN THE (PRESBYTERIAN) THEOLOGICAL SEMINARY, ALLEGHENY CITY, PA.

PITTSBURGH, March 11, 1862.

My dear Sir: I take pleasure in complying with your request to commit to paper some of my recollections of the Rev. Ezra Keller, D.D.

He was one of those men who impressed themselves upon my memory in boyhood, and, although many years have passed since, he comes up before me at this moment, in person and character, as distinctly as if I had parted with him but yesterday. Pennsylvania College had then just been chartered, and as the beautiful edifice, which now accommodates the institution, existed only in idea, the recitations were held in a certain memorable old building, where Dr. Hazelius presided with patriarchal dignity over the College classes, whilst a certain teacher, by the name of Frederici, with the pomp of an autocrat, wielded his savage "ferula," to the great terror of the striplings who were in a course of preparation for College. Ezra Keller was then a member of the Senior class, and I, a little boy, receiving, under Frederici's cogent discipline, my first initiation into the mysteries of declensions and conjugations. To my youthful imagination a Senior was an object of no small reverence; but among the many men of mark in that class, there was no one who made so deep and abiding an impression upon my mind as Ezra Keller. There was something, even then, in his aspect and demeanour, that produced a solemn and inspiring impression, not only upon his own equals in age, but even upon men of mature minds and large experience. I can see him, even now, as he entered the College yard at the hour of morning recitation,—his deliberate step, his self-possessed, impressive manner, his unusually genteel appearance, his ministerial air, his broad, heavy face and expansive forehead, his measured, solemn tones of voice, his deeply spiritual and devotional cast of countenance,—all combining to foreshadow the very characteristics for which he was afterwards so much distinguished. He was perhaps the oldest, and certainly the most mature, student in the institution; and this, together with his superior mind, his accurate scholarship, and his manifest and acknowledged sanctity, rendered him a sort of Oracle in the College. Among the pious students his influence was truly wonderful, his opinion on almost any question being regarded as decisive. In matters of practical religion he was looked up to as a model. His simple presence would repress all levity; his warmth of devotional feeling enkindled other hearts; his consistency exemplified the true law of the Christian life; his zeal stimulated every Christian enterprise; and the spirituality and earnestness of his daily life gave impression and tone to the religious circle in which he moved. As I now look back upon the sacred associations of those days, I am persuaded that few men, during the time of their collegiate training, have a more decided religious influence than Ezra Keller.

Among my most vivid recollections of that period was a literary contest in which he bore a conspicuous part. The rivalry between the two Literary Societies was, at that time, very strong, but strictly honourable. Keller was the champion of the Phrenakosmian Society, whilst the Philomathean was represented by a man of rare gifts and unusually popular eloquence. The prospect of such a literary rencontre awakened quite an excitement among the students, and enlisted the interest of the whole community. When the evening for the contest arrived, long before the chime of bells on the old Lutheran Church signalled the procession to start from the College, the church (with the exception of the seats reserved for the students) was filled to overflowing with an excited crowd, drawn from all classes in the town, and to some extent from

the surrounding country. Both the combatants acquitted themselves admirably; but, as there were no judges appointed, no award of superiority was made, and, the audience being divided in sentiment, the public discussed the merits of the two speakers as warmly as *they* had discussed the merits of the question. The truth was that the gifts of the two debaters were so entirely different that they could not well be compared. Mr. Keller's portion of the debate was a masterly argument, characterized by that vigorous, massive, logical power of thought, which afterwards made him so able a Theologian and such a successful Teacher. The other part of the debate was a splendid, eloquent oration, displaying such brilliant genius and rare powers of popular oratory as called forth the prediction (which has been fully verified) that the speaker would make one of the most eloquent and popular preachers in the Lutheran Church.

Another recollection, which I cannot omit to record, dates some years later. After Dr. Keller had been settled, for some time, in the ministry, he returned to Gettysburg, and preached in connection with the Rev. Mr. Conrod, in the College Church, during a protracted meeting in the winter of 1843. It was a time of wonderful religious impression. The preaching was blessed to the awakening of many persons in the town; and such was the effect produced upon the College that I do not think there were more than two or three students who did not give evidence of some concern about the salvation of their souls. I was, at that time, a member of the Senior class, and well remember the preaching of Dr. Keller, and especially one sermon, which was among the first instrumentalities that led me to serious reflection. The sermon presented three vivid portraiture, —the sinner, first, in his carelessness; second, under conviction; and third, laying hold on Christ. The first picture, that of an impenitent, careless sinner, was so true to life, exhibiting so graphically the state of his thoughts and feelings, that I was alarmed, and felt as if I were myself the subject which the preacher was sketching. So deeply were my feelings wrought upon that, when he came to the second picture,—that of the convinced sinner,—I felt again that this was precisely my condition; and when he passed to the third, and described the sinner laying hold on Christ, he carried me along by a powerful constraint, and left me nearer the Cross than I had ever been before. The whole sermon was pronounced with great calmness and deliberation, but there was such clearness of statement, such an intimate knowledge of the workings of the human heart, such vividness of delineation and pungency of application, as showed that he was possessed of unusual qualifications for pulpit efficiency.

When I remember the many seals of his ministry during that series of meetings, and the holy earnestness which he displayed in the work of saving souls, I am deeply sensible of the great loss which the Church has sustained in his death, and of the importance of earnest prayer to the great "Lord of the harvest" that He would raise up and send forth many more labourers, imbued with the same spirit of prayer, and animated with the same high and holy purposes.

Yours very truly,

WILLIAM M. PAXTON.

MICHAEL EYSTER.

1838—1853.

MICHAEL EYSTER was the fourth son, of Adam and Elizabeth Eyster, and was born about six miles West of York, Pa., on the 16th of May, 1814. His parents were of German descent, and his father was a farmer. He remained at home until he had reached his thirteenth year, when he was placed in a mercantile house at York, with a view to his being educated to that business. After remaining here for three years, during which time he commended himself greatly to the favour of his employers by his strict attention to business, he became deeply interested in the subject of personal religion. Notwithstanding he had been trained by Christian parents, his thoughts seem never to have been directed seriously to his higher interests until this period; but now the salvation of his soul became with him the all-engrossing concern. He fell upon his knees, and besought the Lord to work in him the great change which he felt was absolutely essential to his being saved; at the same time solemnly promising that, if this should be his happy experience, he would devote the rest of his life to the preaching of the Gospel. The burden that rested upon his spirit was removed; the light and hope that he had prayed for came; and, true to his promise, he at once relinquished his place in the store, and, turning a deaf ear to all the arguments that could be offered in favour of a contrary course, began his studies with a view to entering the ministry.

At the time of Mr. Eyster's boyhood, the German language was almost exclusively used among the rural population of York County. Owing to the fact that his early education had been conducted entirely in that language, he had but little knowledge of English when he commenced his preparation for the ministry. He, however, very soon became as familiar with the latter as he was with the former; and he found his knowledge of the German of great importance to him in the prosecution of his theological course.

He commenced his classical studies at Marshall College, then at York; but, shortly after, that institution was removed to Mercersburg, and he entered Pennsylvania College at Gettysburg, with the design of completing his collegiate course in it. He very soon gained a high reputation for diligence and success in his studies, and for an honourable and exemplary deportment; and this reputation he maintained as long as his connection with the institution continued. After passing through the prescribed course in the College, he entered the Theological Seminary in the same place, where he became at once distinguished for both acuteness and depth of thought, and was regarded as giving promise, if his life were spared, of extraordinary usefulness in the Church. His studies at the Seminary being closed, he was licensed to preach the Gospel, by the West Pennsylvania Synod, at its meeting in New Berlin, Somerset County, in October, 1838.

In the fall of the same year Mr. Eyster accepted an invitation to take charge of the congregation at Williamsburg, Blair County, Pa., and immediately entered upon the duties of the place. During a portion of the time he resided here, he preached in Sinking Valley, some twenty miles distant, and also at the Yellow Spring School House, about five miles from Williamsburg. Here also he prosecuted his studies with great vigour; and this, in connection with his very numer-

ous pastoral duties, so overtaken his physical energies that he probably never fully recovered from the effect. In January, 1839, he was married to Julia E. Eichelberger, of York, a young lady to whom he became engaged while he was there serving his clerkship.

Mr. Eyster's congregation soon became much attached to him, and he became a favourite in the whole surrounding community. He also came to be widely known in the Church, as an able, earnest and devoted minister. He remained in Williamsburg until March, 1846, when he received and accepted a call from the Congregation in Greencastle, Franklin County, Pa., and removed at once to this new field of labour. He also preached occasionally at Mercersburg, and at the Grindstone Meeting House, during his residence in Franklin County. Wherever he preached, he was always received with great favour, and the success of his labours was manifest as well in the increase of his congregation, as in a more elevated tone of Christian feeling and character.

Mr. Eyster was now subjected to a most desolating affliction in the death of his beloved wife. His attachment to her had been nothing less than absolute devotion; and the thought of losing such a treasure seemed not to have occurred to him; and when the event actually came, so overwhelming was the stroke that it was feared that it might mark the termination of his usefulness, and hasten the close of his life. But his trust in God did not forsake him. Though it may have given a somewhat sombre hue to his remaining years, it imparted an increased degree of spirituality to his character, and fresh unction and energy to his ministrations. He felt, however, that he could not remain in a place in which the associations had become so sad, and he, accordingly, sought relief by a change of location, and, in October, 1849, removed to Greensburgh. He now took charge of the congregations in Greensburg, Salem and Adamsburg; but, finding the labour of serving them all too much for his health, which had now become seriously impaired, he resigned the congregation at Salem to the care of another minister. This was about a year before his death.

Here also he laboured with much acceptance and high ability; as was evident from the flourishing condition in which the congregations were when his ministry closed. The last time he preached was on the 12th of June, 1853, during the meeting of the Pittsburg Synod at Freeport. He was then in such feeble health as to be scarcely able to ascend the pulpit stairs. But his friends were anxious to hear him, and he reluctantly consented. His text was "This do in remembrance of me;" and though the sermon was quite unpremeditated, it was thought to have been one of his most felicitous efforts. It seemed to the audience almost like a voice coming to them from the invisible world. From this period his strength rapidly declined, and he was unable to attempt any further public service.

Soon after his return from Freeport, he went, by the advice of his friends, to spend some time at Bedford Springs, but, as he derived no benefit from the water, he left very shortly, and, after paying a brief visit to his early home, returned to his family to die. He was confined to his room only one week before his death; the immediate cause of which was a severe attack of acute langyritis, superadded to a great degree of physical prostration, induced by complicated chronic diseases. His sufferings were severe, but he endured them with the utmost calmness and fortitude. It was a most affecting scene when, by his request, his children came and knelt about his death bed, and, after giving them

words of tender and solemn counsel, he commended them to the gracious guardianship of their Heavenly Father, as a preparation for the final parting. His last words, which were addressed to one of the officers of his church, were "I expect to meet you in Heaven." He died on the 11th of August, 1853, in the forty-second year of his age. The services at his Funeral were conducted by the neighbouring ministers; and Discourses were subsequently, by special appointment, preached at Greensburg and Adamsburg, in the churches in which Mr. Eyster had last officiated, by the Rev. Messrs. J. Martin and W. S. Emery, both of them selecting, without any previous consultation, as a text for the occasion, the words,—“For he was a good man, and full of faith and the Holy Ghost, and much people was added unto the Lord.”

FROM PROFESSOR M. L. STOEVER.

PENNSYLVANIA COLLEGE, GETTYSBURG, JAN. 14, 1862.

My dear Sir. My relations with Michael Eyster are among the most pleasant reminiscences of my college days. The high regard with which my first acquaintance with him inspired me, grew into a strong and enduring affection, which I had the pleasure to know was most fully reciprocated. In a communication which I received from him only a short time before his death, in referring to this period, he says,—“Those were halcyon days,—days the scenes and incidents of which will ever constitute the brightest and loveliest chapters of our history,—days to which we may recur, if not with unmingled delight, yet with feelings of profoundest gratitude.”

I can truly say that the more I knew Mr. Eyster the more I loved him. I have always felt that his influence over me was most salutary. During all my intercourse with him, I never heard from his lips an expression which I could wish unsaid, or witnessed any thing in his conduct that I could now desire undone. On account of his very modest disposition and retiring habit, I never felt that he was fully appreciated; and this makes me the more willing to render any aid in my power in constructing an enduring memorial of him.

What comes first to my remembrance, in thinking of Mr. Eyster's character, is his simple-hearted and earnest piety. He was, in the full force of the words, a good man. The noble qualities with which he had been endowed by nature, had evidently been sanctified by the power of Divine truth and grace, and consecrated to the glory of his Creator and Redeemer. He was remarkably sincere in the expression of his opinions and feelings—you were always sure that you should never find him except on the high and open ground of Christian integrity. He was one of the most unselfish of men—his purse, his services, his sympathy, his counsels, were always at the disposal of those whom he loved. Nor were his benefactions, by any means, confined to friends, or to those of his own communion. He recognized in every man a brother, whom it was his happiness to serve by every means in his power. While he was, not only from education but conviction, an earnest Lutheran, and cordially received the doctrines of the Augsburg Confession, he was far from making that formula a test of religious faith—he was a man of a truly catholic spirit, and altogether liberal in his estimate of other denominations. The image of his Master was always a passport to his cordial regards and Christian fellowship.

Mr. Eyster was distinguished for a noble Christian intrepidity. It mattered not to him who were with him or who were opposed to him—it was enough for him to feel assured that he was right. He combined, in a high degree, what might seem at first almost opposite qualities,—great indepen-

dence of thought with a very humble estimate of his own abilities. Much as he respected the judgments of eminent men, he never accepted them without having subjected them to a thorough examination. His own opinions were always the result of mature reflection, and he rarely had occasion subsequently to modify them; but when he found himself in error, no man was more ready than he to acknowledge and retract. He had a high sense of honour: you might search the history of his life in vain for a single act that would even suggest to you the idea of a mean or grovelling spirit.

As a Scholar, Mr. Eyster was highly respectable. Though Theology was his favourite study, he was, by no means, a novice in other departments of knowledge. He was fond of the Natural Sciences, and had made very considerable attainments in History and Intellectual Philosophy. He had also cultivated a taste for Poetry, and was quite familiar with most of the standard poetical authors in our language.

As a Preacher, he was instructive, logical, and, in a much more than common degree, original. While there was little of ornament in his style, there was an elegant simplicity, which made his discourses perfectly intelligible to the humblest hearer, and highly acceptable to the most cultivated. His illustrations were always apt, pointed, forcible. His utterance was fluent, and his whole manner earnest and dignified. He was an easy and effective extemporaneous speaker. It is said that few men could preach so instructively, and even profoundly, on almost any passage of Scripture, with so little preparation. He was exceedingly familiar with the Bible, and his quotations from it were always most felicitous. The crowning feature of his preaching was that it was highly evangelical. The Cross was the great central point of all his ministrations.

In all the various duties pertaining to the ministry Mr. Eyster was a model of diligence and fidelity. The one idea which originally prompted him to give himself to the work, always pervaded his mind and influenced his conduct. He never shrunk from any good service which it was in his power to perform. When he was in delicate health, and really unfit to conduct the services of the sanctuary, his answer to his friends, who would urge him to remain at home, was that his personal comfort was insignificant, compared with the duty he owed to the Church and to the cause of the Redeemer. Whatsoever his hand found to do, he did it with his might.

I am, with great regard,

Sincerely yours,

M. L. STOEVER.

FROM THE REV. JACOB ZIEGLER.

OF THE GERMAN REFORMED CHURCH.

GETTYSBURG, March 2, 1863.

My dear Sir: I cheerfully comply with your request for my impressions of the general character of the late Rev. Michael Eyster. My acquaintance with him continued through a period of five years, during which time, as companions in study, our intercourse ripened into mature friendship.

Mr. Eyster's intellectual powers were certainly of a very high order. He was naturally of a philosophic turn—the most abstruse questions of science readily yielded to his penetrating mind. He was an instructive and highly acceptable preacher. I believe he seldom, if ever, fully wrote out a sermon; but he thoroughly investigated his subject, committed his thoughts to paper, and then depended wholly on the inspiration of his theme, in connection with the aid from on high, for the effectiveness of his utterances. This mode of preaching he commenced early in his ministry, and, I believe, never after-

wards varied from it. It was this, I doubt not, that infused so much life and unction into all his pulpit exercises. He was fearless in the declaration of what he believed to be the truth, whether men would hear or whether they would forbear. His preaching was eminently practical: he presented the truth not only with a view to its being accepted by the intellect, but applied by the conscience, and received into the heart as a living power; and the result was that he accomplished great good in the awakening and conversion of sinners and the building up of God's people.

As a Friend, he was sincere and faithful; always cheerful, but, in his most humorous moods, never losing sight of the dignity of his high calling. A morose and sanctimonious habit he could not endure, and he never hesitated, on suitable occasions and in a proper manner, to testify against it. He was as far as possible from being a bigot. While he was, by education and conviction, a Lutheran, he extended the hand of Christian fellowship to all who, he believed, held the truth as it is in Jesus; but he could never make any terms with what he regarded as fundamental error.

I am yours, with sincere respect,
JACOB ZIEGLER.

FROM THE REV. JOSEPH A. SEISS, D.D.

PHILADELPHIA, September 19, 1862.

My dear Sir: In complying with your request for my recollections of the Rev. Michael Eyster, I am bound to say that my personal acquaintance with him was quite limited. I had, however, known of him from an early period of his ministry; and all I knew was most favourable to his character as a Man, his ability as a Preacher, and his fidelity and usefulness as a Pastor. It was my privilege once to spend a few days in his society, along with two other clergymen of our Church, who, like himself, have since closed their labours upon earth; and the impressions of him which I received at that time still remain vivid. His personal appearance was not imposing. He was somewhat under the medium size, and his manners were very simple and natural. He spoke with great fluency and readiness on every topic that was introduced, and showed himself thoughtfully alive to all that concerned the cause of Christ, and his office and qualifications as a Minister. I remember to have been much edified by the vigour with which he encountered some difficult questions in Theology, and the light which, by his impressive statements and cogent reasoning, he was enabled to shed upon them. I recollect, particularly, the low estimate he had formed of some of the prevailing systems of Homiletics, and the deep regret which he expressed that many of our young men enter the ministry with a very inadequate idea of what constitutes the elements of a good sermon. It was through him that my attention was first particularly directed to *Sturtevant's Manual*, which he regarded as one of the best books to train the student to the practical work of sermonizing, and greatly superior to mere systems of rules, such as are ordinarily given.

I never had the privilege of hearing Mr. Eyster preach, but, from what I saw of him and heard from him, I can readily believe that his discourses were fresh, clear, instructive and effective. He spoke thought, and he spoke it well. Our Church lost a valuable servant when he died.

Respectfully and fraternally yours,
JOSEPH A. SEISS.

WALTER GUNN.

1842—1851.

FROM PROFESSOR M. L. STOEVER,
OF PENNSYLVANIA COLLEGE.

GETTYSBURG, July 2, 1855.

My dear Sir: There is more than ordinary interest associated with the life of Walter Gunn, from the fact that he was the first Missionary from the American Lutheran Church who fell in the foreign field. He was a man of faith and love—a Missionary in the best and highest sense—of whom the world was not worthy. His career was brief, but he rendered important service to the cause to which he devoted his life. He exercised an influence in India which still lives, and in our own land he awakened an interest in Foreign Missions at once deep and permanent. I knew him well, and am happy to furnish you with some notices of his life and character.

WALTER GUNN was born at Carlisle, Schoharie County, N. Y., on the 27th of June, 1815. In the year 1837, when he was about twenty-two years of age, his mind was deeply impressed with Divine truth, and he professed a hope in the Saviour. Soon after, he united with the Lutheran Church at Schoharie, of which the Rev. Dr. Lintner was at that time Pastor. From this period his thoughts were particularly directed to the Heathen; and he was strongly impressed with the conviction that he was called, in the providence of God, to spend his life in labouring for their salvation. The Lutheran Church had not yet established a Foreign Mission; but Mr. Gunn's determination to give himself to the foreign missionary work excited the general attention of Ministers and private Christians within the bounds of the Hartwick Synod, to that subject, and produced the conviction that it was the duty of the Church to engage actively in the work. It was regarded as a clear indication of Providence that the time had come for our denomination to commence a course of direct efforts for the evangelization of the world.

Though Mr. Gunn was without the requisite pecuniary means for obtaining an education, his confidence in God was strong, and he doubted not that some way would be opened for the accomplishment of his object. At the Annual Convention of the Hartwick Synod, held at Cobleskill, N. Y., in 1837, some five or six ladies, the wives of clergymen, then present, united in the plan of educating a young man for the Christian ministry, with a view to the missionary work in Heathen lands. Mr. Gunn offered himself as a candidate for the sacred office, and for the foreign field, and, during his whole course of study, was sustained by this Female Benevolent Association.

He now commenced his studies with great vigour and alacrity, at the Academy in Schoharie, and, in due time, entered Union College, at which he graduated in the year 1841. The study of Theology he pursued at the Theological Seminary in this place. During the entire course of his academic and theological training, he was distinguished for his diligence in study, his uniformly exemplary deportment and his untiring efforts to do good.

In the autumn of 1842 he was licensed as a candidate for the ministry, by the Hartwick Synod. After his licensure he laboured, for a short time, by appoint-

ment of Synod, as a Missionary in the domestic field, with instructions to preach on Foreign Missions in the different churches he visited. In the spring of 1843, at the time of the meeting of the General Synod in Baltimore, he received his appointment as Missionary to India from the Foreign Missionary Society of the Lutheran Church. In the course of the summer following he was married to Lorena Pultz, of Columbia County, a lady eminently fitted for the arduous duties to which her marriage introduced her. Mr. Gunn, prior to his departure for India, was directed by the Society to spend some time in visiting the churches and preaching on Missions, for the purpose of diffusing a missionary spirit, and collecting funds in aid of the Society's operations.

In the autumn of the same year he was ordained as a Missionary to the Heathen, in the Lutheran Church at Johnstown, by the Hartwick Synod. In October he received his instructions from the Executive Committee of the Foreign Missionary Society, convened for the purpose in St. Matthew's Church, Philadelphia. In November he, with his wife, sailed for India. They arrived at Guntoor on the 18th of June, 1844, just seven months after they had left their native shores, and immediately entered on the duties of their mission, in connection with the Rev. C. F. Heyer, who had been previously commissioned by the Pennsylvania Synod, and had selected this point in India as most favourable to missionary operations. The two missionaries, Mr. Heyer and Mr. Gunn, now laboured harmoniously together, and, by their united energies, the work was successfully carried on and the mission strengthened.

Mr. Gunn's attention, during his early residence in India, was chiefly directed to the acquisition of the language. While thus employed, he preached to the English residents, and also to the natives through an interpreter. But he gradually acquired the ability to address the Heathen in their own language; and this, from the beginning, had been one of the strongest desires of his heart. He laboured on in faith and perseverance, and had the satisfaction of seeing the work of the Lord prosper through his instrumentality. In his Report to the Executive Committee for 1847 he says,—“The number of scholars in connection with our four schools at Guntoor is one hundred. I have preached twice on the Sabbath regularly, to our native congregation, throughout the year, with one or two exceptions. The number in attendance has been from fifty to one hundred and fifty. I have had many opportunities of addressing persons coming from a distance, upon the great doctrines and truths of Christianity, and placing in their hands tracts and parts of Scripture on their return to their homes. Thus the seed of the Word has been sown. How much of it will hereafter spring up and bear fruit, is known only to God, in whom we trust.” The efforts of this man of God were not in vain. The mission was strengthened and gained upon the affections of our people. Churches were established, and schools gathered, and souls hopefully converted to God. The seven years' labour of this devoted Missionary was productive of the most glorious results, both among the benighted Heathen, and among the churches at home.

Mr. Gunn's health now began to decline. By repeated attacks of fever his constitution became impaired, so as to unfit him to resist the organic disease with which he had long been threatened. He was seized with hemorrhage of the lungs, and his strength gradually failed. His physicians advised a cessation from labour and a journey to the sea shore. Accordingly, in the spring of 1850, he repaired to Madras, and sojourned, for a season, in the family of Dr. Scudder.

Here he seemed to gain a temporary relief, and the hope was entertained that he might possibly resume his duties. On his return, however, he found that he was not able to perform much active labour. Yet his heart was still in the work, and he was anxious to accomplish all that he could. When he was no longer able to preach, he endeavoured to do good in a more private way, particularly by conversing with those who visited him at his house. His interest in the salvation of the Heathen seemed to increase as he approached the close of life, and he urged all who had been associated with him in the mission, to devote themselves with renewed zeal to the work. His closing scene was full of calm and joyful triumph. When asked whether Jesus was with him in the dark valley, he faintly whispered,—“Yes, Jesus is with me;” and, with these words on his lips, his spirit took its upward flight. He died on the 8th of July, 1851.

Mr. Gunn was a man of good natural abilities and respectable attainments. He had a sound, vigorous intellect, well improved by a liberal education. His Christian character was distinguished by humility, activity, devotion and consistency. His preaching was eminently practical and earnest, and usually left a deep impression on the hearers. To the missionary work he was devoted with his whole heart, and he counted no sacrifice great by which he could promote its interests. He never grew weary in well-doing. He was honoured and beloved by all who knew him; and his death was regarded by the friends of missions and of Christ as a sore bereavement.

Very faithfully yours,

M. L. STOEVER.

FROM THE REV. HENRY N. POHLMAN, D.D.

ALBANY, February 7, 1862.

My dear Sir : The first time I ever saw the Rev. Walter Gunn was at the meeting of the General Synod in Baltimore, in 1843, when he was appointed the first Foreign Missionary of the Evangelical Lutheran Missionary Society of the United States. Shortly after this he visited me at New Germantown, N. J., where I had then my pastoral charge, and preached for me,—the only time, I think, that I ever had the opportunity of hearing him. In 1845 I came into official relations with him, as Corresponding Secretary of our Foreign Missionary Society, and continued in these relations for two or three years. There are many, I doubt not, who can speak of him from a much more intimate acquaintance than I can; but my impressions of his character are quite distinct, and, such as they are, they are at your service.

Mr. Gunn was a very tall man, I should think somewhat over six feet, and proportionally slender. His appearance seemed prophetic of the approach of consumption, the disease which, I think, finally terminated his life. He was of light complexion, and had a light blue eye, with a general expression of countenance indicative rather of the milder than the sterner qualities. His manner in private intercourse was modest and retiring, and, though he conversed intelligently and appropriately, he seemed rather disposed to follow than to lead. As to his intellect, I should be at a loss to say what faculty was the more prominent—his mind seemed distinguished rather for a symmetrical and equable constitution than for a striking development at any single point. This was apparent in his preaching (judging from the only specimen I ever heard) as well as from his conversation. I cannot now recollect whether he had a manuscript before him or not, but I well remember that while the sermon was sensible and evangelical, it was not of a character to be talked about much by

those who had heard it. I take it that his most prominent characteristic was that earnest and heroic devotion to the cause of Christ, which led him to give himself to the Foreign Missionary enterprise, and sustained him nobly in that work as long as he lived. A very slight acquaintance with him would reveal the fact that the great objects and interests upon which his heart was fixed lay beyond this world. It was manifest that his whole soul was embarked in the effort to save the souls of the poor Heathen; and that whatever stood in the way of this was either resolutely encountered or cheerfully sacrificed. The results of his labours show that he performed them in communion with the Lord his Strength. As the first American Lutheran Missionary who fell in the foreign field, his name will always remain fragrant throughout our Church,

I remain, as ever,

Yours sincerely,

HENRY N. POHLMAN.

FROM THE REV. CHARLES A. HAY, D.D.

HARRISBURG, PA., May 9, 1861.

Rev. and dear Sir: As a fellow student of the Rev. Walter Gunn, in the Theological Seminary of the Lutheran Church at Gettysburg, I became somewhat intimately acquainted with him, and have always cherished his memory with peculiar pleasure. Naturally timid and reserved, and completely absorbed in the great work to which he had devoted his life, he did not seek the society of others, but rather shrank from their notice, and seemed to think no moment properly employed, unless, in some way, it was made to facilitate his improvement in the essential qualifications for winning souls to Christ among the Heathen.

Perhaps the most striking feature of his character was his *singleness of purpose*. He gave himself up wholly and heartily to one controlling idea,—the great idea of the Apostle to the Gentiles,—“that I might by all means save some.” Rarely do we meet with any one so regardless of all else, so indifferent to the opinions of those around him, so free from all desire for human applause, so eagerly intent upon doing only his duty. The work of Missions was to him the object of life—he thought and spoke of it by day, he dreamed of it by night—it was his meat and his drink. Nor was this an unintelligent enthusiasm or a romantic passion, but a true love of souls, embracing those near at hand with ardent affection, and seeming to glow with greater intensity, as it expanded and included those far distant and far more destitute. It was a deeply rooted conviction of the duty of Christ’s followers to be intently engaged in the great work of winning individual souls to Him. The preciousness of one soul was a theme upon which he delighted to dwell; and he seemed willing to undergo any privation, and perform any amount of labour, if he might but persuade a fellow sinner to be reconciled to God. From this it will be readily inferred that his influence upon his fellow students was highly salutary; and the records of the institution will probably show that at no period of its history was there greater missionary zeal among its inmates, or greater activity in the work of Home-Evangelization, than during the year when Brother Gunn enjoyed its privileges.

Gentle and amiable, modest and unassuming, seeking not human praise and walking humbly in the light of God’s countenance, he nevertheless gained, without seeking it, the ardent love of his fellow students, and now lives in their memory as one who seemed set apart for a peculiar and holy work; whom it was a privilege to know and whom it will be a source of exquisite joy to meet again.

Yours respectfully,

CHARLES A. HAY

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REFORMED DUTCH.

PREFATORY NOTE.

In preparing the following sketches I have availed myself of every source of information to which I could have access, whether in the form of records, of tradition, of correspondence, or of living witnesses. In respect to some of the earlier subjects particularly, the material has been found less ample than could have been desired; and yet, through the kindness of some distinguished living clergymen, who have devoted themselves extensively to antiquarian research, I believe that nearly all the authentic information that exists in respect to these veteran worthies is here presented. I beg to express my sincere gratitude to all who have favoured me with communications, whether descriptive of character or supplying material for the narrative of the life; but I may refer particularly to the Rev. Dr. Thomas Dewitt, who has allowed me to draw at pleasure from his almost boundless stores of historical and biographical knowledge; to the Rev. Drs. Mathews, Ostrander and Gosman, to whose careful observation, and retentive memory, and obliging readiness to communicate, I am indebted for much valuable aid; to the Rev. Dr. MESSLER, who, as the result of much patient and intelligent research, has done ample justice to the memories of some of the most venerable of the Dutch fathers; and to my esteemed and honoured brethren and neighbours, the Rev. Drs. Van Vechten and Wyckoff, whom I have always found equally able and willing to answer my inquiries, or serve me in any other way. The lamented

Dr. Milledoler also placed me under great obligations by communicating to me much valuable information. To the Rev. Charles P. Wack I am obliged for the use of a large quantity of valuable manuscript, containing sketches, more or less minute, of most of the prominent ministers of the denomination. For the facts embodied in the Historical Introduction, I am indebted more immediately to Dr. Demarest's admirable "History and Characteristics of the Reformed Protestant Dutch Church."

W. B. S.

HISTORICAL INTRODUCTION.*

The Reformed Dutch Church is the oldest body of Presbyterians in America, and is descended immediately from the Church of Holland. Shortly after the first permanent agricultural settlement in New Amsterdam (New York) was made, the Colonists had among them two Church officers, known as *Krank-besoeckers*, or Consolers of the sick. As the number of immigrants increased, the want of a regular Ministry was increasingly felt, and application was made to Holland, through the Dutch West India Company, for a supply. As the members of that Company generally lived at Amsterdam, they naturally referred these requests to the Ministers of that city; and thus, through them, the whole responsibility of supplying the American Churches was devolved upon the Classis of Amsterdam. The Colonists did not at once enjoy the privilege of a regular Ministry, but they were soon supplied with two "*Krank-besoeckers*," or "*Comforters of the sick*," officers of the Church of Holland, whose duty it was to visit the sick and pray for them, and also to read the Scriptures and Creeds to the assembled people,—which latter service was performed in an upper room over a horse-mill. In 1628 the Rev. Jonas Michælius arrived at Manhattan, organized a Consistory, administered the Sacraments, and performed all the functions of a Minister of the Gospel. In 1633 he was succeeded by the Rev. Everardus Bogardus, who was accompanied by Adam Roelandsen, the first schoolmaster. Dominie Bogardus married the widow Annetje Jansen, whose farm has now become the immense property held by the Corporation of Trinity Church. As the increase of the Colony created the necessity for ampler accommodations for public worship, a plain wooden building was erected near the East River, in what is now Broad Street, between Pearl and Bridge Streets. The ministry of Bogardus was far from being either a peaceful or a successful one; and he was brought into collision with the Directors Von Twiller and Kieft, which also produced some trouble in the congregation. In 1647 he resigned his charge and sailed for Holland, having Kieft for a fellow passenger. The vessel was wrecked on the coast of Wales, and both, with eighty others, perished.

The old church having become dilapidated, a new one was built, in the year 1642, within the walls of Fort Amsterdam, which stood on what is now the Battery. After the surrender of the Colony to the English, in

* Demarest's History and Characteristics of the Dutch Church.—Appleton's New Am. Cycl.—Brownlee's Sketch of the Ref. D. Ch.

1664, this church, when not occupied by the Consistory, was used by the English military chaplains; and, when the Dutch congregation removed into their new edifice in Garden Street, it was used for worship by the chaplains of the garrison until 1741, when it was destroyed by fire. Public worship was commenced at Albany, probably soon after the settlement commenced, in 1630, but the first minister there of whom we have any knowledge was Johannes Megapolensis, who, soon after his arrival in 1643, preached to the Indians who came to Fort Warren to trade. During the Dutch rule, churches were also established at Esopus (now Kingston), Flatbush and Flatlands, and Brooklyn.

From 1664, the time of the surrender of New Amsterdam to the English, nothing very remarkable in connection with the history of the Dutch Church occurred until 1693, when, under the administration of Governor Fletcher, Episcopacy was virtually established by law in a part of the Province,—namely, in the City and County of New York, and the Counties of Westchester, Queens and Richmond. The people of all denominations in this part of the Colony were compelled to support the Ministers of the Episcopal Church as well as their own; and it was not till the Declaration of Independence that they were relieved from this burden. This state of things operated most unfavourably to the progress of the Dutch Church.

Another powerful hindrance to its rapid increase was the use of the Dutch language in public worship—of course persons who were ignorant of that language could have no motive to place themselves under a ministry which was exclusively conducted in it. The English language had become the current language of the Colony—in the schools, in the courts, in the transaction of public business, it was the prevailing and popular tongue. And yet the effort that was made to introduce it into the public religious services was met by a most vigorous opposition, especially on the part of the older members of the Church; and it was not till 1763 that the Consistory resolved to call one minister to preach and catechise in English, while his colleagues should continue to conduct the services in Dutch. The Minister whom they called was the Rev. Archibald Laidlee, a native of Scotland, and Pastor of the English Church in Flushing, on the Island of Zealand; and he commenced his labours in New York on the 15th of April, 1764. The Dutch language, however, continued to be the prevailing language in the various pulpits until about the beginning of the present century, when it rapidly gave way to the English, and now it is no more heard in public worship, except in churches composed of recent emigrants from Holland.

The dependence of the American Churches on the Classis of Amsterdam became ultimately an occasion of serious embarrassment, and even of a protracted ecclesiastical conflict. As there was no higher judicatory in this country than a Consistory, all candidates for the ministry were obliged to go to Holland for Ordination; and this, besides involving great

expense, often kept congregations vacant for a long time. The discipline of the Church also was necessarily exercised at a great disadvantage, as no case could be ultimately determined here, all the Courts of Appeal being in the Fatherland. This state of things was submitted to, without any effort to obtain relief, until 1737, when a few ministers, under a deep sense of the inconveniences to which they were subjected, met in New York to take the incipient measures to secure an organization for advice and fraternal conference. The plan which they formed, having been approved by the Churches, was adopted by a Convention of Ministers and Elders, and then sent to the Classis of Amsterdam for its approbation. That Body, from some motive which their brethren in this country did not understand or could not appreciate, held the subject under consideration nine years. At the end of that time they signified their approval of the plan; and, accordingly, in 1747, the proposed Body was constituted under the name of the *Cœtus*.

This, however, did not prove an effectual remedy for the existing evils. The Body being merely advisory, and without any ecclesiastical authority, except that in a few special cases it was allowed to ordain ministers, left the churches in substantially the same condition in which they were before. The necessity of a Classis came now to be more deeply felt than ever; and, in 1754, it was proposed in the *Cœtus* that that Body should be changed into a Classis; and a plan with a view to this, having been adopted, was formally transmitted to the Churches for their concurrence.

Here commenced the memorable controversy between the two parties, known as the *Cœtus* and *Conferentie* parties, which was continued during a period of fifteen years. The great question at issue was whether the American churches should still continue in a state of dependence on the Classis of Amsterdam. The two parties were about equal in numbers, but most of the learning was with the *Conferentie*, while more of Christian activity and zeal was among the members of the *Cœtus*. The controversy ran so high that houses of worship were sometimes locked by one part of the congregation against the other, and even preachers were assaulted in their pulpits, and public worship disturbed and interrupted by violence. When the Church seemed on the very brink of ruin, Providence mercifully interposed for the restoration of peace, through the instrumentality of the Rev. John H. Livingston, who had been for some time a student at the University of Utrecht, and who, on his return, in 1771, as an Ordained Minister, was called to be one of the Collegiate Pastors in New York. Being fully apprised of the nature and magnitude of the evils that needed correction, he exerted all his influence with a view to this while he was in Holland; and his statements and arguments had great weight with some of the more prominent ministers. He succeeded in obtaining the consent of the Synod of North Holland that the Classis of Amsterdam should be a permanent Committee, with full powers to act in reference to the affairs of the American Churches. What he next

attempted was to obtain the consent of the Conferentie party to a more effective organization of the Church; and for this the Ministers of the Classis of Amsterdam co-operated with him, and very successfully, by correspondence with the members of that party. Owing to these influences, when he returned to this country, the violence of the quarrel had begun somewhat to abate; and, shortly after his settlement in New York, he induced the Consistory of the Church there to move in calling a Convention with a view to the restoration of peace. Such a Convention, consisting of twenty-two Ministers and twenty-four Elders, was actually held in the city of New York in October, 1771, and Dr. Livingston was chosen its President. A Plan was submitted, by Dr. Livingston, which had in view three objects:—namely, the organization of superior Church Judicatories, for the establishment of a Professorship, for the Education of Ministers and for the Founding of Schools; the healing of dissensions in the various churches; and Correspondence with the Church in Holland. It was provided that the Minutes of the Ecclesiastical Courts should always be sent to the Classis of Amsterdam, and that the Classis, or, if need be, the Synod of North Holland, might be appealed to in cases of difficulty. In October, 1772, the Convention again assembled, when a letter from the Classis of Amsterdam was read, expressing their cordial approbation of the plan, and their earnest wishes for the prosperity of the American churches. The two parties now became reconciled to each other, and thus ended one of the bitterest ecclesiastical controversies on record.

The Church in Holland had made it an express condition of the independence of the Church in this country that she should at once initiate measures for the training of a learned ministry. Accordingly, in 1773, it was resolved in Convention to ask the Classis of Amsterdam to send them a Professor of Theology from Holland; but, instead of complying with the letter of their request, they recommended that Dr. Livingston should be appointed to that office. But for the breaking out of the Revolutionary War, he would have been appointed in 1775—in consequence of the scenes of peril and agitation that marked the next few years, the appointment was deferred until 1784, when he was unanimously elected to the Professorship. During the War the congregations in New York were scattered, the houses of worship desecrated, and only one of the four Pastors ever returned to his field of labour.

A more thorough organization of the Church was now effected by the formation of a General Synod, which at first met once in three years, but since 1812 has held its meetings annually. A Constitution, compiled by Dr. Livingston and Dr. Dirk Romeyn, and consisting of Acts of the Synod of Dort, in connection with some Explanatory Articles, was adopted and published in 1792. This secured the consolidation of the union, and imparted a greatly increased energy to all the subsequent movements of the Church.

In 1770 there was obtained from George III, chiefly through the influence of the Coetus party, a Charter for the establishment of a College, to be called Queen's, for preparing young men for the ministry in the Reformed Dutch Church. This institution was fixed at New Brunswick, and the Rev. Dr. Jacobus R. Hardenbergh was chosen its President. It continued to confer degrees until 1795, when its exercises were suspended until 1807. In this latter year the Trustees of the College proposed to the Synod a union of that institution with the Theological Professorate; promising that the College should be made subservient to the great end for which its charter had been obtained,—“the promotion of an able and faithful ministry in the Dutch Church.” This proposal having been acceded to, and the necessary arrangements between the Synod and Trustees having been made, Dr. Livingston removed to New Brunswick in 1810, where he held the offices of Professor of Theology and President of the College until his death, in 1825. He was succeeded by the Rev. Dr. Philip Milledoler, who resigned his office in 1841. Several other eminent men, both among the living and the dead, have, at different periods, held Professorships in this institution.

In 1825 the College, whose exercises had, for some years, been suspended, was revived, under the name of *Rutgers*, in honour of Colonel Henry Rutgers, of New York. A covenant was now entered into between the Trustees of the College and the General Synod, by which the Synod engaged that the Theological Professors should render their services in the College, and that the College should have the use of the building, which had become, by purchase, the property of the Synod. The Trustees engaged also to appoint a Professor of Languages, and also of Mathematics, and to elect one of the Theological Professors as President. On the resignation of President Milledoler, the Presidency was separated from the Theological Professorship. Both these institutions have been identified, in a high degree, with the progressive prosperity of the Church. In the College there have been educated, since its organization in 1771, no less than 805 young men, not a few of whom have filled high places of usefulness and honour; and in the Theological Seminary 449 have been trained up for the Gospel ministry, to meet the demand for Ministers throughout the Dutch Church and for Missionaries in Heathen lands. The Professorships in these institutions have been handsomely endowed through the general liberality of the Church. In 1856 a new and splendid building was erected for the accommodation of the Theological Seminary, known as “the Peter Herzog Theological Hall,” by a donation of thirty thousand dollars from Mrs. Anna Herzog, of Philadelphia. There is provision for the support of indigent young men in preparing for the ministry, partly in scholarships, and partly in funds established by benevolent individuals, particularly a bequest from the Rev. Elias Van Benschoten, which amounts to twenty thousand dollars. There is also a

Board of Education that receives and applies donations that are made to this object.

In 1793 the New York Missionary Society was formed, of members of the Presbyterian, Associate Reformed and Reformed Dutch Churches. The early efforts of this Society were directed more immediately to the conversion of the Indians in the State of New York. As early as 1797 the Synod sent out some of its own Pastors on missionary tours in Canada and Kentucky, wherever there were Dutch settlements. In 1806 a Standing Committee of Missions was appointed by the Synod; and, from that time onward, for several years. Upper Canada was the principal field of missionary operation; but about 1817 the Synod withdrew its attention from Canada, and directed it more particularly to destitute portions of Western New York, and also of New Jersey and Pennsylvania. In 1822 the Missionary Society of the Reformed Dutch Church in New York City was formed, and it was recommended to the Churches to form Auxiliary Societies. In 1828 a subordinate Northern Missionary Society was formed in the Particular Synod of Albany. In 1830 churches were established in several of the most flourishing towns in Western New York; and in 1831 the present Board of Domestic Missions, having for its object the planting of new churches and the cherishing and strengthening of feeble ones, was established. In 1836 commenced an enterprise which has resulted in the establishment of a considerable number of Dutch churches in the Western States, particularly Michigan, Indiana and Illinois. There are now forty-eight churches in these States, of which twenty-five are composed of recent emigrants from Holland. There are no churches in New England, and none South of Philadelphia. Two-thirds of the churches in the connection have been organized within the last forty years, and, during that time, the ministry has more than quadrupled in numbers.

The first definite movement of the Dutch Church in respect to Foreign Missions dates back to 1817; when the General Assembly of the Presbyterian Church, the General Synod of the Associate Reformed Church, and the General Synod of the Reformed Dutch Church, co-operated in forming the United Foreign Missionary Society; and this, in 1826, was merged in the American Board of Commissioners for Foreign Missions. In 1832 the Synod made an arrangement with the American Board, under which, in 1836, a band of Missionaries went forth from the Dutch Church, destined for the Dutch East Indies. Stations were commenced on the Island of Borneo, and subsequently a mission was established by a part of the same band at Amoy, in China, which has been eminently successful. Several churches have been established in Southern India, forming the Classis of Arcot, which are ministered to by five sons of the lamented Dr. Seudder. The arrangement with the American Board continued until 1857, when a separation was amicably brought about, and the missions of Amoy and Arcot (that of Borneo had previously been abandoned) were

transferred to the Dutch Church. In 1859 Missionaries were sent to Japan.

Beside the Board of Domestic and Foreign Missions, the General Synod has established a Board of Sabbath School Union; a Board of Education for assisting pious young men in preparing for the ministry; a Board of Publication, which aims to spread a sound religious literature; and a Relief Fund for the aid of disabled Ministers, and the families of deceased ones.

The Doctrinal Standards of the Reformed Dutch Church are the Belgic Confession of Faith, which was the basis of the organization of the Reformed Church in the Netherlands; the Heidelberg Catechism, which was composed, by order of the Elector, Frederick III, for the Palatinate, and was intended as a harmonizing symbol of faith, to be received by both the Lutherans and the Reformed in his dominions; and the Canons of the Synod of Dort, adopted in 1619, and framed with special reference to the Five Points of Arminians, which were condemned by that Synod.

The Dutch Church in this country, like the Church from which she sprung, has a Liturgy, though the use of only portions of it is made obligatory by the Constitution;—namely, forms for the Administration of the Sacraments, for the Ordination and Installation of Ministers, Elders and Deacons, and for the Excommunication and Readmission of Members. Forms of prayer, in the ordinary service of the Church, are never used. The English translation of this Liturgy, now in use in this country, was first published by the Consistory of the Collegiate Church of New York in 1767. In 1853 a movement was made for the revision and amendment of the Liturgy, and the subject was under consideration till 1858, when it was decided that it should remain unchanged. Singing in the English language was first introduced in 1767. In 1813 the Rev. Dr. Livingston, by order of the General Synod, compiled the Book of Psalms and Hymns now in use, to which, however, large additions of Hymns have subsequently been made.

The principal Feast-days, as Christmas, Easter, Ascension and Whitsuntide, were, for a long time, carefully observed by the Church in this country, not because they were regarded as of Divine authority, but because it was thought that such observance might prevent evil, and minister to the general edification. The practice of observing some of them is not altogether discontinued.

The Government of the Church is according to the Genevan Presbyterian model. The officers are Ministers, Elders and Deacons, to which may be added Professors of Theology. The Minister, Elders and Deacons, or the Elders and Deacons if there be no Minister, compose the Consistory, to which the government of the individual Church belongs; and in most cases they are also the Trustees to whom the management of the temporalities is committed. The Elders and Deacons are elected, on the organization of a Church, by the male communicants, and subsequently

either by them or by the Consistory; and in both cases the choice is subject to the approval of the congregation. The Classis is composed of a number of Ministers and Elders delegated within a certain district, and is a Court of Appeal from the judicial decisions of Consistories. The Particular Synods are delegated Bodies, composed of two Ministers and two Elders from each Classis within the bounds of the Synod, and are Courts of Appeal from the decisions of the Classis. The General Synod, composed of three Ministers and three Elders from each Classis, is the highest Court of Appeal, and exercises a general superintendence over all the affairs of the Church.

From the Annual Report for 1863 it appears that the Reformed Dutch Church embraces thirty-two Classes, and three Particular Synods,—namely, those of New York, Albany and Chicago, under one General Synod, the highest Court of Appeal, that meets annually. There are 422 churches, 446 ministers and 53,007 communicants. For religious and benevolent purposes there have been contributed, during the year immediately preceding, \$135,814 44.

The periodicals of the Reformed Dutch Church are the *Christian Intelligencer*, a weekly religious newspaper, published in the city of New York, and the *Recorder*, which forms a sort of organ for the different Boards of the Church.

In 1822 the Rev. Solomon Freligh, D.D., who was one of the Professors of Theology appointed in 1797, and a man of eminent theological attainments, separated from the Dutch Church on the alleged ground of prevailing laxness in discipline and doctrine. He took with him the two congregations of Hackensack and Schraalenburg, of which he was Pastor; and, being joined by a number of ministers, with portions of their respective churches, a new Body was organized under the name of the “True Reformed Dutch Church.” They retain the doctrinal standards, and believe that they alone in this country hold them in their purity. They have no fellowship with other denominations, and decline all co-operation in respect to the great objects of Christian benevolence. Their churches, which are less than twenty in number, are in New Jersey and in the Western part of New York, and one is in the city of New York; and they are generally small and feeble. This secession was the occasion of a bitter controversy, which, happily, has long since passed away.

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JOHANNES MEGAPOLENSIS.

1642—1669.

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, JANUARY 25, 1853.

My dear Brother : The materials for a sketch of JOHANNES MEGAPOLENSIS, one of our early Dutch ministers, are by no means ample ; but, in attempting to comply with your request, I have endeavoured faithfully to explore every source of authentic information within my reach. A large part of what I am able to communicate is from original documents, procured from the Classis of Amsterdam.

JOHANNES MEGAPOLENSIS, jr., the second minister sent out by the Classis of Amsterdam, under the patronage of the West India Company and the Patroon Van Rensselaer, entered on his ministry at Rensselaerwyck in 1642. The first settlers came in 1630, soon after the patent of the Colony had been issued to the Patroon, and additions were subsequently and gradually made. A list of the early emigrants, at different times, between 1630 and 1646, found among the papers handed down in the Van Rensselaer family, is inserted in the first volume of O'Callaghan's History of New Netherlands, which, with his annotations will be found useful in tracing the ancestry of many of the leading families of the State. At first, as in New Amsterdam, the Colonists met for worship, conducted by one of their number selected in Holland, by offering prayer and reading a sermon. As the number increased, they became solicitous to procure a regularly educated and ordained Minister. The Classis did not succeed in obtaining such an one in their behalf until 1642. In some extracts from the Minutes of the Classis of Amsterdam in my possession, the steps taken for this purpose are noticed. On selecting Dominie Megapolensis, a Committee was appointed to obtain the consent of his Church at Schorel, and of the Classis of Alkmaar in North Holland, with which he was connected, which was granted. The stipulations in relation to the temporalities connected with the call were then arranged with the Patroon. Megapolensis obligated himself to remain in the Colony six years, and the Patroon Van Rensselaer stipulated " that he should receive free passage for himself and his family on his way to New Netherlands, an outfit of three hundred guilders (a hundred and twenty dollars), and an annual stipend, for the first three years, of eleven hundred guilders (four hundred and forty dollars), thirty schepels of wheat, and two firkins of butter ; or, in case he should prefer it, sixty guilders in cash. This salary was to be further increased by an addition of two hundred guilders a year, for the second term of three years, if the Patroon should be satisfied with his services. A pension of one hundred guilders per annum was secured to his wife, in case of his death within that term, for whatever time might remain unexpired of his engagement."

He was a son of the Rev. Johannes Megapolensis, Minister of Koodyck, in Holland. The original Dutch family name was *Van Mekelenburg*, which was changed into the Greek form, bearing the like significance, of *Megapolensis*. This was not uncommon, especially where the individual engaged in professional or literary pursuits.

At the time he left Holland he was thirty-nine years of age, with four children, between the ages of eight and fourteen. The youngest was *Samuel*, whom I shall presently notice. He reached Rensselaerwyck in the latter part of 1642. In 1643 a small edifice was erected, which accommodated the few residents of the place. This gave place to another house of worship in 1650, after the settlement of Dominie Schachts. This was succeeded by another, on the same spot, in 1715. This will be remembered as the Old Church in the middle of the street, (corner of State street and Broadway,) taken down in 1805. At the time of the settlement of Dominie Megapolensis, what is now Albany was chiefly a trading post with different tribes of Indians, who brought thither their furs; and he had frequent interviews with them, and, on some occasions, visited their settlements. He appears to have been greatly respected by them, and to have had much influence over them. In 1644 he published, in Holland, a pamphlet,—“Kort ontwerp van de Mahakuase Indianen in Nieuw Nederlandt haer Landt, Stature, Dragt, Manieren, en Magistraten, &c.”—“A Short Treatise on the Mohawk Indians in New Netherlands, &c.” This Tract was translated, and inserted by Mr. Hazard in one of his valuable volumes of State papers, published towards the close of the last century. In his correspondence with the Classis of Amsterdam, Megapolensis adverts to his intercourse with the Indians, and the acquaintance he had formed with a learned Jesuit Priest, named Simon Lemoine. He was visited by Lemoine, both when residing at Rensselaerwyck, and afterwards at New Amsterdam. After his return to Canada an epistolary correspondence in Latin took place between them, on topics of the Papal controversy. He refers, also, to another instance in which a Priest from the Jesuit mission in Canada was seized by the Indians, and subjected to severe torture, and was in immediate danger of losing his life, when Megapolensis, with some friends, hearing of it, interposed, and induced the Indians to set him at liberty. He took him to his house, kindly provided medical treatment for his lacerated body, and means were obtained for his return to France, his native country.

In 1648 the period of six years, which was stipulated in his call, expired, and he prepared to return to his fatherland, with his family. At this time, the Church at New Amsterdam had become vacant by the death of Dominie Bogardus; and Dominie Backerus, who had temporarily supplied them on his return from Curacoa to Holland, was about to leave. Dominie Megapolensis was strongly solicited to remain and fill their pulpit. He, accordingly, yielded to their wishes, while his wife returned to her native land. The continued urgency of the people and the decided advice of the Classis of Amsterdam induced him to remain and become the stated Pastor of the Church; and, in due time, his family returned to him from Holland. He was Pastor of the Church from 1649 to 1659, the year of his death. In 1652, SAMUEL DRIGGS became Assistant Pastor with him. In 1663 his son, SAMUEL MEGAPOLENSIS, who had just completed his studies in Holland, became associated with them; so that, at the time of the cession of the Dutch Colony to the British Government, in 1664, there were three Collegiate Ministers of the Church in New Amsterdam.

Samuel was the youngest son of his father, and was eight years old at the time of his arrival here. His father, wishing to give him the best advantages for education, sent him to Harvard College, Cambridge, where he spent three years. In a letter to the Classis of Amsterdam, dated September 25, 1658,

his father writes,—“I have a son, named *Samuel*, now entered into his twenty-fifth year. I instructed him first in the Latin and Greek languages. I then sent him to the Academy at Cambridge, New England, where he pursued his studies three years, at my expense. On his return he was very anxious to place himself in one of the Universities in the fatherland.” He then speaks of his having received the most satisfactory testimonials from Cambridge, New England, and as now being in the third year of his studies in the University of Utrecht. He expresses a desire that he might return in due time, commissioned by the Classis of Amsterdam, and qualified to preach both in the Dutch and English languages, and then take a part in the ministry of the Churches in New Netherlands. Samuel Megapolensis pursued the regular and full course of Theological studies in the University of Utrecht, and then went to the University of Leyden, which had the most famous Medical School in Europe, where he pursued a regular course of medical studies, and obtained the degree of Doctor of Medicine. I have already mentioned that he became Associate Pastor of the Church of New Amsterdam in 1663. He was appointed in September, 1664, one of the Commissioners of the Dutch Government to confer with the English Commissioners on the subject of capitulation. He continued associated with his aged colleagues in the pastoral charge till 1668, one year before the death of his father, when he obtained his dismissal, and went back to Holland. On his return he first settled at Wernigerode, where he remained from 1670 to 1677; then he was in the English Church at Flushing, (from which Dr. Laidlee was afterwards called to New York,) from 1677 to 1685; and in the English church at Dordrecht, from 1685 to 1700, when he was declared *emeritus*. The date of his death is not ascertained. His being well skilled in the English as well as the Dutch language led to his being called to the English (or Scotch) Churches of Flushing and Dordrecht.

I will only add that the elder Megapolensis composed a small Treatise by way of question and answer, with the title,—“Onderzoek en belydenis Ten behoeve van degenen die aan S. Heeren avondmaal wenschen te gaan”—“Examination and Confession for the benefit of those who desire to partake of the Lord’s Supper.” This was transmitted to the Classis of Amsterdam, and reference is made to it in their Minutes of 1656.

Hoping that the above may answer your purpose, I remain

Yours in Christian bonds,

THOMAS DEWITT.

HENRY SELYNS.*

1660—1701.

HENRY SELYNS, a son of Jan and Agneta (Koeck) Selyns, was born in the city of Amsterdam in the year 1636. He was regularly educated for the ministry, and in due time became a *Proponent*,—that is, one who was licensed to preach, but not to administer the Sacraments. It was while he was officiating in this

* MS. from Rev. Dr. Dewitt.—Murphy’s Anthology of New Netherland.

capacity that he received a call to become the minister of the Church at Breukelen (Brooklyn) in New Netherland, from the Dutch West India Company, through the Classis of Amsterdam. The church, which was, at that time, very poor and small,—its members being scattered through four different hamlets,—had been under the ministry of the Rev. Johannes Theodorus Polhemus,* who had his residence at Midwout, (now Flatbush;) but, as he was now becoming advanced in years, and withal had the charge of two other small churches, it was thought proper that Breukelen alone should command the entire services of a minister, and under these circumstances Mr. Selyns accepted the call, on condition, however, that his engagement should terminate at the end of four years. Accordingly, he was admitted, by the Classis of Amsterdam, on the 16th of February, 1660, to what was called the *peremptory* examination, and was invested with the full powers of a minister.

A few weeks afterwards he sailed for this country in company with the Rev. Harmannus Blom, who came to supply the church at Esopus, afterwards Kingston. They arrived at New Amsterdam in July of that year; and, as Governor Stuyvesant was absent on official business, they followed him to Esopus and Fort Orange to deliver their introductory letters; so that Mr. Selyns was not formally inducted into his field of labour until the 7th of September. The ceremony of induction was quite imposing. The Governor appointed two of his principal officers to present the minister to the congregation; after which Mr. Selyns preached his Introductory Sermon, and then read the call of the Classis, and their certificate of examination, together with a testimonial from the ministers of Amsterdam, highly honourable to his character, both as a Christian and as a Preacher. The duties which now devolved upon him he discharged with exemplary prudence and fidelity. On one occasion he was brought into painful collision with the magistrates of the town, in consequence of their attempting to interfere with an act of ecclesiastical censure exercised by him towards one of the members of the church; but he succeeded in amply vindicating his position, and behaved throughout with the utmost discretion and dignity.

Although Mr. Selyns was specially designated to take charge of the Church in Breukelen, Governor Stuyvesant, partly with a view to render his salary an adequate support, engaged him to preach on Sunday evening to the negroes and others of the humbler classes, on his farm, (*Bourverie*, from which the name *Bowery* is derived,) and on the spot on which St. Mark's Church now stands. Here he continued labouring with great zeal until the time of his engagement expired. Before he left Holland he had promised that if, after the lapse of four years, his parents, who were advanced in life, should desire his return, he would hold himself at liberty to comply with their wishes. His parents urged their request, and he, accordingly, embarked for Holland, about the close of July, 1664, just before the arrival of the British Fleet, sent out for the purpose of reducing the Dutch Colony, which capitulated in September. He left behind him a high reputation for learning, piety and usefulness, as was evinced by repeated attempts to induce him to return.

For some little time after his return to Holland he was without a charge, but in 1666 we find him preaching to the congregation of Waverveen, a rural village in the neighbourhood of Utrecht. The next year he was appointed Chap-

*JOHANNES THEODORUS POLHEMUS came to this country and settled on Long Island in 1654, having been previously stationed for some time at Itamarca in Brazil.

lain in the army of the States, but he seems to have held the office but a short time; and, with this brief exception, he passed sixteen years in the quiet village above referred to. In 1670, upon the death of the Rev. Johannes Megapolensis, of New York, he was invited to succeed him and to become co-pastor with the Rev. Samuel Drisius. This call he declined; but after the death of Drisius and of the Rev. William Van Neuwenhuysen,* who had accepted the place to which Selyns had previously been called, yet another call was sent to him from the same church, through the Presbytery of Amsterdam, and this he was induced to accept. He, accordingly, again crossed the ocean for the last time, and, in the summer of 1682, reached New York, where he met a most cordial welcome.

From the time of his introduction to his new charge till the close of his ministry, he devoted himself to his work with exemplary fidelity. He was not only in intimate relations with most of the distinguished civilians of the Colony, but corresponded with the eminent ministers of Boston, such as James Allen, Minister of the First Church, Samuel Willard, Vice President of Harvard College, Increase Mather, Cotton Mather, &c. To Mather's *Magnalia Americana* is prefixed a Latin Poem, of some length, addressed to the author, signed HENRICUS SELYNS, *Ecclesiæ Neo Eboracensis minister Belgicus*, October 18, 1697. He was sole Pastor during his ministry until within two years of its close, when the Rev. Gualterus Dubois became associated with him. Mr. Selyns died at New York, in July, 1701, in the sixty-fifth year of his age. Mr. Dubois continued his pastorate till his death, in 1754, making a period of fifty-five years.

Mr. Selyns was twice married. On the 9th of July, 1662, he was married at New Amsterdam to Machtelt Specht, daughter of Herman Specht, of the city of Utrecht, a young lady of rare beauty, accomplishments and worth. She died, subsequently to his settlement in New York, in 1684. In 1686 he married Margareta de Riener, the widow of Cornelius Steenwyck, who survived him several years. He had one child, a daughter, by the first marriage, born while he was at Breukelen, but she is supposed to have died while he was in Holland.

The large volume of Records of the Reformed Dutch Church of New York, containing lists of the members of the church, of Baptisms and of Marriages, from 1639 to 1700, is wholly in the hand-writing of Mr. Selyns. He had collected all the Records previous to his ministry, which were doubtless in a deranged state, and not neatly kept, and transcribed them with his own pen. The volume is in a beautiful character and in excellent preservation. There is also extant a manuscript volume prepared by him in 1686, containing a list of the members of the church, arranged in the order of the streets where they lived. It gives also the number of children in each family and of the catechumens. It was evidently intended by him as a sort of Directory in the discharge of his pastoral duties. A portion of his correspondence with the Classis of Amsterdam is also preserved. His only publications, as far as is known, are a few occasional Poems, which have lately re-appeared in a volume, edited by Henry C. Murphy, Esq., entitled "Anthology of the New Netherland." They display considerable poetic talent, and some of them a vein of keen wit.

Mr. Selyns, though contemplated now only in the remote distance, was evidently much more than an ordinary man. With high intellectual powers and fine moral qualities he combined an earnest and devoted piety. He had great

*WILLIAM VAN NEUWENHUYSEN was called from Holland in 1671, removed to Breukelen in 1676, but continued to officiate more or less in New York till his death.

strength of purpose, and rarely abandoned an object which he had set out to accomplish. He was, moreover, a successful minister of the Gospel, and had probably more to do in determining the position of the Reformed Dutch Church in America than almost any other man. The materials for his biography are now scanty, but no doubt the influences of his life are still widely extended.

CORNELIUS VAN SANTVOORD.*

1718—1752.

CORNELIUS VAN SANTVOORD was a native of Holland ; but of his history, previous to his coming to this country in 1718, we have no knowledge. In that year he came hither, in answer to a call to take charge of the Dutch and French Congregations on Staten Island, preaching necessarily, and according to the requirements of his call, in both the French and Dutch languages. The French settlers had an organization of their own, though of later date than the Church of the Hollanders ; and they were both in connection with the Reformed Dutch Church. Mr. Van Santvoord's arrival preceded, by two years, that of Theodorus Jacobus Frelinghuysen ; and the two had been on terms of intimacy while they were yet both residents of Holland. After Mr. Frelinghuysen had become the object of violent opposition on account of the bold and earnest character of his ministry in New Jersey, Mr. Van Santvoord, whose learning, acuteness and manly independence pre-eminently qualified him for such a service, undertook his defence in a small volume, entitled "A Dialogue between Considerans and Candidus."

But this was not his only or his most important publication. While he was yet a resident of Staten Island, he brought out a translation of the Commentary of Professor Marek on the Book of Revelation. This work was written by that distinguished Professor in his early manhood, and was introduced by an elaborate Dissertation, in which he endeavours to show that the Epistles to the Seven Churches are not to be taken figuratively but literally, and that the key to the Book is, by no means, to be found in the number Seven, as applied to the seals, vials and thunders, as expressive of certain classes of events in association with seven periods under the present dispensation ; but that its prophetic intimations, while, necessarily, in a measure, enveloped in obscurity, are to be considered as bringing distinctly to view the glorious realities of the Heavenly state.

The idea of translating this work was first suggested to Mr. Van Santvoord in an interview which he had with Governor Burnet. That distinguished man had become greatly interested in the subject of Prophecy, and had himself published a small volume in which he attempted to show that there was a reference in Prophecy to events then transpiring, and particularly that the first of the three periods, comprehended in the twelfth chapter of Daniel, was concluded in 1715, the year in which Louis XIV died. His repeated interviews with the Governor, together with the perusal of his book, (a copy of which the Governor presented

to him,) in connection with the desire to inform himself more thoroughly on the subject, led him to translate the Commentary of Professor Marek, or rather to compile a work from that Commentary and some other works of the same author. In accomplishing his design, he produced a much larger work than he had originally intended, and his friends were very urgent that he should publish it. Unwilling, however, to proceed until he had submitted the result of his labours to those in whose judgment he had full confidence, he sent the manuscript to Holland, where it was not only approved, but honoured with a Preface, by Professor Wesselius. In this Preface the Professor seconds the wish of Mr. Van Santvoord that, in accordance with the publicly expressed desire of both booksellers and experienced Christians, some one would undertake the translation of other works of Professor Marek, especially of his Theological Dissertations, containing, according to the testimony of Witsius and others, "an ocean of learning." The high respect manifested by Mr. Van Santvoord for his Professor was but the counterpart of the sentiment cherished by the Professor towards him; for Wesselius takes occasion to observe that Mr. V. was reckoned by the renowned Marek among his most apt and distinguished pupils, and honoured with his special friendship as long as they both lived.

To this work on the Revelation Mr. V. added a translation of the Dissertation of Professor Marek on the Slaughter of the Infants of Bethlehem, (Comp. Jer. xxxi, 15, and Matt. ii, 17, 18,) intended to establish the literal interpretation of Prophecy,—made by Professor M. the basis of his Exposition of the Seven Epistles in the Book of Revelation,—and thus to show that the passage in Jeremiah is employed by the Evangelist in a way of simple accommodation. The whole work of Mr. Van Santvoord was submitted to the Rev. John William Marek,—son of the Professor, and went forth with his warm approval.

After a ministry on Staten Island of twenty-two years, Mr. Van Santvoord removed in 1740, and became Pastor of the Dutch Church in Schenectady. There is a tradition that, when he had reached New York from Staten Island, on his way to his new home, he was met by the Rev. Mr. Dubois, of the Dutch Church of that city, who pleasantly said to him,—“And so you are going to the land of promise.” “No,” said Mr. V., “I have been in the land of *promise*, and am now going to the land of *fulfillment*.”

He remained in Schenectady, in the faithful discharge of his duties, until his death, which occurred in the year 1752. Towards the close of his life he was afflicted with a paralytic stroke; and, that he might be enabled the more safely and easily to get into the pulpit, the stairs by which he ascended, which had before had a railing on one side only, were provided with one on the other also.

The name of Mr. Van Santvoord's wife was Staats, and is still continued in the family, being borne by the Rev. Mr. Van Santvoord, of New Baltimore, who is the fourth in descent from the venerable man who forms the subject of this sketch.

THEODORUS JACOBUS FRELINGHUYSEN.

1720—1745—51.

FROM THE REV. ABRAHAM MESSLER, D.D.

SOMERVILLE, N. J., JANUARY 15, 1848.

My dear Sir: It will afford me pleasure to contribute all in my power to enable you to communicate to the Church, through your forthcoming work, some account of the character and ministry of the venerable and excellent THEODORUS JACOBUS FRELINGHUYSEN. I shall, however, be able to furnish only an imperfect notice, consisting chiefly of a few statistics and anecdotes gleaned from tradition and the scanty records which still remain in the church to which he ministered.

THEODORUS JACOBUS FRELINGHUYSEN was born at Lingen, in East Friesland (now the North-west part of the Kingdom of Hanover), about the year 1691. He was a son of Johannes Henricus Frelinghuysen, Pastor of the Reformed Dutch Church in that place, and a brother of Matthias David Frelinghuysen, who settled in Hortigen, Holland. He seems to have received his education chiefly in his native place, under the instruction of the Rev. Otto Verbrugge, who afterwards became a Professor at Groningen. He was ordained to the pastoral office at Embden, in his native country, by Johannes Brunius, in the year 1717.

He came from Holland to America, in the ship *King George*, Capt. Goelet, in 1720, or perhaps the end of 1719, as he preached in New York, January 17, 1720, and settled immediately as the Pastor of the Reformed Dutch Church at Raritan, Somerset County, N. J. A call from this church had been sent, some two years previous, to the Classis of Amsterdam, for their approval; which, according to the usages of their churches in this country, they were expected to fill up with the name of a suitable person, and, after ordaining him, send him out to fulfill its duties. In this way all vacancies were supplied, and a Christian ministry furnished to the congregations which had been collected in their Colonies here. The Rev. Mr. Seccoschaudy*, a godly minister, belonging to that Classis, it is said, interested himself in procuring an evangelical and pious man to fill this station. While the call from Raritan was waiting, and enquiries were being made for some one willing to accept it, young Frelinghuysen passed through Holland from East Friesland, on his way to Embden, having been invited to the Rectorship of that city. He put up for the night at the house of one of the Elders of the church of which Seccoschaudy was Pastor. The evening was spent in religious conversation, and, when the time for family worship arrived, the young stranger was invited to conduct it. He readily consented, and, after reading a chapter of the Word of God, gave a short and familiar exposition of its prominent truths, and concluded with prayer. The Elder was much gratified with his remarks and the fervour of his prayer, as well as with his previous conversation, and so entirely convinced of his piety and spiritual-mindedness that, in the morning, when he was about to proceed on his journey, he exacted from him a promise, on his return, to call upon him again; and then, hastening immediately to his Pastor, exclaimed,—“I have found out the man to accept the call from

* This name is sometimes spelled *Sicca jadde*.

America." Frelinghuysen, after visiting Embden, returned, according to his promise, to the house of the Elder, was introduced to Seccoschaudy, consulted in reference to the call, and agreed to accept it. The circumstances appeared providential, and, it is said, were always regarded by himself as having been a Divine intimation, pointing out to him the path of duty. He felt as if, when leaving the land of his birth, and the house of his fathers, he was like the Patriarch following the direction of the Almighty.

When he arrived, and entered upon the duties of his ministry, he found immediately a wide field of usefulness opening before him. The Church at Raritan had been organized since 1696, but was still feeble and scattered. It had enjoyed, previously to this time, only occasional preaching,—perhaps not oftener than four or five times a year. In such a condition piety could not be expected to flourish, nor the Gospel to produce much fruit; and the state of things which Mr. Frelinghuysen found existing on his arrival did not prove the contrary. The form of religion was retained, but there were only a very few in the church who manifested any degree of its power.

The territory embraced in his charge was great for one individual to supervise. It extended from New Brunswick to the North and South branches of the Raritan, in length from fifteen to twenty miles, and in breadth from ten to twelve, comprehending nearly the whole of the present county of Somerset, and at this time occupied by thirteen congregations of the Reformed Dutch Church. The place of his residence was about three miles West of New Brunswick, and thence he visited and preached at all the different points where his services were required. Near his residence was a small church, known at that time as the Church at Three-Mile-Run, since removed to New Brunswick, and now divided into two separate charges. The other points where places for public worship had been provided, besides Raritan, were Six-Mile-Run, Milstone and North Branch,—in all, five churches. But his heart was not appalled by the extent and weight of his responsibilities, nor his zeal abated by the difficulties and discouragements which it encountered. For twenty-seven years he laboured in this extensive field, with unwearied diligence and most remarkable success. The wilderness was converted into a fruitful field, flourishing like the garden of the Lord, and multitudes rejoiced in the hope of salvation. Here Whitefield found him in 1739, and made the following record in his journal:—

"At New Brunswick some thousands gathered from various parts, among whom there had been a considerable awakening, by the instrumentality of Mr. Frelinghuysen, a Dutch minister, and the Messrs. Tennent, Blair and Rowland." Jonathan Edwards refers to this work in his Narrative of the Revival of Religion in New England, in 1740, in the following words:—"And, also, at another place, under the ministry of a very pious young gentleman, a Reformed Dutch Minister, whose name, as I remember, was Frelinghuysen." Gilbert Tennent, also, in 1744, writing to the Rev. Mr. Prince, of Boston, thus notices the same revival of religion as the effect of his zeal:—"The labours of the Rev. Mr. Frelinghuysen, a Dutch Calvinistic Minister, were much blessed to the people of New Brunswick and places adjacent, especially about the time of his coming among them, which was about twenty-four years ago. When I came there, which was about seven years after, I had the pleasure of seeing much of the fruits of his ministry. Divers of his hearers, with whom I had opportunity of conversing, appeared to be converted persons, by their soundness in principle, Christian experience and

pious practice, and these persons declared that the ministrations of this aforesaid gentleman were the means thereof. This, together with a kind letter which he sent me, respecting the necessity of dividing the Word aright, and giving to every man his portion in due season, through the Divine blessing, excited me to greater earnestness in ministerial labours.”—[See Prince’s Christian History.]

These are the only records remaining of a most extensive and powerful revival of religion, the history of which has never been written, and now cannot be, for the materials have nearly all perished. In attempting, at this late day, to do the subject any justice, we necessarily depend almost wholly upon tradition. This agrees in representing the work to have been general, powerful and evangelical, resulting in the saving conversion of many precious souls to Christ. It characterizes the piety of those who experienced its power as being warm, practical and self-denying. Among its subjects the young were the most numerous; and, through a long life, they continued to manifest the genuineness of the change wrought in all their views and affections, being eminent as examples of faith, of piety and of prayer. What Tennent saw and admired in those with whom he conversed, was, to a greater or less extent, common to all. No one who had known in himself the power of the grace of God, could fail to recognize in them “the image of the Heavenly,” or refuse to acknowledge the agency of the Holy Spirit, by which they had been sanctified. Years have rolled away, and the last of them has long since been translated to the immortal world; but neither the sense of the value of their influence, nor the conviction of the depth and reality of their piety, has ceased to be felt in this community.

After many researches in every place where there was any prospect of obtaining information as to the precise number who embraced religion, as the fruits of this gracious work, I have been obliged to abandon the hope of succeeding. No documents remain, throwing any light upon the subject, except at Raritan, and those are very brief and imperfect. The greatest number received at any one Communion, on confession of faith, was seven; the aggregate forty-four. This was certainly greater than the whole number of families included in the congregation at that time. If we suppose the work to have been equally extensive in the others, (and there is nothing to forbid it,) the aggregate would amount to two hundred and twenty. This is probably too large; yet all the traditionary recollections show the influence to have been general. No one points to a particular place as having been more specially favoured than the others, and thus the above conclusion is left unimpaired.

The most prominent peculiarity of the preaching of Mr. Frelinghuysen, which, in his day, and among those who were capable of understanding the Dutch language, was a subject of extensive remark, and finally of protracted controversy, consisted in those clear and discriminating views of the nature and necessity of the religion of the heart, which it conveyed in pointed language, and almost conversational familiarity. A very cursory reading of his printed discourses will show an unusual frequency of the use of interrogation, succeeded immediately by a pointed, pithy answer. In this way he seems to have taxed the attention of his hearers to the utmost, and rendered his whole discourse almost like a personal conversation between himself and each one individually.

The doctrines of regeneration, repentance, faith, holiness, are nowhere more strikingly illustrated, or more earnestly advocated. He had evidently, in his own heart, a deep experience of their power. From an allusion to his religious expe-

rience, found in the preface to one of his volumes, it would seem as if he had, like Bunyan, been brought through deep waters and dark temptations before he embraced the hope of life through Christ—"I am a man," says he, "who has seen trouble."

He insisted firmly and earnestly on the necessity of regeneration to a profitable participation of the Lord's Supper. On one occasion, it is said, that, when administering the Communion in the church at Six-Mile-Run, he cried out, as he saw the communicants approaching the table,—“See! See! Even the people of the world and the impenitent are coming that they may eat and drink damnation to themselves.” Several individuals, feeling themselves pointed at, paused, after having left their seats, and returned, not daring to commune. In every instance, before acknowledging any one to be a Christian, he required a consistent account of his religious experience. In his view, conviction of sin and a sense of guilt always preceded faith and comfort in Christ. He may, in some instances, have erred in adhering too tenaciously to theory; for it was one of the charges of his opposers, that, in visiting the sick and dying, he always began by preaching the terrors of the law, and sometimes left them even without a word of comfort, though he could not know that he would ever see them again, and in some cases did not.

Now all this was in striking contrast to what the people had been accustomed to. Evangelical sentiments were, by no means, common, even among the Ministry of the Church, in that day. They had retained the doctrines of the Reformation, but the power and spirituality of that great religious movement,—that most copious effusion of the Holy Ghost, had, in a great measure, ceased to exist. All were not in such a lifeless state indeed, but many were; and the course of Mr. Frelinghuysen was spoken against in high places—he was called an enthusiast, because he insisted upon the necessity of a change of heart. But he heeded not the clamour. Pursuing a uniform and energetic course, and waxing stronger and stronger, as he gathered around him those in whose conversion he had been instrumental, and securing the confidence of that part of the Ministry of the Church who were men of spiritual-mindedness, he prepared the way for a great triumph of his principles.

In a word, the most extensive inquiry into the character of the Revival under his ministry, which has yet been made, has uniformly resulted in a conviction of its purity, the deeply experimental character of the work, and the Scriptural piety which it produced. My own convictions in this respect harmonize with those of all the others with whom I have conversed. It is believed that, even at this day, we are enjoying some of the fruits of that blessed work, in the attention to Gospel ordinances, and the general diffusion of piety, which characterize the churches now existing in the sphere of its influence.

The change effected was a great one. The whole spiritual life of the Church was involved in it. It went to uproot ancient customs; it attacked cherished hopes and convictions; made those last who had been first; and shewed the confident and secure that, while “having a name to live,” they were “dead in trespasses and sins.” It required all his energy to meet the crisis; all his love of truth to prevent him from sacrificing it for the sake of avoiding difficulties. But he never paused for a moment. He had known the love of God—how could he refrain from recommending its peace to his dying fellow-men? He

knew that the blood of Christ alone cleanses from sin—how could he fail to direct the inquirer to the life-giving fountain?

In a charge so extensive, and under circumstances requiring so much labour and attention to the spiritual interests of individuals, Mr. Frelinghuysen found himself straitened beyond measure. The expedient which he adopted, as a relief, was as novel as it proved judicious and successful. At the present day it would be regarded as a *very new measure*. He could not depend upon or secure the assistance of his brethren in the ministry, for there were none nearer than Hackensack and New York—perhaps he had confidence in only a few of them. But the anxious could not be left without instruction and prayer—he therefore appointed two of the most intelligent and pious men in each of his congregations, termed “*Helpers*,” who, in his absence, conducted the meetings for prayer, conversed with the inquirers, and instructed the young by catechetical exercises. The effect of the expedient was happy at the time. The selection seems to have been eminently judicious; for the individuals chosen continued to be regarded and to act as leaders in the religious services, and guides to the people, as long as they lived. They were viewed as a kind of under-shepherds, and several of them are yet spoken of as having been particularly eminent in their piety, gifted in prayer, and happy in the influence which they exerted. It has been noticed, too, in more than one instance, that very special blessings seemed to rest upon their descendants, as if their piety had come down to them as an inheritance from their ancestors.

But it must not be supposed that such a course did not incur censure; or that a ministry so efficient and discriminating in holding up to view the difference between formalism and true piety,—the religion of the heart as distinguished from that which is satisfied with a fruitless faith, could be exercised without opposition. Some of those who had been most prominent as the friends of the Church, felt themselves condemned by many of the doctrines which Mr. Frelinghuysen preached. His views of regeneration, and especially his insisting so earnestly upon evidence of a new heart as a preparation for the Communion of the Lord’s Supper, was at once resisted. “How can he know whether the heart is changed?” said they—“he sets himself up to be a judge of men’s hearts”—and, on such evidence, the whole was condemned and treated with ridicule, as visionary and enthusiastic. Several of his sermons were specified, and particular passages and expressions seriously censured. This led him, as early as 1721, to publish a small volume containing these very discourses, in order to show what doctrines he preached, and against what sentiments his opponents objected. The subject of the first is the Broken Heart and Contrite Spirit—Isai. lvi, 2; of the second, the Lord’s Supper—1 Cor. xi, 29; of the third, Christian Discipline or the Power of the Keys—Matthew xvi, 19.

That I have formed a correct judgment in reference to the cause of the opposition to the ministry of Mr. Frelinghuysen, and that I am not unjust in attributing it to the doctrines which he preached, and especially to the fact that he insisted so strongly upon the necessity of spiritual influence,—a change of heart,—and held up prominently the difference between vital godliness and a mere belief of doctrines without practice, will be abundantly evident from the very vindication itself which his opponents thought it necessary for them to prepare and publish. It is contained in a pamphlet of one hundred and forty-six pages, (the title is lost so that I cannot give it,) and is an able and most ingenious defence of its

own principles; but only on that account more clearly justifying, to an enlightened Christian understanding, the whole course of Mr. Frelinghuysen, and proving the evangelical nature of his principles. This pamphlet Mr. F. answered, fully vindicating his whole course, and explaining and proving his doctrines to be those of the Reformation, and especially of the Church of the Netherlands. Thus it seems that the same spirit which drove Jonathan Edwards from Northampton, also blustered and became angry along the Raritan, when it was pressed by the Gospel; but here it was completely conquered and driven from the field! His language, in reference to the subject, in one of his sermons, is—

“I may not here speak of what I suffer personally; so I have made no inquiry of what the opposition of natural men has led them to say behind my back, who speak not according to the truth of God’s Word, but according to their own crooked conceptions. They deceive themselves greatly in attempting, in this way, to silence me; for I would rather suffer a thousand deaths than not preach the truth.”

As a specimen of the way in which, at other times, he saw fit to meet the obloquy of his enemies, I may mention that he had painted on the back of his sleigh the following doggerel:—

“Niemands tong; nog niemands pen,
Maakt my anders dan ik ben.
Spreek quaad-spreekers: spreek vonder end,
Niemand en word van u geschend.”

“No one’s tongue, nor no one’s pen,
Makes me other than I am.
Speak, evil-speakers, speak without end,
No one heeds a word you say.”

But perhaps you will think that, in all this, there was a spice of human nature. Be it so. I do not suppose the good man to have been faultless, or incapable of provocation—I paint no perfect character.

In process of time, what at first was mere dissatisfaction with the doctrines of Mr. Frelinghuysen, became organized and powerful opposition, and embraced some of the most wealthy and respectable families in his charge. It was no doubt formed by several clergymen of eminence in the Dutch connection; and, professing great attachment to the ancient forms and customs of the Fatherland, soon allied itself close with all those who cherished such feelings, until, finally, it resolved itself into the question of Cœtus and Conferentie, and only died out after the Revolution, when the churches here broke off all connection with the Classis of Amsterdam, adopted a Constitution of their own, and began to move forward in the very course which Mr. Frelinghuysen had pointed out.

The publications of which I have spoken are all in the Dutch language. Copies of them exist in the Collections of the Historical Society in New York. The Sermons are of a high order of excellence. Direct, pungent, practical, they aim at the heart, and seem effectually to have reached it. It is questionable whether they are surpassed, in this peculiar characteristic, by any of their day. In my judgment at least, they have not been superseded, or rendered useless, by any thing which has since come forth from the press.

As a Scholar, Mr. Frelinghuysen was more than respectable, if not absolutely eminent. The fact of his having been called in his youth to such a place as the Rectorship of the Academy of Embden is sufficient proof of this. But we have that which is more direct—a small volume containing the Heidelberg Catechism in Latin, with blank leaves intervening, for the purpose of notes and observations, exists,

in which the preparations to preach on the different Lord's Days are made in that language, manifesting as great a familiarity with it as if it had been his vernacular, and constantly, habitually, quoting also the Greek, and writing it in characters quite caligraphic. Besides these evidences of scholarship, there are so many classic allusions found in all his discourses as to prove conclusively his familiarity with classic literature. I conclude, therefore, that he was unquestionably a ripe scholar in both the Latin and Greek Languages.

I am disposed to rank Theodorus Jacobus Frelinghuysen among the eminent men of his age;—a compeer with Blair, the Tennents, Stoddard and the Mathers. I think it questionable whether any one exerted a wider influence, or benefitted the cause of practical religion more largely. Living for fifteen years amid the very scenes where it was felt, ministering in the very church, the infancy of which he fostered, and having had every opportunity to observe the deep reverence with which his memory is even yet cherished, I may speak earnestly, but not too partially. He was a great and good man. The cause of practical religion owes him much.

The exact date of Mr. Frelinghuysen's death is not known, though it was somewhere between the year 1745 and 1751. His age was probably less than sixty. His remains were interred in the grave yard at Three-Mile-Run, a short distance from his residence; but there is no stone to mark the spot occupied by his honoured dust.

He was eminently blessed in his family. He was married to a daughter of Albert Terhune, of Flatbush, Long Island, a farmer of respectability, and of wealth considering the state of the country at that time. Whether she survived him, or when and where she died, is not known. All his children were Levites. His five sons devoted themselves to the ministry, and his two daughters united themselves with ministers. *Theodorus*, his eldest son, was settled as Pastor of the Dutch Church in Albany about 1745. He is said to have been a gifted man, and a highly acceptable Preacher and Pastor. After labouring about fifteen years, he went to Holland to solicit funds for a Literary and Theological Seminary, and died there. His second son, *Johannes*, succeeded his father at Raritan in 1750, but died on the 14th of September, 1754, in the twenty-eighth year of his age. His death took place on Long Island, where he had gone for the benefit of his health. His sons, *Ferdinandus* and *Jacobus*, the former, Pastor elect of Marbletown, the latter, of Kinderhook, both died at sea, on their return voyage from Holland, in 1754. *Henricus* was settled at Rochester, Ulster County, N. Y., in 1756, and died the next year. His daughter *Annu* was married to the Rev. William Jackson, minister of the Reformed Dutch Church in Bergen, and his daughter *Margaret*, to the Rev. Thomas Romeyn, first settled at Oyster Bay and Jamaica, L. I. None of his sons, with the exception of *John*, at Raritan, left issue. His son *Frederick* served in the War of the Revolution, as a Colonel of Militia, and was commended for his conduct at the battle of Monmouth, in the official report of Gen. Washington to Congress. He was afterwards chosen to represent his native State in the Congress of 1784, and, finally, after the adoption of the Federal Constitution, sat in the Senate of the United States.

This attempt to do some measure of justice to the memory of a man to whom the Church of Jesus Christ owes a debt of gratitude, is now submitted to your discretion. If it shall meet your purpose, and do any good, however

small, I shall be sufficiently rewarded. Hoping that your laudable enterprise may prove eminently successful,

I remain yours sincerely,

ABRAHAM MESSLER.

[In 1856, the Sermons of Theodorus Jacobus Frelinghuysen, translated from the Dutch, were published, together with a sketch of the author's life,]

JOHN HENRY GOETSCHIU.S.

1741 *—1774.

FROM THE REV. JACOB SCHOONMAKER, D.D.

My dear Sir: It gives me pleasure to furnish, for insertion in your work, commemorative of distinguished American clergymen, a sketch of the Rev. John Henry Goetschius, who, I believe, has, by universal consent, a place among the lights of his denomination. The material for his biography is by no means abundant; but, as he was my maternal grandfather, it is probable that nearly all the authentic information now extant, concerning him, is in my possession.

JOHN HENRY GOETSCHIU.S. was born in the city of Zurich, in Switzerland, in the year 1714. Having received his literary education at the University in his native place, he migrated in early life to Philadelphia, with his father, whose name he bore, who was called and settled as the Pastor of the First German Reformed Church in that city. Here he prosecuted the study of Theology under the direction of the Rev. Mr. Dorsius, another minister of the German Reformed Church; and, after being licensed and ordained in that Church, preached for some time, to great acceptance, in the Reformed Dutch Church in Neshaminy, Pa. Thence he removed, in the year 1741, to Jamaica, Long Island, having accepted a call from the United Reformed Dutch Churches in Newtown, Jamaica, Success and Oyster Bay, of which he was the first settled Pastor. In consequence of his increasing popularity as a commanding pulpit orator, and of his extensive literary and theological acquirements, accompanied with an earnest piety and an untiring zeal, he was soon chosen as a Lecturer and Teacher of Theology in the Reformed Dutch Church; and no inconsiderable portion of the young men who entered the ministry at that day were under his theological instruction.

About this time commenced the great schism in the Reformed Dutch Church in this country, (the one party styled the *Cætus*, the other the *Conferentie* party,) which produced the most disastrous consequences, and, for a long time, even threatened the extinction of this branch of our American Church. It is not necessary that I should enter into the details of this controversy, as you will, of course, give your readers some account of it in your Historical Introduction. The subject of this notice, though a foreigner by birth, was a most influential member of the *Cætus* party. And soon after his settlement in the churches on Long Island, and especially after his earnest and searching ministrations had begun to be attended

* He had, for several years previous to this, been a minister in the German Reformed Church.

with a remarkable blessing, he experienced great opposition from his brethren of the adverse party, inasmuch that oftentimes the churches were closed against him and his adherents, and he was frequently compelled to preach in barns, in private houses, and under shady trees. On one occasion, when he had obtained access to the pulpit in the Church of Jamaica, the chorister (who in those days, had his seat at a small desk immediately beneath the pulpit, and, at the commencement of the morning service, read a chapter from the Bible, and gave out the first Psalm or Hymn), in order to prevent the minister from having the opportunity of preaching, gave out the whole of the 119th Psalm; which, if sung in the slow way that then prevailed, would have consumed the whole day. The minister, however, after the usual time, arose in the pulpit, and, with his powerful and penetrating voice, obtained the mastery, and preached his sermon. As Mr. Goetschius had been licensed and ordained in this country, without asking permission of the Classis of Amsterdam, the validity of his Ordination and his ministerial standing were called in question by the *Conferentie* party, and the infants he had baptized were rebaptized by ministers of that party. And it is worthy of being known, at this day, that, for the sake of the harmony of the churches on Long Island, he submitted to be re-examined and re-ordained by the ministers of the *Conferentie* party, who were, at that time, the majority of the Dutch ministers in the city of New York and on Long Island.

It was formerly the rule, in the Mother Church in Holland and in the Dutch Church in this country, for the candidate who had received a call and applied for his last examination and ordination, if his examination was sustained and his ordination ordered, to pay to the Classis or Synod five pounds, which went into the contingent fund of the Body, and this money was always paid before the adjournment took place. When, therefore, the President announced to Mr. Goetschius that his examination was sustained, &c., all eyes were directed towards him, in expectation that the money would be immediately laid on the table. But, having paid this sum to the *Cetus* Body, at his former examination and ordination, he thought it unjust that it should be demanded of him a second time by the *Conferentie* party; and he said, with great self-possession,—“Now, Brethren, I must say to you, as Peter and John said to the lame man who lay at the gate of the temple, which is called Beautiful, and asked alms of them,—‘Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth, rise up and walk;’” and immediately he took up his hat and walked out of the house.

In the year 1745 Mr. Goetschius accepted a call from the Churches of Hackensack and Schrawlenburgh, in Bergen County, N. J.; where he continued labouring in the ministry, and training young men for the sacred office, with great success, for the space of twenty years. During this period several powerful revivals of religion occurred in connection with his labours, the effects of which have not ceased to be visible even to this day. In the full vigour of life, in the midst of his usefulness, and while his praise was in all the churches, he died suddenly at Schrawlenburgh, in the year 1774. The last words he was heard to utter were,—“Now I shall soon be with my Lord and Saviour Jesus Christ.”

According to the testimony of one of his contemporaries, Mr. Goetschius was, in person, a little below the middling stature, strong and well built, and of a healthy constitution. His mental faculties were clear and bright. In speaking, he was somewhat inclined to be abrupt, but was clear and pointed. In his

preaching, he was both a son of thunder and a son of consolation. In denouncing the curses of the law, he was terrifying; but, in his addresses to the saints, was consoling and encouraging. It was a common thing for his audience to be bathed in tears. He was also possessed of ready wit, and would sometimes deal out sarcasms that would not soon be forgotten. During his residence at Jamaica, he was on pleasant terms with both the Presbyterian and Episcopal clergymen of the place. The latter, in conversing with him, on some occasion, humorously said, in reference to his solemn and even severe manner in the pulpit—"It always seems to me, when I hear you preach, that the law must have been given in the Dutch language." "Very likely," says Mr. Goetschius, "and I have always thought that the English must have been the language in which the serpent spoke to our mother in Paradise."

Your most affectionate brother,

JACOB SCHOONMAKER.

JOHANNES SCHUNEMAN.

1753—1794.

FROM THE REV. HENRY OSTRANDER, D.D.

SAUGERTIES, March 8, 1863.

Dear Sir: The venerable man of whom you wish me to give you some account had gone to his rest several years before I entered the ministry, and, of course, I have no personal recollections of him; but, as I was one of his successors in the pastoral charge of the churches he served so long and so well, and have long been familiar with his respected descendants, as well as with many others who had enjoyed the benefit of his ministrations, I think I shall be in little danger of going far astray in the attempt to give you some idea of the more prominent features of his character. As to the history of his life it is impossible, at this late period, to go very much into detail; but the facts which I am about to state are gathered from such sources that I think there can be no doubt in respect to their authenticity.

JOHN SCHUNEMAN was born of German parents, at West Camp, N. Y., August 18, 1712. In early youth, his mind received an impulse in favour of religion under the preaching of the great and good Dominie Frelinghuysen, and, through his influence, he was led finally to devote himself to the Christian Ministry. By the help of some excellent clergymen of the Dutch Church, and by attendance at some of the literary institutions which our country, then in its infancy, afforded, he acquired such knowledge of the classics and sciences as was thought to form the requisite preparation for entering on the study of Theology. He pursued his theological course under the direction, partly of Frelinghuysen, and partly of Goetschius; and, in due time, he received an invitation, dated November 12, 1751, to become the permanent Pastor of the Churches in Catskill and Coxsackie. The call, however, was presented with the condition that he should repair to Holland to prosecute still farther his literary and theological course, that he might, by the Mother Church in Europe, be instructed, examined,

and accepted as a candidate for the sacred ministry. He crossed the ocean in the year 1752, his expenses being paid by the congregations whose call he had promised to accept. Having remained in Holland, in the diligent prosecution of his studies, for some time, he was examined by the Classis of Amsterdam, enrolled in the number of their candidates, and finally received Ordination at their hands. Having thus accomplished the object of his temporary sojourn in Holland, he returned safely to his native land the next year, (1753,) and met a joyful welcome from the congregations which had chosen him to be their Pastor. In August of that year, he preached his Introductory Sermon at Cocksackie, from Isaiah xl, 6-8; and at Catskill, from Psalm xxxiv, 11.

On the 18th of December, 1754, he was married to Anna Maria Van Bergen, a daughter of one of the most opulent and respectable inhabitants of Catskill. They had four children,—three sons and one daughter.

It is easy to see that a vast amount of labour must have devolved upon him, as the Pastor of two extensive congregations, which he served alternately. But he addressed himself to his work with an honest zeal, and persevering industry, and heroic strength of purpose, which could hardly fail to command respect or to ensure success. His sermons did not bear the marks of any extraordinary erudition,—for that he did not possess; but they showed good sense and sound judgment, and were very thorough in their type of orthodoxy. The principal element of his success appears to have been his intrepid and earnest inculcation of experimental piety and practical godliness. His voice was one of great power, and could be heard at quite a distance outside of his church. His distinct and impressive tones, his natural and vigorous gesticulation, and the manifest fervent kindlings of his spirit, conspired with the eminently evangelical character of his discourses, to render his preaching in a high degree effective. He could not condescend to compromise what he believed to be God's living truth, by a spurious liberality, by the innovations of enthusiasm, or by metaphysical speculations.

Sympathizing warmly with the *Catus* division of the Church, he maintained, with great ardour and vigour, that the necessities of our American Church demanded that our ecclesiastical assemblies should examine and ordain ministers, independently of the Mother Church in Europe. At length the Revolutionary troubles began; and these called into full exercise Dominie Schuneman's intense patriotism, in connection with his heroic and self-sacrificing spirit. The district of country in which he lived was specially exposed, and was the theatre of great commotion and horrid cruelty. So deeply convinced was the Dominie that the interests of religion, as well as the civil interests of the country, were bound up in the success of the great struggle, that he gave himself up to it, in his own appropriate way, with all the earnestness and energy of a ruling passion. It is stated, upon what I believe to be authentic tradition, that emissaries, in the service of George the Third, were passing and repassing through the Western and Middle portions of Ulster and Albany Counties, bearing messages from New York City and Canada, and stimulating the Tory part of the population to acts of atrocious cruelty against the principal families who were known to be on the side of freedom. It was notorious that the more artful and cruel among the Indians were employed by the British Government, or those acting under its direction, to commit the most fearful outrages upon the Whig inhabitants, murdering them, burning their dwellings, carrying them captive to Canada, and

spreading desolation through every accessible region. These savages, some of whom were well acquainted with the immense adjacent wildernesses, and some of them familiar with the principal families in these Counties, acted as guides to British emissaries in their career of devastation. These emissaries and savages seduced many of the inhabitants of the more settled territories into strong partizanship on the side of Britain, and inspired them with the rankest Toryism. Both the Indians and the Tories are said to have abounded in the vicinity of Dominie Schuneman's residence, and they were far more dreaded than the civilized soldiers of the British army. Hardly a family in this part of the country could feel that they were secure from danger. It was no wonder that Ministers, as well as Elders and Deacons, and all the liberty-loving citizens, roused and combined their energies to meet this terrible exigency. The Van Vechtens and Van Ordens, the Salisburys and Van Bergens, the Bronks and Abeels, and many others, sprang upon their feet, and, with the advice and concurrence of their Dominie, combined to resist their enemies, and save their friends from captivity and the tomahawk. Committees of Safety were appointed in various places, of which, if the Dominies were not immediate members, they were often the most efficient agents. It was not strange that Dominie Schuneman, officiating, as he often did, as an influential commander of the rising host of compatriots, became an object of the bitter hatred and malicious vigilance of the Savages and Tories, and that they were intent either upon taking his life or carrying him captive to the enemy's country. At the time when two of the Abeel family were seized and carried off into captivity, the Dominie was wrought up to the highest pitch of patriotic fervour. He knew well that he was looked upon by the enemy as a prize of much more than ordinary value; but, nothing daunted by this, he never withheld any good service in aid of his country's interests, which it was in his power to render. It is true that he was armed night and day with the implements of death for the defence of his person; but his main trust was in the living God. No tidings of disaster disheartened him—no impending dangers terrified him—no warnings or entreaties to keep out of the way of imminent peril made any impression upon him. Devout, dependent, submissive, he was nevertheless prudent and watchful, energetic and active, in the prosecution of measures necessary for safety and defence. Thus his piety and devotion blended with his love of liberty and love of country, to make him a brave soldier, an enterprising and active citizen, and a most vigorous and efficient supporter of his country's cause. Notwithstanding the perils which constantly stared him in the face, he was accustomed, on every Sabbath, to denounce, openly and with the utmost severity, the enemies of his country, absent or present, while he always had words of consolation for those whose houses had been made desolate by the hand of violence. Nothing could deter him from performing his regular Sabbath services at Cossackie, notwithstanding the distance from his residence was about a dozen miles, the greater part of it through a wilderness, in which were lurking those who would gladly have taken his life. It surely is not strange that such a man is still considered, by all who are acquainted with his history, as having occupied, in his day, a very prominent position in the region where God and the Church had planted him. During his life, he was equally honoured as a sterling Patriot and an evangelical, devoted Minister; and I am myself a witness to the fact that the remembrance of him by his congregation, after his death, was most respectful, grateful

and affectionate, and that people of every class, who had known him, entertained for him a profound veneration.

Dominie Schuneman united the Physician with the Clergyman. He studied medicine so far, as I am assured by some of his worthy descendants, as to become a practitioner, and he exercised his skill for the benefit of his congregation, labouring in this way with much alacrity and success. His services in this department were performed gratuitously, and without respect of persons.

The estate of which he became possessed being adequate to the support of his family, he was content with a very moderate salary. He remained the Pastor of the same congregations whose call he originally accepted, till the close of life. Unambitious of change or preferment, he continued for forty-one years their revered and successful Pastor, and left them only to receive his reward. It was somewhat remarkable that his last sermon, which was preached at Cossackie, a few days before he died, was from the Saviour's dying words,—“It is finished.” He died in the midst of his brethren, and in the full assurance of hope, on the 16th of May, 1794, in the eighty-second year of his age. His Funeral Sermon was preached by the Rev. Peter Van Vlierden. Mrs. Schuneman survived him a little more than a year, and died on the 25th of September, 1795, in her sixty-seventh year.

Having mentioned the name of PETER VAN VLIERDEN, a well-known clergyman of the Dutch Church in his day, I will supplement this sketch with some brief account of him, without, however, going much into the details of the history of his life.

He was born in Holland about the year 1737, and received his education in his native country. After having completed his theological course, he was married to a highly respectable lady of his native place. He was induced to leave Holland by certain political commotions which existed in the country at that time; but, previous to this, his first wife had died, and he had married, for his second, Mary Magdalen Houdkoper, of a very wealthy and influential family. She died at Saugerties about 1800, leaving five children, of whom only one, *Peter*, still survives. Before he came to this country, he had ministered for a season in the West Indies, at Surinam and St. Croix. After remaining for a short time at New York and on Long Island, he was called to settle over the united people of Catsbaan and Saugerties, in 1792. His second wife died not far from the beginning of this century; and, not very long afterwards, he was married to a third,—Jane, daughter of the Rev. Abraham Ketteltas,* of Jamaica, L. I. She had no children, and died at Catsbaan, September, 1820, leaving her husband to mourn her death in extreme old age.

Dominie Van Vlierden was a person of middle size, lively countenance and agreeable address. I believe he was educated in the higher circles of society—certainly his manners indicated a perfect familiarity with all the proprieties of social life. He had a remarkable, perhaps culpable, fondness for fabulous and

*ABRAHAM KETTELTAS was born in the city of New York in 1733; was graduated at Yale College in 1752; was set apart as Pastor of the Presbyterian Church in Elizabethtown, September 14, 1757; resigned his charge after about three years; soon after commenced preaching to the Reformed Dutch Church in Jamaica, L. I., where he remained about two years; and subsequently preached for some time at several different places on the Island, and died at Jamaica, September 30, 1798, in the sixty-sixth year of his age. He is said to have been an able and learned man, and preached in English, Dutch and French. He was a zealous patriot in the Revolution, and was the author of several political tracts that were marked by decided ability.

fictitious stories, whereby he sometimes exposed himself to assaults on his veracity ; but this was no doubt to be accounted for from his natural love of the marvellous, in connection with some peculiar circumstances of his early education, and not from his placing a low estimate upon truth. But, whatever his peculiarities may have been, he was certainly a learned, able, evangelical divine. On various occasions he discovered his intimate knowledge of the classics. In 1797 he delivered an admirable Oration in the old Dutch Church at Kingston, before the Trustees, Teachers and Students of Kingston Academy. He was a well-read Theologian, was intimately acquainted with History, and was a fine Hebrew scholar. His mode of sermonizing was systematic, and scrupulously accordant with the scientific form of discussion common among the preachers of Holland, of his day. Dissensions, however, arose in his congregation, partly perhaps from his own foreign habits, and partly from the zeal of his opposers ; and in 1802 the Classis not only dissolved the relation between him and his people, but placed him, for a time, under ecclesiastical censure, on the ground of an excessive use of intoxicating drinks. The sentence, however, was subsequently revoked, and he died in good standing as a Minister of the Gospel. After his restoration he occasionally exercised his office as a Minister, to the great gratification of his friends. For nine years I lived in the same parish with him, and was fully satisfied that he was not only a man of great erudition, but highly evangelical, both in his views and his feelings. In his last hours he manifested entire resignation to the Divine will, and an all-sustaining faith in the Divine promises. His death took place on the 15th of February, 1821.

Yours truly,

HENRY OSTRANDER.



JACOBUS RUTSEN HARDENBERGH, D.D.

1757—1790.

FROM THE REV. ABRAHAM MESSLER, D.D.

SOMERVILLE, N.J., March 13, 1848.

My dear Sir: I have diligently sought for and collected the records and traditions which are now accessible to enable the present generation to form an estimate of the character and history of the Rev. J. R. Hardenbergh, D.D., one of the great men of his age. The result has not equalled my desires or efforts ; but, such as it is, it is at your service.

JACOBUS RUTSEN HARDENBERGH was born at Rosendale, in the present County of Ulster, N. Y., in the year 1737. He belonged to what has sometimes been denominated "The Dutch aristocracy of the State of New York." His ancestor, Johannes Hardenbergh, who was by birth a Prussian, migrated to this country some time after the middle of the seventeenth century, and is said to have been connected, as an officer, with the British service. He left two sons, one of whom settled on Long Island, and the other at Rosendale, about eight miles South-west of the village of Kingston. In connection with Robert Livingston, he purchased a Patent of land, comprehending the whole of the

present County of Sullivan, and all that part of Delaware which lies East of the West or Mohawk branch of Delaware River, and is yet known, in the history of New York, as the "Hardenbergh Patent." His grandson, Col. Johannes Hardenbergh, the father of J. R. Hardenbergh, inherited a large share in this immense estate, and resided in the original manorial mansion, where the subject of the present notice was born.

His early education, and especially his knowledge of the classics, was probably obtained at the Academy of Kingston. How long he remained in this Seminary, or to what extent he pursued the study of the Latin and Greek languages, is not known. It is presumed, however, that it did not embrace a very thorough course, as every historical notice of his education agrees in asserting that "he had not enjoyed the same advantages of learning as most of his cotemporaries in the ministry of the Dutch Church." Indeed, the want of sufficient early training is one of the most prominent facts in his history, as it has been transmitted to posterity in those brief notices of his life which remain.

Nor am I able to give any account of the circumstances or the time of his conversion. His father belonged to the Cœtus or Evangelical party in the Church, which indicates that he enjoyed the advantages of early religious instruction and a pious example at home. That there was nothing remarkable in it may be inferred from the fact that no tradition of it exists among his posterity.

In 1754, when John Frelinghuysen died so suddenly at Raritan, in the very spring-tide of his influence and usefulness, we find young Hardenbergh, (together with Rynear Van Nest and Matthew Leydt,) a student of Theology, residing in his family. He seems to have remained there, at least several months after this time, if the anecdote referring to the marriage with the widow be correct; which took place within a year of the death of her husband, under circumstances somewhat peculiar.

Mrs. Frelinghuysen was a native of Amsterdam, in Holland, and was married, it is said, in opposition to the wish of her father; and she accompanied her husband, John Frelinghuysen, on his return to his native land, after completing his theological course and receiving license from the Classis of Amsterdam. His father, the Rev. T. J. Frelinghuysen, had died during his absence; and he returned, by invitation, to take charge of the congregations which had thus become vacant. Her early bereavement, after living with the husband for whom she had left all only about three years, far from her friends, and in a strange land, made her situation trying in the extreme. After a few months she determined to return, like Naomi, to her native land, and claim again the shelter and protection of the paternal roof for herself and her two children. The preparations were all made, and the day appointed on which to leave Raritan, for the purpose of embarking at New York, when Hardenbergh surprised her by an offer of marriage. He had contemplated it for some time, and had consulted with some of the officers of the church in regard to its propriety, but, on account of the yet so recent death of her husband, only brought himself to the point of making an avowal of his feelings, when it could be no longer postponed. She is said to have received it with an exclamation of surprise,—“My child, what are you thinking about?” The result, however, was that the arrangements to remove were countermanded, and the voyage to Holland abandoned. They were married soon after, and she went to reside with his father, at Rosendale, until he had finished his theological course and received license to preach the Gospel.

He was ordained by the Coetus in 1757, and was the first minister in the Dutch Church in America, who had not been obliged to go to Holland for the purpose of study, examination and licensure. His ministry at Raritan commenced on the 1st of May, 1758, where he occupied the ample mansion which John Frelinghuysen had just finished at the time of his decease, and which he intended for a Theological Institution. Thus, a few years brought the widow back again to the scene of her first domestic enjoyments and trials, and placed her in the circle of her first and best friends. In August of the same year he was regularly installed as the Pastor of the five united Congregations of Raritan, North Brauch, Bodminster, Milstone, and New Shanuack. Here he laboured diligently and acceptably, in this immense field, until October, 1761, when Milstone and New Shanuack separated from the others, and called the Rev. John M. Van Harlingen as their Pastor, and Hardenbergh preached to the other three.

In the mean time he had made a voyage to Holland for the purpose of bringing over the mother of his wife, who, having become a widow, preferred to migrate to America, that she might enjoy the society of her daughter, rather than remain in her loneliness in her native land. That he should do so is said to have been one of the stipulations of the marriage contract. He was the first American minister who appeared in Holland after the flames of the celebrated contest of Coetus and Conferentie had been enkindled. He returned in safety, having accomplished the design of his voyage, and gave the shelter of his home ever after to his mother-in-law, who finally died at his house at Raritan, where her remains repose.

Soon the memorable contest for Independence commenced; and, during two winters, the army of Washington was encamped within the bounds of his pastoral charge. On the 26th of October, 1779, a company of the Queen's Rangers, under the command of Lieutenant Colonel Simcoe, made an incursion into Somerset County, for the purpose of burning some boats which had been transported from the Delaware, and were lying in the waters of the Raritan, near Van Vechten's Bridge, a few yards above the church; and, not satisfied with accomplishing successfully their object, also set fire to and burned the church edifice to the ground. In the account which Colonel Simcoe has given of this outrage, he excuses the act by saying that the church had been made a depot of forage, and that a rifle shot was fired at them from the opposite side of the river. The forage consisted of some ropes and tackle used in bringing the boats from the Delaware, left outside of the church; and the shot was from a young man who had been out shooting pigeons, and when he saw the Dragoons engaged in setting fire to the boats, from a distance of some two hundred yards, discharged his shot gun to alarm them, and then ran off to escape pursuit. These facts are from an eyewitness, and admit of no question. They leave the barbarity of the action without excuse, to call down upon it the indignation of all right thinking men. From Raritan the Rangers proceeded to Milstone, where they also burnt the Court House of Somerset County; but, in the neighbourhood of New Brunswick they were met by some of the Militia, hastily drawn from that city, who shot the horse of Colonel Simcoe, and made the Colonel himself a prisoner; his men escaping, by the fleetness of their horses, to South River, where an ambuscade had been prepared, to protect them, by a column of the British army under General Armstrong. This expedition is spoken of by military men as "one of the handsomest

exploits of the War." It was so indeed: pity that it should have been stained by such a wanton act of barbarity as the burning of a house dedicated to the worship of Almighty God, when, according to all the testimony of all the parties, there was not a human being near it whom, as an enemy, it could have sheltered, and so provoked an attack. The effect was most disastrous to the cause of religion, for, amid the pressure of the War, and the general derangement of all civil affairs, it was several years before Mr. Hardenbergh and his people were in a condition to provide themselves with another house of worship. Indeed, it was not effected until after the close of his ministry.

The ministry of Mr. Hardenbergh, at Raritan, embracing a period of twenty-five years, furnished abundant and incontestible evidence of his energy, his evangelical spirit, his uncompromising opposition to every form of evil, and his ardent love for the souls of men and the glory of God. The church, however, although it gradually increased in numbers and strength, does not appear, at any time, to have enjoyed any special outpouring of the Holy Spirit. How could it? Such a state of things was not to be expected. The ministry of Mr. H. embraced the period of the Revolution, more unfavourable to spiritual religion than any other period since the first settlement of the country. This great convulsion in the political world shook the very foundations of society to their center, gave a loose rein to every immoral influence, and brought in a flood of wickedness, impiety and intemperance, into the land. The Records of the Church show, in many places, how impetuously it rolled on, and how nobly the godly man struggled against it. More than one solemn protest is recorded there against the increasing dissoluteness of manners resulting from the War. It was strange enough, circumstanced as he was, in the very scene of action,—armies marching frequently and sometimes encamping for months in the very heart of his charge, that he was not entirely displaced and driven away, as so many of his brethren were in other places, even less exposed, and that, in such a state of things, he should be able, by his prudence, to escape unscathed amid the fire. He was a devoted friend to the popular cause, and took no pains to conceal his opinions. Says one of his descendants,—“ I have heard my grandmother say that during that dark period when the American army had retreated before their enemies, and lay encamped in the County of Somerset, General Washington was a frequent visitor at their house; and, when in the neighbourhood, made it his headquarters; that the old gentleman was an ardent patriot, who took occasion frequently to stir up his people from the pulpit; that the British General offered a reward of one hundred pounds for his apprehension; that he always slept with a loaded musket in his room, and was often obliged to leave his home, with arms in his hands, and roam about the country, to prevent being seized by the Tories. The old lady has told me that out of six or seven individuals, who undertook his arrest, and offered to produce him to the British General, every one had died within a few weeks of each other; several of them by the small-pox. ”

But, besides all this, there was also a revolution in the Church in process at the same time, the effect of which must have been, to some extent, detrimental to the growth of practical piety. This contest, as you are aware, is known in the History of the Reformed Dutch Church as the dispute between the Cœtus and Conferentie parties, and its bitter fruits continued until near the close of the ministry of Mr. Hardenbergh. In such a state of things revivals of religion were out of the question; and it is sufficient praise for Mr. H. to be able to record

his steadfast, unwearied and onward course, increasing in the affections of the people, and in his power to do them good. Could any thing more have been reasonably anticipated?

In 1770 a successful application was made to the Governor of New Jersey, for a Charter of Incorporation for a College and Theological Institution, to be known as Queen's College. In effecting this object Dr. Hardenbergh (for he had now just received the degree of Doctor of Divinity from Princeton College) was chiefly instrumental. He was, at that time, one of the most prominent and influential individuals named in the grant and petition. To the Presidency of this Institution he was unanimously elected, by the Trustees, in 1786. During the intervening period, from the time of the granting of the Charter, a Professor and Tutor had been employed to teach such students as might attend; but, for a part of the time, New Brunswick was occupied by the British army, and I have seen an advertisement giving notice that the exercises of the College would be continued at a private house, at the head of Raritan, during one of these years.

In 1781 Dr. Hardenbergh resigned his pastoral charge at Raritan, and removed to Rosendale, and, while there, continued to serve the church, known at present as Rochester, until, in consequence of being chosen to the Presidency of Queen's College, he removed to New Brunswick.

The fact of his election to such a responsible place is sufficient evidence of the estimation in which he was held in the Church, when it is recollected that there were such men as Laidlee, Westerlo, Meier and Romeyn, to compete with. Considering the deficiency in his early training, to which reference has been made, it must have required no small share of industry, perseverance and mental power, to win such a reputation, and fit himself for such a place,—all the duties of which he performed, with, perhaps, a single assistant, so that he was in fact a teacher of the whole circle of the sciences and liberal arts. During the time of his Presidency, he also served the Church at New Brunswick as Pastor. The labour of filling the two places must have been immense; and it is said to have been connected with his speedy dissolution. He was spared only four years to devote himself to the interests of learning in an institution which he had, as it were, created by his personal influence and exertions.

But any notice of Dr. Hardenbergh, which should attempt to account for his usefulness and his success would be incomplete, if it failed to recognize the fact that a large share of it was attributable to the influence of his wife, *Dinah Van Bergh*. She was the daughter of Lewis Van Bergh, a merchant of Amsterdam, who had accumulated a large fortune in the East India trade "and was born" (says one of her descendants) "in a house on the '*Prince Graaft*',—an engraving of which she brought with her, and has often shown me," on the 10th of February, 1725. Her father was a man of fashion and of pleasure, devoting much of his time to the amusements of the day and without any special regard to religion. He had but two children, both daughters, one of whom died in early life. The survivor he intended to educate and introduce into all the gaieties and fashion of the luxurious metropolis, and her education certainly was very superior, considering the age in which she lived. Her mind was stored with all the solid parts of learning, and her taste cultivated in a superior degree. But Providence designed her to move in a different sphere and thwarted all his schemes. Her religious impressions commenced as early as her fourteenth year, and soon created, on her part, a disrelish for amusement and fashionable frivolity.

On one occasion she refused to attend the dancing school, to which her father wished her to go. This so enraged him that he immediately ordered the carriage to be got up and took her there himself. She, however, persisted in refusing to dance, and, as soon as he left, hid herself behind the seats. This is supposed to have occurred when she was about fourteen years of age. In her Diary, however, she assigns the beginning of the year 1747, when she was in her twenty-first year, as the time when she decidedly and forever gave herself unto the Lord, to his service and to his people, to be his, and live for Him. It was in the middle of the night, after twelve o'clock, when she had been engaged in prayer, that she felt her heart drawn out to Christ. The promises came home with power, and she took Him to be her Saviour and Redeemer, and relied alone upon the merits of his blood to pardon all her sins and bring her to God. "Oh how sweet," says she, "was the happiness which my soul then knew, and how I longed to have all that which was old in me taken away, and to have more and more of that which was new, and which was spiritual, wrought in me by the Holy Ghost, and how I rejoiced in the fulness of the provisions of his gracious covenant."

The manuscript Journal from which I have quoted, and which now lies before me, consisting of sixty folio pages, written in a small lady-like and beautiful hand, furnishes abundant evidence of her deep spiritual-mindedness and piety, as well as her literary taste and culture. It abounds with passages breathing the most fervent Christian love, the deepest sense of dependence, the strongest faith in Jesus Christ, as the only and all-sufficient Saviour, and the most earnest supplications for grace and strength. She adverts to the enjoyment which she found in a little praying circle of young females, of her own age, and records many of the subjects which they were accustomed to make a matter of special intercession;—the Church; the interests of religion in her native land and in the world; their country in war with France; Scotland; the English Church in Amsterdam; the Stadtholder and Prince of Orange; the Princess in her hour of peril. She records many special answers to prayer, which she received, one of which I will relate in an abbreviated form. She was in the constant habit of making every thing which concerned her a matter of intercourse with the Throne of Grace,—even her visits among her friends. On one occasion she received an invitation to spend some time with a Christian friend in the city of Rotterdam. She felt at first indisposed to accept; but afterwards thought that, in answer to prayer, she had received an intimation that it would result in good. She went, but was soon prostrated with a severe illness, which brought her very low, and continued for several months. Her physician, whom she represents as an unbeliever in the doctrine of a special Providence, told her, at last, that her case was hopeless, and intimated that she ought to abandon the idea of life, or of returning again to her friends and prepare for death. But, at night, when alone, she lifted up her heart to God, and thought she had an intimation that, on a certain day, the 16th of September, she would leave her bed and become convalescent. She mentioned it to her intimate friends, and confidently trusted in God to bring it to pass. The day came, and, although, previous to that morning, she had been so weak as to be unable to help herself from her bed to a sick chair, yet she arose, and, with a little assistance, walked several times across the room, and was soon able to return to her father's house. The circumstance was so striking that it became, by the Divine blessing, the

means of awakening and converting the unbelieving physician, for he felt that the hand of God must have been in it.

One of the most remarkable features of her Diary is the pleasure which she habitually expresses in the public worship of God. Several individuals whose preaching she heard, are named, but she styles Dominie Temmink her "dear and heart-loved father in the Gospel."

She seems to have been peculiarly sensitive to the influence of the religious affections,—a very woman, with a heart gushing with feeling and sensibility;—a poetess, in fact, not only in sentiment but in practice. Many of her effusions were in existence among her descendants long after her decease. A manuscript is spoken of as containing poems which she had written after each of the visits which she received from Mr. Frelinghuysen before her marriage to him, with many others, breathing out her religious affections, and commemorating the various dealings of God with her soul. But the crowning virtue of her character was the deeply spiritual nature of her piety. She had drank copiously at the fountain of love, and delighted to bask in the sunshine of the Divine favour. To the close of her life, she was eminently devotional, and habitually made the most ordinary occurrence an occasion of pious discourse. In the fields, every tree, and shrub, and flower, afforded an emblem of some Gospel truth. In the spring, the first flowers were affectionately sent to her by her intimate friends; and, in the summer, she seldom sat down with her needle without having first gathered and placed before her a vase of flowers; and then she would gaze upon them, drink in the fragrance, spiritualize their beauties, and seem to be filled with an endless and boundless admiration of their forms, their tints and their aroma.

With such endowments of mind, and such a rich experience of the influence of the Gospel, it is not strange that she should have been regarded by the pious as a safe counsellor in their various trials, and that she should have been resorted to by many for direction and advice. It is said that Dr. Condit, during the time that she resided in New Brunswick, after the death of Dr. Hardenbergh, seldom entered his pulpit, on a Sabbath morning, without pausing for a moment at the pew of this excellent woman, to listen to a remark of encouragement or comfort which she was sure to have in store for him. She was indeed a woman eminent in her knowledge of experimental godliness and wise in spiritual things. Like Mary, she delighted to sit at the feet of Jesus. Like Hannah, she devoted all that she had to the Lord. Like Harriet Newell, she forsook her home, her native land, the refinements of polished society, the pleasures of literary culture, the fellowship of her church and her Christian companions, and the instruction and care of her heart-loved spiritual father, and went forth as a Missionary,—the wife of a Missionary, into a distant, uncultivated, almost uncivilized land, never again to see the faces of those she loved, or to feast her eyes with the beauty of those pleasant places upon which her heart dwelt with unmingled rapture, or to commune with familiar faces, or repose under the shelter of parental love! Noble woman! Noble resolution, that could attempt so much! Noble piety, that could make such sacrifices for the love of souls! Nor did she, when they were made, repine in secret at the experience of the painful reality. Her courage never forsook her; her confidence in God never failed; nor did she, in her exile, ever "cast one longing, lingering look behind." She lived for the cause which she had chosen and died in the land of her adoption!

Now, have I not justified the opinion already expressed, that Dr. Hardenbergh owed much of his success as a Minister, and of the eminence and usefulness to which he attained, to his wife? With such a companion to counsel and stimulate him to activity, it was hardly possible that he should be only an ordinary man.

In person Dr. Hardenbergh was slender, but his appearance was grave and dignified. His habit was consumptive, and he finally fell a victim to a pulmonary affection. Says one of his cotemporaries,—“His mind was not only strong, but distinguished by powers of nice discrimination. He was thoroughly read in Theology, and possessed besides a large stock of general learning for the times; and, to crown the whole, he was distinguished for his piety. Wherever he went, a blessing attended his labours. As might be expected from such endowments, he maintained a high standing in the ministry. Large confidence was reposed in him; and his influence in the Church seemed scarcely to have a limit.

The following tribute to Dr. Hardenbergh is from an Address delivered by Dr. Livingston, at Commencement at Queen's College, in September, 1810:—

“At the close of the Revolutionary War, the Trustees made some efforts to revive it,” (Queen's College.) “and called the Rev. Dr. Hardenbergh to be the President. That great and good man, in his zeal for religion and attachment to the Dutch Church, accepted the invitation. He devoted his distinguished talents and precious life to the arduous task of bringing the institution, still destitute of patronage, into public notice and successful operation. But the task was too severe. Under the additional weight of parochial duties, which, at the same time, he sustained to this Church (New Brunswick), he gradually wasted his strength, and sank under a burden, too heavy for one man, however fortified with genius or industry, to sustain.”

On his tomb, in the city of New Brunswick, the following inscription has been placed: “Here lies the body of J. R. Hardenbergh, D.D., late Pastor of this Church, who departed this life the 30th day of October, 1790, aged 52 years, — months and — days. He was a zealous Preacher of the Gospel, and his life and conversation afforded, from his earliest days, to all who knew him, a bright example of piety. He was a steady Patriot, and, in his public and private conduct, he manifested himself to be the enemy of tyranny and oppression, the lover of freedom and the friend of his country. He has gone to his Lord and Redeemer, in whose atonement he confidently trusted. He is gone to receive the fruits of his labours, and the reward of a well-spent life. Reader, while you lament the loss to society and his friends, go, walk in his virtuous footsteps; and, when you have finished the work assigned you, you shall rest with him in eternal peace.”

After the decease of her husband, Mrs. Hardenbergh made the house of her youngest son her home, and her widowhood was protracted for seventeen years. A part of this time she spent at Raritan, amid the scenes of her early life and the people who first welcomed her when she came as a stranger in a strange land, and who always cherished a deep respect for her character and her many excellent qualities. Finally, however, she returned again to the city of New Brunswick, and died in 1807, and her remains repose, amid the honoured dead, in the crowded Cemetery of the Reformed Dutch Church. The monument dedicated to her memory contains the following inscription:—

“This monument is erected to the memory of Dinah Hardenbergh, relict of the Rev. J. R. Hardenbergh, D.D., S. T. P. Of high attainments here in grace, now resting in glory, died the 26th day of March, 1807, aged 81 years.

“Tell how she climbed the everlasting hills,
 Surveying all the realms above ;
 Borne on a strong-winged faith, and on
 The fiery wheels of an immortal love.”

I have thus concluded the task assigned myself, and lent my feeble aid to perpetuate the memory and virtues of an honoured minister of Christ. The result is at your service, and if it shall be deemed of sufficient interest and importance to form one of the stars in the constellation which you are endeavouring to create, and posterity can be edified by any of the lessons which it teaches, my purpose will be accomplished and my reward satisfactory.

With sentiments of sincere regard,

I remain, my dear Sir,

Yours truly,
 ABRAHAM MESSLER.

EILARDUS WESTERLO, D.D.

1761—1790.

FROM THE HON. HERMANUS BLEECKER.

ALBANY, April 10, 1848.

Dear Sir: Since our conversation concerning the Rev. Dr. EILARDUS WESTERLO, I have read his Autobiography, written at brief intervals, from 1770 to 1790.

He was born at Cantes, a village in the Province of Groningen, in October, 1738. His father, Isaac Westerlo, was Pastor of the church at that place. His maternal grandfather, Eilardus Reiners, after whom he was named, was also a minister at Dalen, a village in Drenthe. In his early youth, his parents designed him for the ministry of the Gospel, and it seems that his Christian name had some influence with them in regard to his destination.

When he was ten years old, he was placed in a Latin school, at Oldenzaal, in Overijssel. He lived there with two pious ladies, cousins of his mother, and daughters of his great uncle Arnoldus Reiners, Minister of the church at that place, then deceased. In their house, he read, in the evenings, several chapters of the Bible, and frequently sermons, and heard much religious reading and conversation. To the moral influence of his abode with these relatives he considered himself greatly indebted. When he was twelve years old he lost his mother.

Having been instructed in the languages in the Latin School, six years, he was, in his sixteenth year, adjudged fitted for, and transferred to, the University at Groningen. After studying there six years, he desired and was prepared to be examined in regard to his qualifications for the “sacred service”; when a call for a minister from the Reformed Dutch Church in Albany was very unexpectedly presented to him, and its acceptance earnestly urged by Prof. Gerdes, of the University. Mr. Westerlo soon decided to accept the call; was speedily examined by the Theological Faculty; and, in the month of March, 1760, was installed as Minister of the Church in this city. He arrived here in the autumn

of that year, and soon had the satisfaction to perceive that he had gained the love and esteem of his congregation.

He seems to have been conscious of religious emotions and feelings from early youth, which he sometimes considered to have come from above,—to have been the operations and strivings of the Holy Spirit; but, after his removal to this country, he was agitated by fears that he had so far resisted them that he deserved to be left to himself and forsaken of God.

Some time after his settlement here, “new and strange doctrines,” the prevalence of which in his own congregation he feared, induced him to preach several discourses on the first principles of Christian doctrine. It does not appear what the new and strange doctrines were.

He was now brought to more concern and closer examination, as to his own state; and became exceedingly troubled and anxious. After much self-abasement and many doubts and fears, he obtained hope, confidence and joy. This occurred in the month of April, 1768. He has fully detailed his experience and the state of his mind at this time—he considered himself as having undergone a great change, and ever afterwards regarded this as a most interesting and eventful period of his life.

In his investigation of Christian truth, “in its high and spiritual meaning,” about this period of his ministry, he read the New Testament in the original, in connection with the Commentaries of Harman, Witsius, Burman, Elsneus, Vtringa, Lampe, Hellenius, Doddridge’s Family Expositor, and other writers considered by him of like character.

He derived much edification and enjoyment from familiar communion with “older disciples,”—clergymen and private Christians, whose views and experiences were congenial with his own, and was thereby encouraged and animated in preaching what he thought the one thing needful to salvation.

He speaks of several of these, both men and women, as friends from whom he received much comfort and support;—particularly the Rev. Drs. Livingston, Laidlee, Rodgers and Mason, of New York, and Dr. Meyer, who was at one time Pastor of the Dutch Church at Esopus, and afterwards resided in New Jersey, Mr. and Mrs. Elias Boudinot, of New Jersey, Mrs. Livingston,—whose maiden name was Beekman,—mother of the late Robert R. Livingston, Chancellor of this State, and others in a more humble walk of life, who were well known, and are still remembered, in this neighbourhood. Dr. Westerlo took a very deep interest in Dr. Meyer. Many letters of Dr. Westerlo to him, showing the early, warm and uninterrupted friendship between them, are still extant.

At the time of Dr. Westerlo’s call to this country the Dutch Churches here did not exercise the power of licensing candidates for the ministry, or of Ordination and Installation. When it was proposed to do so, a violent controversy arose, in which Dr. Westerlo felt deeply interested. He was in favour of the plan proposed for the union and government of the Dutch Churches here, which involved the power to license candidates, and to ordain and install ministers; and he was much grieved at the opposition to it in his own congregation, and the feeling toward himself which his advocacy of it excited. He speaks, in his memoir, of the controversy, with much sensibility, but without the expression of an unkind or unfriendly feeling. He drew up a paper explanatory of his views and motives in regard to the occasion and grounds of the dispute, evincing a commendable spirit of moderation and his great anxiety for peace and union. He was entirely

satisfied that he was on the right side, and greatly rejoiced in the adoption of the plan of union, which occurred in 1772.

In the year 1775 he married the widow of Stephen Van Rensselaer, who was the proprietor of the Manor of Rensselaerwyck. She had three children: *Stephen*, then about nine years old, to whom the manor came from her late husband; *Philip*, who was many years Mayor of this city; and *Elizabeth*, whose first husband was John B. Schuyler, a son of the late Gen. Philip Schuyler. She died a few years ago, the widow of John Bleeker. This connection naturally tended to elevate Dr. Westerlo's social position, and to promote his consideration and influence.

There were then few churches in the country around Albany; and the inhabitants being principally of Dutch descent, and speaking the Dutch language, numbers of them belonged to the church of which he was the Pastor. The sphere of his ministerial influence was thus very considerable. He passed much time in visits to the neighbouring country, and took great pains in forming congregations, and establishing stated religious service, where the amount of population and other circumstances afforded opportunity and occasion therefor. His zeal in this work was great and abiding.

From the time of his marriage till the year 1784 he lived in the Manor House,—afterwards in the Parsonage of his congregation, which stood on the ground now occupied by the building called Bleeker Hall.

Dr. Livingston's wife was the sister of Mrs. Westerlo. Between him and Dr. Westerlo there was a close friendship, and it seems an entire congeniality of views and feelings. Dr. Livingston was much at Albany during the Revolutionary War, and assisted him in the services of his church. They were both zealous in the cause of the country, and seem to have made it much the subject of their religious services. One week, in the gloomy period immediately preceding the capture of Burgoyne, they had worship in the church for several successive days.

In the Autobiography important occurrences of the Revolutionary War are frequently mentioned. The Peace, and the crowning event,—the adoption of the Federal Constitution, were regarded by Dr. Westerlo with intense interest and gratification.

As early as the year 1780 Dr. Westerlo and his congregation were aware of the importance of having service in English, and Dr. Livingston, who had been so much with them, was called as his colleague, but declined the invitation.

Till the year 1782 Dr. Westerlo preached exclusively in his native tongue. Service in English had then become almost indispensable; and he expressed great gratitude for being able to preach in that language, which he did part of the day, till about three years before his death, when the late Dr. Bassett* became his colleague, and preached altogether in English. Since Dr. Westerlo's death there has not been stated service in the Dutch language in this city.

In July, 1782, Dr. Westerlo, as Minister of the Church and President of the Consistory, addressed General Washington, who was then visiting this part of the

*JOHN BASSETT was a native of the city of New York: was graduated at Columbia College in 1786; was settled as colleague of the Rev. Dr. Westerlo at Albany, June 28, 1787; resigned his charge in 1804; and ultimately made his residence at Bushwick, L. I., where he died in 1820. In 1791 he published *Psalms, Hymns and Spiritual Songs*, for the use of the Reformed Dutch Church of the United States of America.

country. He never regretted his removal to America, and frequently and gratefully acknowledged the blessings he enjoyed here.

Except his own frequent attacks of illness, which seriously impeded the performance of his duties, and the death of a beloved daughter in her fifth year, he was, in the main, much blessed in all that concerned him personally, in his domestic relations and the circle of his immediate connections.

He died on the 26th of December, 1790. He had been ill for some time, but, as he was frequently so, and was not considered in immediate danger, his death came rather unexpectedly, and I well remember the gush of grief it occasioned, especially in that part of his congregation who most sympathized with him in religious feelings and opinions, by whom he was most beloved and revered, and who felt that they had lost a friend and a father. The following is an extract of a letter from Dr. Livingston to Dr. Meyer, written in April, 1791 :—" You wish to know some particulars respecting the last sickness of our dear departed brother Westerlo. You remember he was long ailing, and constantly complained of weakness and pains. In the beginning of December he was taken with a nervous fever. I have a letter which he wrote December 10th, but he grew every day worse. The disease at first affected his mind, and rendered him very melancholy; but it pleased the Lord to remove all his fears and distresses; his mind became serene, and he was cheerful, established and rejoicing in the Lord, till his last moments. His house was filled with his people, who came from all parts of the city to see him, and he left them with his blessing, in such a solemn manner that it is thought he did as much good in his death as in his life. Blessed are the dead who die in the Lord! O that we may die the death of the righteous, and our last end be like his!"

Dr. Westerlo left a son, *Rensselaer* Westerlo, now living in this city,* some years ago a Member of Congress; and a daughter, *Catharine*, (Mrs. Woodworth,) who died recently.

He was a man of imposing presence, gentle and dignified manners. In the pulpit he was mild and persuasive. He had a high standing in the Dutch Church, and was greatly respected by the clergy and people of other denominations.

He had, no doubt, the classical, theological and other learning which was required of a student of Theology in the Universities of Holland in his time. It is said that he was an excellent classical scholar; that he could write well in Hebrew, Greek and Latin. To write in the latter was probably nearly as easy to him as to write in his native tongue. He left, in a neat and fair hand, a Greek and also a Hebrew Lexicon, which must have cost him much time and labour, and seem to have been intended and prepared for the press. He acquired here a very good knowledge of English.

The Autobiography is in Dutch till the month of May, 1782; the residue, till the 4th of December, 1790, is in English.

It was written, he says, for his own edification, and the remembrance of God's goodness. It is a record of many of the events of his life, of his meditations, thoughts, feelings, aspirations and prayers; of the effusions of a profoundly religious and devout spirit, manifesting his entire dependence on God and constant communion with Him. In all that concerned himself, his family, the Church and the country, he discerned a Divine Providence. Indeed, so omni-

* Since deceased.

present was his religion, so engrossing his piety, that his habitual state of mind seemed to be "one continued prayer," and his life "an unbroken offering of praise."

Your friend,
H. BLEECKER.

JOHANNES MARTINUS VAN HARLINGEN.

1762—1795.

FROM THE REV. PAUL D. VAN CLEEF.

JERSEY CITY, July 21, 1863.

Dear Brother: My researches in respect to the history of the Rev. Johannes Martinus Van Harlingen have been less successful than I had hoped. The following outline, however, may, I believe, be relied on as entirely authentic.

JOHANNES MARTINUS VAN HARLINGEN was descended from an ancient family in Holland. His father, a native of Amsterdam, came to this country when a young man, and resided at Harlem, N. Y. There he married Maria Bussing, and subsequently removed to Lawrence's Brook, a few miles from New Brunswick, N. J., where he settled on a farm. He was a man of cultivated mind, and, with all the cares of husbandry, found leisure for his private intellectual pursuits.

JOHANNES MARTINUS was born at this place in the year 1724. Of his early life neither records nor traditions have been preserved. He studied, however, for a while, at Princeton College, and then went to Holland for the double purpose of obtaining a thorough education in Theology, and of being ordained by the Mother Classis of Amsterdam. After completing his theological studies at one of the Dutch Universities, and receiving Ordination, he returned immediately to this country. The two Churches of New Shannick and Sourland, (afterwards called Harlingen,) in Somerset County, N. J., had, in the mean time, prepared a joint call, which was presented to him as soon as he arrived, and promptly accepted. He entered upon his ministry in 1762, and faithfully served his extensive pastoral charge for thirty-three years, when he fell asleep, beloved and lamented, by those who knew him, and above all by his affectionate people.

His pulpit services were performed exclusively in the Dutch language, until a little while before his death, when, the younger portion of his charge beginning to require preaching in the English language, he attempted to meet the demand in part, but it was with great effort, and, in the infirmity of his advancing years, with but partial success. He was a faithful Pastor, an evangelical and able Preacher, and a patron of sound learning. His name appears among the Trustees of Queen's College, as appointed by the charter from George III., in 1770.

Mr. Van Harlingen was twice married. His first wife was Sarah Stryker, by whom he had two children. The second was Elizabeth Van Densen, who became the mother of three, one of whom died in infancy, the others survived him. Of his two sons one became eminent as a Teacher, the other gave promise of being a distinguished Physician, but was cut off in the prime of life.

The following Obituary Notice of Mr. Van Harlingen is copied from the "Guardian," or, "New Brunswick Advertiser," of December 29, 1795:—

"Died at Sourland, on Tuesday last, Rev. Johannes Martinus Van Harlingen, in the seventy-first year of his age. On Thursday, his remains were interred beneath the Sourland Church, attended by a numerous concourse of relatives and friends. He was Pastor of the Congregations of Sourland and New Shannick, for thirty-three years, during which time he discharged his duty as a faithful Minister in the Church of God. By his death his wife and children have been bereaved of a kind husband and an affectionate parent. But more especially the Church of Christ, his Master, whose doctrine he preached with unremitting zeal, has sustained a great loss. He was beloved by all his acquaintance, both in his ministerial and private character, and his death is universally lamented."

According to an old custom, the aged Pastor was laid to rest beneath the church, in front of the pulpit in which he had so long stood up to preach the blessed Gospel. When, in 1804, the church edifice was taken down, and a new one erected in its stead, his remains were deposited in the graveyard beside those of his wife. The spot where he lies is marked by a marble slab, bearing a record of his name, age, &c., with the following lines:

"Van Harlingen, recalled by Zion's King,
Finished in haste his embassy abroad,
Then soaring up to Heaven on seraph's wing,
Blest angels hailed the Ambassador of God."

Respectfully and truly yours,
P. D. VAN CLEEF.

HERMANUS MEYER, D.D.

1763—1791.

FROM H. M. ROMEYN, ESQ.

KINGSTON, May 15, 1848.

My dear Sir: I think you do not misjudge in assigning to my venerable ancestor, Dr. Meyer, a place among the more prominent clergymen of the Reformed Dutch Church. Though I have no personal recollections of him, I have the requisite material at hand for such an account of him as you ask for, and I am more than willing to perform any service within my ability in honour of his memory.

HERMANUS MEYER, a son of Jacob and Rebecca (Schlichting) Meyer, was born in Bremen, Lower Saxony, July 27, 1733; being one of a family of four children. His father and both his paternal and maternal grandfathers occupied distinguished positions, as well in the Municipal Government as in the Church. His parents were distinguished for intelligence and great moral and Christian worth, and their children bore, in a high degree, the same characteristics. It was under the guidance of such parents that he gave early tokens of great promise, and developed some of those admirable traits which were afterwards so signally displayed.

At the age of six years he was sent to the Latin school in Bremen, and, after passing through all its classes, was admitted, in April, 1750, to the Gymnasium

of that city, and was promoted "*ad lectiones publicas*." Here he was privileged to enjoy the instructions of several Professors of great eminence in their respective departments.

In 1755 he was admitted Fellow of the German Society of Bremen for improvement in the German language, and various branches of knowledge connected with it. At that time also, in conformity with the practice of promoted students, he made a profession of his faith, in the presence of Professor Nonnen, whose catechetical instructions he had enjoyed from early youth, and also of Professor Keisen. He had now also an opportunity of exercising himself in preaching, and, in the last year of his studies at Bremen, he defended publicly a Dissertation of the then Rector, Professor Nonnen, "*de vestigiis religionis patriarchalis inter gentes*."

In August, 1757, he entered the Academy at Groningen, where he pursued his studies under the direction of Professors Gerdes, Hollenbeck, Chevallier and Englehard. In September, 1758, he underwent what was called a preparatory examination by the Classis of Middlestrum, in the Province of Groningen, and was admitted into the number of candidates for the ministry. "Here," he says, "I had a very good opportunity of exercising myself in preaching, and, amongst others took charge of the holy work to relieve the Messrs. Broenen, then preachers at Nynwegen." "At this place," he adds, "the Lord did not leave my soul without a sense of his presence, but gave me blessed experience of his special grace and love in Christ."

The Theological Academy of Groningen, having been authorized and requested by the Consistory of the Reformed Dutch Church of Kingston, N. Y., to call a Pastor for the Congregation in that place, presented a call to Mr. Meyer, dated January 17, 1763. This call he thought proper to accept; and, immediately thereafter, submitted to an examination by the Faculty of that Academy, and was solemnly set apart to the ministry, on the 31st of March, in the presence of the *Deputati Synodi Groningare*.

He took passage for London, and thence, in company with the Rev. Jacob R. Hardenbergh, of old Raritan, (afterwards his brother-in-law,) for the city of New York, where he arrived in October of that year. He reached Kingston on the 2d of November, and was received, as the Pastor of the church there, with the respect and affection due to his exalted worth. On the next Sabbath after his arrival among them, he preached his first sermon from Psalm xxii, 30, 31.

At this period the churches in the Dutch connection were in an exceedingly distracted state, and the collision of opinions and interests between the two great parties, the *Cetus* and *Conferentie*, was approaching its most intense bitterness. He had not been apprized of this unhappy state of things previous to his arrival in this country.

A large part of his congregation were of the *Conferentie* party; and, while he admits that his predilections were with the *Cetus*, he desired to hold a neutral attitude, and, if possible, to maintain peace among them. "This," he says, "did not suit them; and they endeavoured the more to bring me under subordination to the Classis of Amsterdam, declaring that, without such compliance, there could be no peace in the congregation, and I could not comfortably remain their minister. By my call, I was free to act, and was not obliged to join any party. * * * They were greatly displeased with my close preaching; but could find no fault in me in respect to my duties or moral conduct; therefore they

made use of these disputes and dissensions, which were not in the least contained in the Good orders of the Church, or mentioned in my call: and, by the act of three Ministers and Elders of their own party, without authority, and contrary to the rules of government of our churches, (in February, 1766,) undertook to pronounce a censure upon me, and, by that means, kept me afterwards out of the church there, and until my acceptance of the call to Pompton and Totowa."

After this censure was pronounced, on presenting himself, on the Lord's day, at the church-door, for his usual ministrations, he was resisted by an armed sentinel, and repulsed from its threshold. On turning away, he raised his hands, and uttered that pathetic exclamation of the Saviour,—“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.”

From that time he performed his ministerial functions in that congregation in private houses; notwithstanding a Convocation of Ministers and Elders of the Churches, (of which the Rev. Johannes Leydt was President,) on the 10th of May, 1766, declared the censure which had been pronounced upon him as utterly without authority, and therefore null and void.

In November, 1772, Mr. Meyer, having resigned his charge at Kingston, settled over the congregations of Pompton and Totowa. The Sermon on the occasion of his Installation was preached by the Rev. Benjamin Van Der Linde,* from Hebrews xiii, 17. In 1784, after the new organization of the Church had been effected, Mr. Meyer was appointed, by the General Synod, Professor of the Hebrew Language; and, in 1786, by the same Body, Lector or Assistant to the Professor of Divinity—both which offices he held till the close of his life.

In 1789 he was honoured with the degree of Doctor of Divinity from Queen's (now Rutgers) College.

Dr. Meyer died at his residence in Pekeney, (Paequenack,) on the 27th of October, 1791. His last words were “Even so, Come, Lord Jesus.” His Funeral was attended not only by his own mourning people, but by many from the neighbouring towns, and especially by a large number of the clergy. When his body was brought into the church, a hymn was sung, (When on Jordan's banks I stand, &c.,) in accordance with his own directions; and, after a Discourse from the Rev. Dr. Solomon Frelich, from Psalm lxxiii, 25, his remains were deposited under the pulpit of the Church in Pompton, where he had been accustomed to stand to deliver his message. The Rev. Mr. Schoonmaker, of Acquackanonk, afterwards delivered another Funeral Discourse, from Philippians i, 23. So much was he beloved by his people, and so tenderly did they cherish his memory that, when the old church was to be taken down, in 1812, and a new one erected, they would not consent to have his ashes disturbed. The wall on the West side was, therefore, left standing, and was extended North and South so as to accommodate the width of the new building, and thus leave the pulpit to occupy the same place in the new as in the old, and keep it, as it originally was, exactly above his grave.

His death cast a deep gloom over the churches. The Rev. Dr. Livingston, in a letter written shortly after his decease, to Dr. Direk Romeyn, thus speaks of him:—“On my return home, I was greatly afflicted to find a letter which

* BENJAMIN VAN DER LINDE became the the Minister of Paramus and Ponds in 1748; had the Congregation of Saddle River added to his charge in 1784; and died in 1788.

announced the death of our dear friend Meyer. Another of our pillars is gone.* He was a good and great man. We deservedly loved him, and placed great confidence in him. What a dark cloud appears to hover over our churches!"

On the 25th of May, 1764, he was married to Rachel, daughter of Colonel Johannes Hardenbergh, of Rosendale, in the County of Ulster, and of Maria Dubois, his wife. She was a lady of great personal attractions, and adorned every relation she sustained. They had four children,—two sons and two daughters. His second son (*John Hardenbergh*) was born at Peckenev, N. J., October 19, 1774; was graduated at Columbia College in 1795; studied Theology, and was ordained, and installed Pastor of the Churches of New Paltz and New Hurley, in 1799; was transferred to Schenectady, as the colleague of Dr. Direk Romeyn, in 1803, and died at Albany, while still retaining his pastoral charge at Schenectady, on the 11th of September, 1806.

It is, I believe, universally conceded that Dr. Meyer was a very learned divine. His long and indefatigable academic discipline would of itself lead us to expect that he would hold a high place among the ripest scholars of his day. Of the Latin, Greek and Hebrew languages he had a minute and critical knowledge; and in the Syriac he was by no means unskilled. The long and uninterrupted agitations in our churches were adverse to the early accomplishment of his favourite design of furnishing a new translation of the Old Testament Scriptures. This, however, he commenced the moment that there was peace within our borders; but, in the midst of his labours, he was struck down in death. Yet he has left us the beginning of that work, in a full translation of the Psalms of David, in Latin interlineations (between the text), with copious commentaries and emendations, in the finest of German writing, upon a very broad margin.

But he was not only a learned divine—he was a truly evangelical minister. He was as much distinguished by the warmth of his piety and the earnest tone of his preaching as by his profound knowledge of the Scriptures and his deep and varied learning. He was distinguished for the fidelity and pungency with which he dealt with the consciences of his hearers. In exhibiting Divine truth he wielded the naked sword of the Spirit.

His mode of sermonizing was conformed to the models of the old schools, and was very perfect of its kind. His delivery was usually on the conversational key, but was characterized by great animation. He was rather small of stature, with a countenance serene and placid,—beautifully illuminated in his zeal and earnestness.

He was esteemed one of the most amiable of men,—free from pride and ostentation, and yet dignified, and commanding universal respect. It was eminently true of him, throughout his whole life, that he added to his faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience, godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity; and, these abounding in him, he was neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

He was remarkable for exactness and punctuality in all his dealings; "owing no man any thing, but to love one another."

He was extremely assiduous in family and parochial visitations. This he considered a most important part of his duty; and here it was that the loveliness

*Dr. Westerlo's death occurred but shortly previous.

of his character was peculiarly seen and felt, and those charms exhibited which enchained him to his people. In all meekness and humility he was constantly among them; instant in season and out of season; at the fireside and at the bedside; instructing, reproving, exhorting and comforting them, and relieving their wants and administering to them the consolations of our holy religion.

Such is a faint outline of the life and character of this excellent man. While he lived he was respected and beloved; and though there are few now on earth who remember him, yet his memory is still fragrant, being embalmed in the gratitude and veneration of the Church.

I am, my dear Sir,

Very sincerely yours,

H. M. ROMEYN.

HENRICUS SCHOONMAKER.

1763—1820.

FROM THE REV. CORNELIUS D. WESTBROOK, D.D.

PEEKSKILL, May 30, 1848.

My respected Friend: The venerable man of whom you have asked me to give you some account, I knew quite well in my early life, as not only were he and I natives of the same place, but he was one of my predecessors in my late charge at Fishkill. Fortunately, I have some data at hand, furnished me long since for a different purpose, which I am able to turn to good account, in connection with my own personal recollections, in complying with your request.

HENRICUS SCHOONMAKER was born of respectable and pious parents, in the town of Rochester, Ulster County, in this State, on the 18th of July, 1739. He gave early indications of piety, under the ministry of the Rev. Mr. Frelinghuysen, then the devoted Pastor of the Church of Rochester. Having completed his academical and theological studies, he was one of the first of our ministers who were licensed and ordained in this country by the assembly of divines in our Church, styled the *Cetus*. Immediately after he was licensed, in 1763, he received a call to preach alternately in the Churches of Poughkeepsie and Fishkill. These Churches were then, as they have been ever since, among the most respectable and influential within our bounds. But his Ordination was strongly opposed by the *Conferentie* party, merely because he had been licensed as a candidate without an order from the Classis of Amsterdam. When the Committee of ministers met to ordain him, they found, to their utter astonishment, that the church in Poughkeepsie, in which his Ordination was to take place, had been taken possession of the night before, and was locked and barred so that no entrance could be obtained. The ordaining ministers, however, and the people who had called him, were determined not to be frustrated in their design, and a wagon was placed under a large tree in front of the church, and a sermon preached by the Rev. John Maurice Goetschius, standing in the wagon; and there, too, on bended knees, the candidate received the laying on of hands of the

Committee of Ordination. Dr. Livingston, then a stripling, was present, and was observed to take great interest in the services; and, when they were over, he was heard to say to one of the Elders,—“Thank God, though the opponents have succeeded in excluding them from the church, they have not succeeded in preventing his Ordination.”

Mr. Schoonmaker, from the very beginning of his labours in these churches, became much endeared to the people to whom he ministered, by his kindly demeanour, his ardent piety, and his untiring efforts to do good. From the Conferentie party he met with much opposition; but his labours were greatly blessed, and a host of friends gathered around him to defend and sustain and encourage, and with many of their descendants his memory is fragrant to this day.

In 1774 Mr. Schoonmaker received a call from the Church of Aequaackanonck, N. J. This call he was, by no means, pre-disposed to accept, nor would he have accepted it but that the Dutch language had so far grown into disuse in both the congregations with which he was then connected, that preaching in English was imperatively called for; and, being unwilling to submit to the awkwardness of attempting to minister in a language in which he was little at home, he felt constrained, though greatly to the regret of his congregations, to accept the call from New Jersey. He did accept it, and removed thither with his family shortly after.

After the death of the Rev. Dr. Meyer, the Church of Totowa (now Patterson) solicited a union with that of Aequaackanonck, and obtained the services of Mr. Schoonmaker every third Sabbath. In these two large and important congregations he continued to labour, with great acceptance and usefulness, until the year 1816, when, on account of the infirmities of age, he resigned his pastoral charge. A large portion of those from whom he then withdrew had been trained under his ministry, and many of them gratefully recognized him as the instrument of their conversion. It was an evidence of the considerate kindness of his congregations towards him, as well as of their high appreciation of his character, that, notwithstanding he had not only resigned his charge, but ceased to be a resident among them, they cheerfully continued to him his salary as long as he lived.

In the summer of 1816, shortly after the resignation of his charge, he removed to Jamaica, L. I., to reside with his son, the Rev. Jacob Schoonmaker, Pastor of the Reformed Dutch Church in that place. Here, in great peace, he spent the residue of his days. Here, in the blessed hope of a glorious immortal life, he terminated his earthly career, in the eighty-first year of his age, on the 19th of January, 1820. His body was removed for burial among the people of his last charge, at Aequaackanonck, and an impressive Funeral Sermon was preached by the Rev. P. D. Freleigh, then the Pastor of the Church in that place, from *Zachariah, i, 5*.

Mr. Schoonmaker was married on the 23d of June, 1765, to Salome, daughter of the Rev. John H. Goetschius. I cannot speak with confidence as to the number of their children, but I have no knowledge of any except two sons.

Mr. Schoonmaker survived almost all his early contemporaries in the ministry, and there are few, if any, now living, who remember him in the zenith of his activity and usefulness. But there can be no doubt that he was among the most effective preachers, and earnest and faithful ministers of the Dutch Church, in his day. Dr. Livingston, with whom he was on terms of great intimacy,

once remarked that he was the most eloquent preacher in the Dutch language, whom he had ever heard in this country. With Dr. Meyer, Dr. Dirk Romeyn, Dr. Hardenbergh, and many other of the most prominent ministers of the Dutch Church, he was in most friendly relations. His preaching was remarkable at once for power and pathos. When he was preaching the terrors of the law, it seemed as if he were wielding the very thunderbolts of heaven; and when he dwelt upon the gracious provisions and promises of the Gospel, his heart seemed overflowing with love and tenderness. In his intercourse with his people he was at once prudent and considerate, kind and faithful. If his duty called him to be severe, he did not shrink from carrying out his honest convictions; but his reproofs and admonitions were always tempered with the spirit of true benevolence. In all his relations he was an example of wisdom, dignity, kindness and fidelity.

I am, with great regard,

Sincerely yours,

C. D. WESTBROOK.

ARCHIBALD LAIDLIE, D.D.*

1764—1778.

ARCHIBALD LAIDLIE was a native of Kelso, Scotland, an ancient town of Roxburgh County, about forty miles South East of Edinburgh. He was born December 4, 1727. He received his academical education in his native town, and afterwards passed the usual course of studies for the Ministry in the University of Edinburgh.

In the autumn of 1759 he was ordained to the Gospel Ministry, and installed Pastor of the English Church in Flushing, a sea-port town on the island of Walcheren, in the Netherlands. He had a colleague in this church,—the Rev. Mr. Bertling. Here he continued to labour with great fidelity till he received a call to the Collegiate Dutch Church in the city of New York. After having been, a little more than four years, Pastor of the Church in Flushing, he preached his Farewell Sermon, November 13, 1763; and, on the 25th of the same month, embarked for Amsterdam. On his arrival there he found copies of the letters to and from New York, relative to his call. On the 5th of December he was formally admitted minister of the Protestant Reformed Dutch Church of New York, by the deputies of the Classis of Amsterdam. In connection with this solemn occasion he makes the following record in his Diary:—"Oh, how unfit for so important, and how unworthy of so honourable, an office. Oh that God would be graciously pleased, for the glory of his great name, and for the sake of his Son Jesus Christ, to do in me and for me what He knows I stand in need of, to my being an instrument, in his hand, of turning many from darkness to light, and from the power of Satan to God, in that city where God has cast my lot."

He sailed in the English packet from Falmouth, February 17, 1764, and arrived at New York on the 29th of March. He was the first minister in the

Dutch Church in America, who preached in English. His first sermon was delivered to an immensely crowded audience, April 15, 1764, from II. Cor. v. 11: "Knowing the terrors of the Lord, we persuade men." It was greatly elaborated, and occupied two hours in the delivery; but it was heard throughout with profound attention, and with no inconsiderable effect. He was received with great cordiality by his people, and the more they knew of him, the more fully were they convinced that he had been sent to them, not only by the Classis of Amsterdam, in answer to their call, but by the Great Head of the Church, in answer to their prayers. Some of the aged members, on one occasion, shortly after his arrival, gathered around him, and said,—“Ah, Dominic, we offered up many an earnest prayer in *Dutch* for your coming among us; and truly the Lord has heard us,—in *English*, and has sent you to us.”

The degree of Doctor of Divinity was conferred upon Mr. Laidlie, by the College of New Jersey, in 1770.

Dr. Laidlie's ministerial labours were interrupted by the War of the Revolution. From the scenes of agitation and peril that were going forward in the city of New York he found a refuge at Red Hook, where he remained till the close of his life. He died there of consumption in the year 1778, at the age of fifty-one.

In the year 1763 he was married to Mary, daughter of Martin and Catharine (Rutgers) Hoffman. They lived together only twelve years; but the connection while it continued, was an exceedingly happy one. Mrs. Laidlie survived her husband forty-six years, and died in New York in the summer of 1825. Her Funeral Sermon was preached by her grandson, the Rev. Richard Varick Dey, and was published. She was a lady of distinguished worth.

The following is the conclusion of Dr. Laidlie's Introductory Sermon at New York, above referred to:—

“Here I might finish this discourse, but duty and inclination, as well as custom, make it necessary that I add a few words suitable to the present occasion.

“It having pleased God to determine my heart early to devote myself to his service in the Gospel of his Son. He effectually disposed and enabled me willingly and cheerfully to obey his voice, when, by a call to become the Minister of the English Church at Flushing, (in the Netherlands,) he said to me, as to his servant Abraham of old,—‘Get thee out of thy country and from thy kindred and from thy father's house, unto a land that I will show thee.’

“Having, by the grace of God, laboured in word and doctrine, though in much weakness, yet, (I trust,) with faithfulness, according to the measure of grace given unto me, for the space of four years and some months in that church, it pleased the Supreme and Sovereign Disposer of all things, whose I am, and whom I serve, in his adorable and wonderful providence, by a call from this church, again to command me to get me to a land which he would show me. Many and great were the difficulties I had to struggle with, and strong were the objections suggested both by my own heart, and my dear friends at Flushing, against my accepting your call. And, though the innumerable, daily and uninterrupted instances of affectionate regard I had the honour and happiness to enjoy from that people, were such as I could not desire nor expect to be greater anywhere else, yet it pleased God so to convince me of your call being his command, that I durst not refuse to obey. Obedience to God, with a view of being more extensively useful, was the reason which prevailed with me to leave a church and people to whom I had many strong attachments; and among whom my situation was, in many respects, most agreeable, and come to this distant part of the world. The many remarkable circumstances which attended your calling of me to be your Minister, encouraged me to hope that God, who has led me thus far, will enable me to be faithful, and will crown his own word with success, to his glory, and the salvation of many souls here.

“Allow me, in this public manner, to declare that, agreeably to the solemn engagements I am under, as your Minister, ‘I am determined to know nothing among you save Jesus Christ and Him crucified;’ that, as I have devoted myself, my time and talents, to the service of the Lord in the work of the Gospel among you, so, in a

humble dependence on Divine grace, I am resolved to embrace every opportunity of a public or private nature, to persuade men to believe in the blessed Redeemer. And, though it is true that a sense of the great and important trust committed to me, of the duties of the pastoral office, of the difficulties necessarily attending the faithful discharge of them, and a sense of my own weakness and insufficiency for what I am called to, and have in the presence of God, angels and men solemnly engaged to perform, do tend to discourage me; yet, with the holy apostle, I desire to comfort myself with this,—that, though I am insufficient, of myself, so much as to think a good thought, yet my sufficiency is of God, and I can do all things through Christ strengthening me.

“Permit me also thus publicly to tender you my affectionate regard, and to acknowledge my obligations to you, my Reverend and Beloved Colleagues, with whom I am now become a fellow-labourer in holy things among this people. Particularly it is with a grateful heart I return you, my Reverend Brother, my sincere thanks for your excellent and suitable advices, and your friendly recommendation of my person and services to the people of this congregation. My Dear Brethren, as I am fully persuaded that your goodness will always dispose you to give, so I shall ever reckon it my duty and advantage to ask and follow your advice and brotherly instructions. I hope and pray that God may unite our hearts in sincere love to Him and to one another, and excite in each of us a holy emulation who shall live most for God and the salvation of souls, and who shall set our flock the most perfect pattern of holiness in all manner of conversation. And as this shall be the only emulation found among us, while I recommend myself to your brotherly and affectionate regards, I hope God will enable me to behave more and more worthy of them. May God effectually enable us to strengthen each other’s hands, to be of one mind, to propose one end, and faithfully and successfully to persuade men; that, so being wise to win souls to Christ, and to turn many from darkness to light, and from the power of Satan unto God, we may, at the day of judgment, give an account with joy and not with grief.

“Allow me also thankfully to acknowledge my obligations to you, my brethren, the *Elders* and the *Deacons* of this Church, for the kind reception and the many favours I have met with from you. It shall be my constant endeavour and daily prayer to God that, by his grace, He would enable me to approve myself to Him in well-doing, and testify my gratitude to you, by carefully attending to every part of my duty, and by studying to demean myself with that faithfulness, prudence, candour and integrity which become a minister of Jesus Christ. And, as I am fully persuaded that nothing will be wanting on your part to maintain and promote that concord and harmony which affords peace and comfort of mind to individuals, and is necessary to advance the great design of the Gospel, so you may be assured that it shall be my constant care and study to cultivate a good understanding amongst us, and to recommend myself to your esteem and regard as far as is subservient to the glory of God and the salvation of immortal souls.

“Let me now conclude with addressing a few words to you, belonging to this church, to whom I now stand in a near relation, and for promoting whose spiritual and eternal interests God calls me to all my services. Seeing, then, that our work and duty is to persuade those of you who are yet slaves of sin and Satan, to lay down the weapons of rebellion, and to turn to God in Christ Jesus,—then let me beseech you, my dear brethren, most diligently to attend his ordinances. Never plead, I beseech you, any thing as an excuse for absence from his public worship, but what your consciences will allow to be an excuse which you can plead in the day of judgment.

“We preach not ourselves but Christ Jesus the Lord, and ourselves your servants for his sake; we seek not yours but you. Oh then be prevailed with to attend, with constant zeal and unwearied diligence, the means of grace. Let me beseech you, the people of God in this congregation, that ye pray for us, that the Word of the Lord may have free course and be glorified among you. I need not point out to you the great need we have of your prayers, nor the many advantages arising therefrom to you. Let me, in the words of the Apostle, (Rom. xv. 30.) ‘beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me.’ And oh, I pray ‘that your love may abound yet more and more in knowledge and in all judgment, that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God.’ And may ‘the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you; to the end He may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.’ Amen. Yea, Amen.”

The following estimate of Dr. Laidlie's character was made, many years ago, by an individual, who not only had access to all his papers, but was familiarly acquainted with many who had sat under his ministry :

"Dr. Laidlie was a man of distinguished talents, and an able Theologian. He was strictly attached to the pure and scriptural doctrines of the Old School. His learning was respectable and his piety truly eminent. He was plain, simple and unassuming in his manner, and, above all, he was a man of prayer. This was his eminent characteristic. And it is breathed through every part of his Diary, and through every one of his sermons and meditations. As a Preacher, he was evangelical, popular and powerful. He was wise and successful, in no ordinary degree, in winning souls to Christ. His manner in the pulpit was plain, easy and affectionate. His style, like his manner, was simple, unadorned, full of the unction of Scripture phrases and happy Scripture allusions. As a Pastor, he was faithful and honest, very humble and grave, bold, persevering, patient of injuries and reproaches, indefatigable, full of charity and courteous feeling. He had many seals of his ministry during the brief space of his ministerial services in the Collegiate Church. Under his faithful and laborious services the Dutch Church flourished greatly in this city. Some of our aged and venerable members speak of him with delight. And when asked to describe his preaching and manner of praying, they have not been able to do it without shedding tears."



ISAAC RYSDYK.

1765—1789.

FROM THE REV. JOHN FORSYTH, D.D.

RUTGERS COLLEGE, April 3, 1862.

My dear Friend: In my boyhood I read with a good deal of interest the History of the Reformed Dutch Church, in the Christians' Magazine. Somehow the name of Dominie Rysdyk stuck in my memory, and as, in after years, my brother-in-law, the late lamented Dr. Polhemus, became one of the successors of Dominie Rysdyk, I very naturally picked up such scraps of information regarding him as fell in my way, during my many visits to Hopewell. I am sorry to say that these scraps are not numerous.—not so numerous nor so valuable as they might have been if, twenty years ago, I could have anticipated the appearance of the *Annals*.

ISAAC RYSDYK was a native of Holland, and was born about 1720. He was educated at the University of Groningen, and, after his admission to the sacred office, he laboured for ten or fifteen years in Holland, but in what parish, or in what capacity, I have not been able to ascertain. You are, of course, aware that it was customary with vacant churches, in his day, to forward to the Classis of Amsterdam blank calls, to be put into the hands of such ministers or licentiates as the Classis might elect. Such a call had been sent to this Classis by the vacant Conferentie Churches of Poughkeepsie, Fishkill, Hopewell and New Hackensack, then united as one charge. It was put into the hands of Mr. Rysdyk, who, having signified his acceptance, at once prepared to remove to America, and was formally installed as Pastor of these churches in September, 1765. Nearly two years before this date, the Cœtus party of the same congre-

gations had called the Rev. Henry Schoonmaker, who was soon after admitted minister of that part of the charge. The contest between the two parties in the Dutch Church, at the time of Mr. Rysdyk's arrival, was at its height, and in various parts of the country scenes of violence were enacted by zealous partizans, which must have been deeply painful to all truly pious people, both Conferentie and Cœtus. The opposition of the Conferentie party to the settlement of Mr. Schoonmaker was so bitter that they forcibly shut the door of the church at Poughkeepsie against him, so that his friends were under the necessity of conducting his Ordination service beneath a venerable apple tree, which stood near the site of the present First Church of that city. Mr. Rysdyk was, of course, identified with the Conferentie party, and soon became one of its most active and influential members. He was one of the three ministers to whom the party in the congregation of Kingston, opposed to Dr. Meyer, appealed for counsel and aid, in their scheme to exclude him from the pastoral care of that church, which was done in 1765. The conduct of Mr. Rysdyk and his colleague, in this affair, has been variously represented. The historian of the Dutch Church (Christians' Magazine, ii, 11) says that their suspension of Dr. Meyer, from his ministry in Kingston, was "an act so rash, irregular and illegal that, at any other time, it would have been resented, and treated with the contempt it deserved." On the other hand, it has been maintained that the three ministers came to Kingston on the invitation of the Consistory of the Church, who desired their advice, and that they acted in accordance with the customs of those times, and the provisions of the charter or constitution of the Church of Kingston, when they investigated the complaints made by the Consistory against Dr. Meyer. It has also been asserted that, instead of expelling him from his pulpit, they simply suspended him for six weeks.

As I have already stated, when Mr. Rysdyk entered his field of labour, he found it, to a certain extent, pre-occupied by Mr. Schoonmaker, the Head and Pastor of the *Cœtus* party. Tradition is silent as to the state of feeling between these two co-labourers; and the probability, therefore, is that, while sharing the prejudices of their respective factions, there was no open war between them, Yet it is certain that the early part of Mr. Rysdyk's pastorate was sufficiently stormy. The church at Fishkill seems to have been emphatically in a militant state, as it is related that the *Cœtus* party, on one occasion, broke open the church doors with an axe, and the heads of families sat in their pews armed with clubs. But Mr. Rysdyk himself, though a leader of the Conferentie party, is said to have been remarkably free from the bigotry and bitterness which characterized so many of his associates. He always bore the character of a peace-maker, and cordially supported every measure designed to terminate the schism. He was a prominent member of the Convention held in 1771, by which this lamentable division was healed.

In 1772 the Congregation of Poughkeepsie was peacefully separated from Mr. Rysdyk's pastoral care, and his labours were henceforth confined to New Hackensack, (where he resided,) Hopewell and Fishkill. Drs. Livingston and Romeyn were appointed, by the Synod, a committee to inaugurate the new arrangement, and, in their report to that Body, in 1773, they state that it had been effected in "great peace and love." In these three churches Mr. Rysdyk continued to labour in comfort, and with much success, until 1783, when the increase of the congregations and the growing infirmities of age made it necessary for him to

have a helper. In the above named year the Rev. Isaac Blauvelt* was associated with him in the charge of the churches of Fishkill and Hopewell; and, at the same time, these Collegiate Pastors agreed to take the oversight of the Presbyterian Church of Fishkill. They were, in fact, the only ministers of the Gospel in all that region,—now one of the richest and most populous parts of Dutchess County.

Mr. Rysdyk died on the 2d of November, 1789, and his remains were buried beneath the pulpit of the church of Hackensack, where they reposed undisturbed until 1835, when the old church was taken down and the new one was built. They were disinterred, and deposited in the Pastor's plot in the burial ground.

Mr. Rysdyk was a man of imposing presence, and his manners had the courtliness of the gentleman of the olden time. He was nearly six feet in height, with that swarthy complexion so often seen in Holland, betraying the presence of Spanish blood, and with a stoutly built and well-rounded frame. When making his parochial visitations, he invariably rode on horseback; and, when passing any one on the road, he always lifted his hat from his head, and gave him a friendly salutation. A stranger, ignorant of his name and office, would have instantly concluded that he must be a person of consequence in the district, from his cocked hat, white flowing wig, polished knee-buckles and gracious demeanour. In a word, all who recollect him unite in saying that he was "the old time gentleman." On Sabbath morning he would ride to the church door, dismount, leave his horse in charge of the sexton who was in waiting for him, instantly enter the church, and, kneeling at the foot of the pulpit stairs, spend some moments in silent prayer, before he ascended it for the work of the day.

Unless the traditions of the region where he lived are baseless, and the testimony of contemporaries in regard to his attainments is vastly exaggerated, Mr. Rysdyk was one of the most respectable men in the Dutch Church of that day. Though he was in the prime of life when he came to this country, and found the Church torn by intestine strife,—though strongly tempted to become a zealous and bigoted adherent of the Conferentie party, he is reported, in a letter to the Classis of Amsterdam, to have acted in his own parish "with great discretion." Though the Conferentie men were intensely attached to old usages, Mr. Rysdyk was one of the first, if not the very first, rural minister who preached in English, which, by the way, he spoke with fluency. For some years prior to the Revolution he taught a classical school at Fishkill,—the first one of the kind in Dutchess County; but it was broken up by the War,—the building being used as a hospital, and the school subsequently removed to Poughkeepsie. One who knew him well testifies that he was, in his day, considered to be the most learned theologian in the Dutch Church. He was familiar with the classics. He wrote in Greek, and particularly in Latin, with as much facility as in his native Dutch. While at the University of Groningen, he made himself a thorough master of Hebrew, so that it was almost as familiar to him as his mother tongue. His sermons are described as having been fine specimens of the analytical form of

* ISAAC BLAUVELT was born in Rockland County, N. Y.; studied Theology under Dr. Livingston; was licensed to preach by the Classis of New York; was settled as Pastor of the Churches of Fishkill and Hopewell in 1784, and remained there till 1789, when he accepted a call to Paramus; was placed under ecclesiastical censure in 1791, and then he retired from the ministry. The censure was subsequently removed, but he never resumed the ministerial office, though he lived a blameless life, and was useful as a layman in the Presbyterian Church at New Rochelle, where he lived till his death, which occurred not far from 1830.

discussion, and in their application very practical, full of affectionate counsels, warnings and reproofs.

Walking one day with a young clerical friend along Broadway, New York, Mr. Rysdyk asked him if he had ever heard any of the Presbyterian ministers preach. "Frequently," replied his friend. "Have you perceived any remarkable difference between their mode and ours—I mean" (continued Mr. R.) "as we practise sermonizing in Holland?" His friend stated that he had observed a considerable difference, inasmuch as (it appeared to him) the Presbyterian brethren took a delight in copying the manner of Whitefield. "Do you know the cause of this difference between us?"—asked Mr. R.—"I will tell you. The Presbyterian brethren first make their discourses, and after they have finished them, they seek out for the texts to suit them. But the Dutch Dominies of the Holland school first fix on a text, and give the analysis and discussion of the pith and marrow of what is in it."

I will only add that I am not aware that any productions of Mr. Rysdyk's pen were ever published. The circumstances of his times, and his distance from New York, probably combined to hinder his entering the field of authorship.

Believe me

Affectionately yours,

JOHN FORSYTH.



DIRCK ROMEYN, D.D.*

1766—1804.

The first person of the name of ROMEYN who came to this country, was CLAAS JANSE ROMEYN, the great-grandfather of the subject of this sketch. He was a native of the United Provinces, (now Belgium,) and emigrated from Rotterdam to Brazil, in South America, between the years 1650 and 1660, while that country was subject to the States General. The object of his emigration was the improvement of his property. His stay, however, was short, for when the States relinquished their possession of the country in 1661, he migrated to New Netherlands, (New York,) and settled first at Amesfort, or Gravenzand, on Long Island. After remaining there for some time, he removed to Hackensack, N. J., where he lived not far from ten years. Thence he went to Shapkeenike, or Greenwich, then about two miles from the city of New York, where he died.

DIRCK ROMEYN was a son of Nicholas and Rachael (Vreelandt) Romeyn, and was born at New Barbadoes, (now Hackensack,) N. J., on the 12th of January (O. S.), 1744. The rudiments of his education he acquired partly under the instruction of his elder brother, the Rev. Thomas Romeyn, then minister of the Reformed Dutch Churches on the Delaware, and partly under that of the Rev. J. M. Goetschius, minister of the Reformed Dutch Churches in Hackensack and Schralenburgh. He entered the Junior class in Princeton College, then under the care of Dr. Finley, and was graduated in the year 1765. He was a classmate and intimate friend of the Rev. Dr. Jonathan Edwards; and it

*MSS from T. R. Beck, LL.D., and Mrs. Parmelee.

is said to have been at his suggestion, and partly through his influence, that Dr. Edwards was, many years after, chosen President of Union College.

At the early age of nine years his mind seemed to take a strong direction in favour of religion, and when he was sixteen or seventeen he made a public profession of his faith. Having the ministry in view from the commencement of his education, his studies were directed with special reference to this object even during his collegiate course. He pursued the study of Theology for a short time under the direction of the Rev. J. M. Goetschius. In May, 1766, after an examination of two days by the Cœtus of the Dutch Church, he was admitted to the ministry upon a call from Marbletown, Rochester and Wawarsing, in the County of Ulster and Colony of New York. He was ordained by the Rev. Messrs. Schuneman and Goetschius, the latter preaching the Ordination Sermon.

In December, 1771, he received a call from Livingston Manor, which he declined in February, 1772. In April of the same year he received a call from Queen's County, Long Island, which he also declined in June following. In September, 1774, he was invited to settle over the churches in North and South Hampton, Bucks County, Pa., but he declined the invitation immediately.

In October, 1775, he received a call from Hackensack and Schralenburgh, (he had previously declined two calls from the same churches,) which he conceived it his duty to accept, and which he actually did accept in April, 1776. He arrived at Hackensack in the beginning of May, and was installed by the Rev. Samuel Verbruyck,* who also preached on the occasion, and for whom he always cherished the most affectionate respect and veneration.

Mr. Romeyn's field of labour brought him in contact with some of the perilous scenes of the Revolution. Before the close of the year in which he was settled, the British troops, during his absence from home, entered his dwelling, and carried off or destroyed all his furniture, clothing, books, papers, etc. Immediately after this, about the close of November, he removed his family to New Paltz, and thence to his mother-in-law's, at Marbletown, where they remained nearly two years. He made frequent visits to his congregations, but they were necessarily brief, and always attended with great danger. On occasion of one of these visits, in September, 1777, as he was about leaving, he was waylaid by two armed loyalists, who, as he afterwards found, had a design upon his life; and were prevented from executing it only by the formidable appearance of two armed men who happened to be with him. In February, 1779, he ventured to return to Hackensack, with his family, and soon after solicited and obtained "militia aids" from Governor Livingston; and, as the state of things became more alarming, he subsequently obtained additional aids. In March, 1780, a detachment of the enemy surprised Hackensack, took a number of the inhabitants prisoners, burnt the Court House and some private dwellings, and carried off a large amount of plunder. Among the prisoners was one of Mr. Romeyn's brothers, who remained a captive about three months. Mr. Romeyn himself was providentially the means of saving several men in the house in which he lived, and he himself escaped only by hiding behind a chimney. He was, at this time, again plundered of a considerable quantity of clothing.

* SAMUEL VERBRUYCK studied Theology under the Rev. J. H. Goetschius, was Pastor of the Reformed Dutch Church at Tappan from 1750 to 1779, and was a member of the Convention of 1771.

During this protracted season of agitation and peril, Mr. Romeyn evinced the deepest regard for the welfare of his country, as well as for the temporal and spiritual-interests of his immediate charge. He was in intimate relations with several of the most distinguished officers of the army, and some of them have recognized, in letters which are still extant, the important services which he performed. In February, 1778, he was invited to a temporary settlement by the congregation in Schenectady; and in September, 1781, he received two calls, the one from Raritan and Bedminster, and the other from Readington, both in Somerset County, N. J. By the acceptance of any of these calls his worldly circumstances would have been greatly improved; but, from conscientious considerations, he declined to listen to them, preferring to render to the congregations among which Providence had cast his lot the best service that he could.

In March, 1784, he received a call from the Trustees of Queen's College, New Brunswick, to become its President; and another annexed to it, to take the pastoral charge of the congregation in that place; but, after due reflection, he declined both.

In May of the same year he received a call from the congregation in Schenectady. Notwithstanding the deep interest which he felt in the people of Haekensack, the natural result of his having shared their good and ill fortunes for many years, yet, being discouraged in respect to some important objects, which he had hoped to accomplish there, and being disappointed, withal, in not having the arrears of his salary paid to him, he finally determined to accept the call from Schenectady. He was installed Pastor of that church by the Rev. Dr. Westerlo, on the first Sabbath of November.

Shortly after his settlement in Schenectady he seems to have set his heart upon the establishment of a literary institution of a high order. The immediate result of his efforts was the germ of Union College, in the form of an Academy; but he lived to see the Academy grow into a flourishing College, which has since taken its place among the more prominent literary institutions of the land. The following honourable testimony to his zeal in relation to this object is from a letter addressed by Governor (Dewitt) Clinton, to Dr. Romeyn's son, the Rev. Dr. John B. Romeyn, then of New York:—

"When the Legislature met in New York, about thirty years ago, your excellent father attended the Regents of the University, to solicit the establishment of a College at Schenectady. Powerful opposition was made by Albany. I was the Secretary of the University, and I had the opportunity of observing the characters of the men concerned in this application, and the whole of its progress to ultimate success; and I have no doubt but that the weight and respectability of your father's character procured a decision in favour of Schenectady. Governor (George) Clinton and General Schuyler, almost always in opposition to each other, united on this question. I had frequent occasion, from my official situation, to see your father; and what I have said of him was an expression of the head, as well as of the heart, in favour of eminent merit. There was something in his manner peculiarly dignified and benevolent, calculated to create veneration as well as affection, and it made an impression on my mind that will never be erased."

In September, 1786, he received a call from the city of New York. As he was at a loss in respect to his duty in the case, and the church were urgent for his answer, he sent back the call, suggesting that they should consider it as

declined, unless they were willing to allow him a few months to decide upon it. In due time the call came back to him, with a request from the Consistory that he would send them a definite answer. With a view to make up his mind intelligently on the subject, he proposed to them various questions in writing; and, on receiving the answers to those questions, he returned, unhesitatingly, a negative response to their call.

In August or September, 1787, he received an invitation to settle at Milstone, N. J., which, however, he immediately declined.

In 1789 he was honoured with the degree of Doctor of Divinity, by Queen's College.

In June, 1791, he received a second call from the Trustees of Queen's College, and another also from the Dutch Church at New Brunswick; but, after mature consideration, he concluded that he should not be able to discharge the duties of both President and Pastor, and therefore declined both appointments.

In 1794 he received overtures of a call from the Consistory of the Church at Albany, but he discouraged the measure, and therefore the call was not made out.

In 1797 the General Synod of the Reformed Dutch Church elected him as one of their Professors of Theology. He accepted the office, and held the appointment, to the great satisfaction of the Church, till the close of life.

In 1801 Dr. Romeyn was visited by a stroke of the palsy, which affected his tongue, and rendered his utterance so indistinct that he was entirely disqualified for public speaking, though still able to travel and attend to many of his official duties. In September of that year he made a journey to Dutchess and Ulster Counties, and, after a few weeks, returned with his health so much improved that he was able to preach once on each Sabbath. The next year (1802) the church, with a view to their Pastor's relief, and with his hearty concurrence, called the Rev. John B. Johnson, of Albany, to become associated with him in the pastoral office; and, as he returned a negative answer, they then presented a call to the Rev. John H. Meyer, Pastor of the churches of New Paltz and New Hurley, which he accepted; and his Installation took place on the first Sabbath of June, 1803. From this time he ceased to attempt any public service, though he continued till almost the close of life to give instruction to one or more theological students. He died on the 16th of April, 1804, in the sixty-first year of his age and the thirty-eighth of his ministry; and his Funeral Sermon was preached on the 22d. in the church in which he had ministered so long, by his colleague and successor, the Rev. J. H. Meyer.

Dr. Romeyn was married June 11, 1767, to Elizabeth, daughter of Wessel and Catharine (Dubois) Brodhead, of Keyseryk, between Marbletown and Rochester, in Ulster County. Mrs. Romeyn survived her husband, and died at Schenectady, July 27, 1815, in her seventy-fifth year. They had two children, a daughter and a son. The daughter (Catharine Theresa) was married in 1790, to Caleb Beck, of Schenectady, who died about seven years after their marriage, and, shortly after she returned to her father's house, with five young sons, to whose nurture and education her future life was devoted. They were all graduates of Union College, all became men of high respectability, and two or three of them have a transatlantic reputation. One of the daughters of Dr. T. R. Beck (Mrs. Louisa Helen Parmelee) who died in 1863, is remembered as not only a highly gifted, accomplished and benevolent lady, but as having made some very

valuable contributions to the literature of our country. The son of Dr. Romeyn (*John Brodhead*) became a distinguished minister, first in the Reformed Dutch, and then the Presbyterian, Church. He is commemorated in another part of this work.

FROM THE REV. JACOB BRODHEAD, D.D

BROOKLYN, November 20, 1847.

Reverend and dear Sir: I have the honour to acknowledge the receipt of yours of the 4th inst., in which you request me to transmit to you my reminiscences of the late Rev. Dr. Dirk Romeyn. You could hardly have prescribed for me a more grateful task; though you must bear in mind that more than forty years have swept over his grave, and a century has gone by, since he first saw the light; so that you can hardly expect my recollections to be so minute or extensive as they would have been at an earlier period. From my relation to him as his nephew, and from my knowledge of him from my childhood to the time of his death, I have, however, even now a vivid remembrance of many of those exalted characteristics which placed him in so conspicuous a position in the Church and the Community in his day.

I can never forget the impression made on my mind, as often as I looked upon his external form, his manly, noble stature, his majestic, though sometimes stern, countenance, that he resembled the illustrious Washington. Like him, too, he passed through the memorable, and often most distressing, scenes of the Revolutionary War. Being about thirty years of age at its commencement, and being deeply persuaded of the righteousness of the cause in which the Colonies were engaged, he openly and earnestly espoused the side of liberty. While he diligently discharged his duties as a Christian Minister, he yielded to the impulses of a lofty patriotism, and, by every means in his power, co-operated with his fellow citizens who were struggling for emancipation from political tyranny. Some of the dangers which he encountered, and the almost miraculous escapes that he experienced, are worthy to be recorded among the striking incidents of that eventful period.

Dr. Romeyn's intellect was in admirable harmony with his external form and carriage. His natural endowments were of a very high order. He possessed what may truly be denominated a *strong mind*; and though the advantages of education in his day were, in many respects, inferior to those of the present, yet he was industrious and successful in the acquisition of knowledge from all sources within his reach. With a singularly retentive memory, united to a strong desire to become familiar with every legitimate subject of human inquiry, he was, in many respects, far in advance of the times in which he lived.

It is not, therefore, a matter of surprise that he became conspicuous both in the Church with which he was connected and in the Community in which he lived. From his great desire to extend the blessings of religion and education, he was much interested in a plan to establish a State University; but, failing in this, he turned his attention and his efforts to the establishment of a College at Schenectady,—the place where he resided; and so important was his influence in connection with that enterprise, that he may in truth be said to be the father of Union College. In such high estimation was he held that the Presidency of the institution was originally offered to him; but he declined it for reasons satisfactory at least to himself. His reputation for integrity and solid judgment, as well as for ardent attachment to the cause of evangelical religion, gave his opinions on almost every subject great weight with all classes; indeed, his general influence throughout the city and the region was greater than that of almost any other man. He was the warm friend of

the first three Presidents of the College,—the Rev. Drs. Smith, Edwards and Maxcy, who frequently preached for him, and consulted with him on matters connected with the institution.

As a Preacher, Dr. Romeyn was in some respects peculiar. His preparatory studies were in the Dutch language; and in that language he generally preached during the former part of his ministry. After his removal to Schenectady he conducted the morning service in Dutch, and the afternoon service in English. And I well remember that there was sometimes a hesitancy when he preached in English, for want of a proper word, as he never had notes before him. This was caused by the necessity of translating from the one language to the other, as he proceeded in his sermon; for he appeared to think in the language most familiar to him. But, notwithstanding this defect, he was one of the most earnest, impressive and instructive preachers I have ever heard. His discourses were thoroughly evangelical, well digested, and full of pertinent and weighty thoughts. His manner was commanding, yet easy and natural. His most expressive organ was his eye; and, when he was excited, no one could withstand its power. Many of the students at College could testify to this, and sometimes from an experience not the most agreeable. In the afternoon of the Sabbath they were accustomed to attend the Dutch Church, and sometimes, during the service, they would engage in conversation and in unbecoming levity of conduct; but, if observed by the Doctor, he turned upon them his piercing eye to such good purpose as to make them hide their faces in utter confusion. One of those withering looks, without the utterance of a word, would fully accomplish his object.

Such was Dr. Romeyn's reputation, in the denomination with which he was immediately connected, that the highest honour was conferred upon him by his being appointed to one of its Theological Professorships,—an office which he continued to hold until the close of life. Time has been when there were many who could testify to the eminent ability and fidelity with which he discharged the duties of this responsible station; but nearly all who were favoured with his instructions have now passed away. I was myself among the last who obtained from him a professorial certificate for licensure. It was while I was discharging the duties of a Tutor in Union College.

Such are some of my impressions of the character of my ever-venerated and long-since departed uncle. He was not perfect, I know. He was naturally of a lofty spirit; was rather reserved than familiar in his ordinary intercourse, and had few confidential friends. His stately and distant bearing sometimes subjected him to the imputation of hauteur; but no one could ever regard him but with the most profound respect. Whatever may have been his defects, they appertained to one who was himself deeply sensible of them, and who trusted for forgiveness wholly to Him who is the Saviour of sinners. He has gone to his reward, and his mantle fell upon his only son, the Rev. John Brodhead Romeyn, whose talents and popularity as a Preacher placed him among the brighter lights of his day. He, too, has passed away, and for many years has slept in the dust with his venerated father.

I am, Rev. and Dear Sir,

Your most affectionate

Brother in the Gospel,

JACOB BRODHEAD.

JOHN HENRY LIVINGSTON, D.D.*

1770—1825.

JOHN HENRY LIVINGSTON was a descendant, in the fourth generation, of the celebrated John Livingston, whose name is identified with the wonderful revival that occurred in Kirk of Shotts, Scotland, in the year 1630. He (the ancestor) was constrained, by the intolerant spirit of the time, to leave his native country, and, accordingly, in the year 1663, he took up his abode in Rotterdam, Holland, where he spent the remainder of his life, and died August 9th, 1672, at the age of sixty-nine.

Robert Livingston, the son of John, and the great-grandfather of the subject of this notice, came to this country shortly after his father's death, and was, for many years, a leading man in the Colony of New York. John Henry Livingston was a son of Henry and S. (Conklin) Livingston, and was born at Poughkeepsie, Dutchess County, N. Y., on the 30th of May, 1746.

At the age of seven, there being no school in his native place, he was sent to Fishkill, and placed under the care of the Rev. Chauncey Graham. Here he remained two or three years, when his father obtained a private tutor for him, (Mr. Moss Kent,† father of the late Chancellor Kent,) under whose instruction he continued two years, making rapid improvement. In 1757 he was transferred to a Grammar School at New Milford, Conn., of which the Rev. Nathaniel Taylor was then Principal, where, after about a year, he completed his studies preparatory to entering College. In September, 1758, when he was a little past twelve, he was admitted a member of the Freshman class in Yale College. Though he pursued some of the studies, especially the higher branches of Mathematics, at a disadvantage, on account of his extreme youth, yet he maintained a respectable standing in his class, and was graduated with honour in July, 1762.

Soon after leaving College he entered on the study of the Law, under Bartholomew Crannel, Esq., of Poughkeepsie, who had a high reputation both as a Counsellor and an Advocate. Here he continued, pursuing his studies with great avidity, till the close of 1764, when his health became so much impaired, in consequence of a close application, that he was obliged to discontinue his studies altogether. Though he had been blessed with a religious education, and had occasionally had a deep sense of eternal things, he seems, up to this time, never to have had enduring impressions of Divine truth; but now, under an apprehension that he had not long to live, he became deeply concerned for his salvation, and, after a somewhat protracted season of anxiety and conflict, he found peace and joy in believing.

After a few months' cessation from study his health began to improve; but, instead of returning to the study of the Law, he resolved to prepare for the Christian Ministry; his father readily acceding to his wishes in regard to a change of profession. About this time (1765) he formed an acquaintance with the Rev. Dr. Laidlie, of New York, who not only encouraged him to go forward in his theological course, but advised him to cross the ocean, and prosecute his studies

* Memoir by Dr. Gunn.

† Graduated at Yale College in 1752, and died in 1794.

in one of the Universities of Holland. He was the more disposed to listen to this suggestion from the fact that the Reformed Dutch Church in this country was labouring under certain grievances, which, he thought, his residence in Holland might help to remove. Accordingly, on the 12th of May, 1766, he took leave of his friends, and embarked for Amsterdam, being then within a few weeks of twenty years of age. He arrived at Amsterdam on the 20th of June, and was received by various distinguished individuals, to whom he had letters, with marked favour; and he very soon determined to pursue his theological studies at the University of Utrecht; Professor G. Bonnet, one of the most eminent divines and scholars then on the Continent of Europe, being one principal attraction.

Here he continued his preparatory studies four years. On the 5th of June, 1769, he appeared before the Classis of Amsterdam to be examined for licensure, and, his examination being sustained, he became a regular candidate for the Ministry, or what is called in Holland, a "Proponent." About the same time he was invited to become the Pastor of the Reformed Dutch Church in the city of New York. Having received from the Faculty of the University of Utrecht the degree of Doctor of Divinity, and having been ordained by the Classis of Amsterdam, he came back to his native country, by way of England, and arrived at New York on the 3d of September, 1770.

Immediately on his arrival he commenced his labours in the church to which he had been called, and was met with every expression of confidence and good will. One of the first things to which he directed his attention was a reconciliation of the famous *Cetus* and *Conferentie* parties, into which the Church had unhappily divided; and, in about two years from the time of his settlement, he had the pleasure of seeing this object accomplished, and in a great measure through his own instrumentality.

In October, 1775, Dr. Livingston was married to Sarah, daughter of Philip Livingston, an eminent Patriot, and one of the Signers of the Declaration of Independence. This event occurred at Kingston, to which place Philip Livingston had just before removed his family from the city of New York, on account of an apprehended invasion by the British army. Dr. Livingston remained for some time in the family of his father-in-law, visiting the city as often as was practicable, and preaching to the remnant of his flock, until September, 1776, when New York was taken possession of by the British forces.

Shortly after this the Consistory of the Dutch Church in Albany invited him to come and labour among them as long as might consist with his convenience. He accepted the invitation and removed thither with his family, where he supplied the pulpit, in conjunction with the Rev. Dr. Westerlo, nearly three years. The climate of Albany proving too severe for the constitution of Mrs. Livingston, he removed, in the summer of 1779, to Livingston's Manor, in the hope that the change might be beneficial to her health. He preached now regularly in the village of Lithgow, where he resided, and extended his labours, as there was occasion or opportunity, into some of the neighbouring congregations, preaching indiscriminately in the Dutch or English language, as necessity required. In April, 1780, the church which he had served in Albany invited him to return and settle among them as Associate Pastor; but, after mature deliberation, he declined the call. After remaining at the Manor about eighteen months, he removed, in 1781, to his father's residence in Poughkeepsie, and became the

stated supply of the congregation in that place, then destitute of a Pastor. Here he continued, diligently engaged in his work, till the evacuation of the city of New York, by the British troops, in 1783; when he returned to his own pastoral charge. Of the four Ministers connected with the Church at the beginning of the War, he was the only one whom Providence permitted to resume his labours at its close.

After the union of the two parties in the Dutch Church, already referred to, the project was early conceived of procuring the appointment of a Professor of Theology; and, when the requisite funds had been collected for the purpose, application was made to the Classis of Amsterdam. and, by them, to the Theological Faculty of Utrecht, to recommend a person suitable to occupy such a place. They immediately recommended Dr. Livingston, as possessing higher qualifications for the office than any one whom they could send from Holland. But, when this recommendation came, early in 1775, the storm of the Revolution had begun, and the contemplated measure was necessarily deferred till the return of Peace. A Convention of Ministers and Elders, held in October, 1784, proceeded to the appointment of a Professor, when Dr. Livingston was unanimously chosen. He accepted the appointment, and was inducted into his office on the 19th of May, 1785, when he delivered an elaborate and elegant Oration in Latin, on "The Truth of the Christian Religion."

For nearly three years he was the sole Pastor of a congregation, which was served by four ministers previous to the Revolution; and this, together with the discharge of his somewhat severe duties as Professor, was too heavy a tax upon his constitution. With a view to recruit his health, he removed, in the spring, or early in the summer, of 1786, to Flatbush, Long Island; and, shortly after, was relieved from a part of his pastoral labours by the settlement of a colleague. He spent only the summer months in the country; returning to his residence in the city for the winter, and performing his full share of ministerial service in his congregation.

In 1787 Dr. Livingston was Chairman of a Committee to make a selection of Psalms for the use of the Church in public worship. He was also a prominent member of a Committee to form the Constitution of the Church. Both these important trusts he executed with great fidelity and ability.

The Synod, in 1794, took measures to enable Dr. Livingston to devote a larger part of his time to his duties as Professor. With a view to carry out the wishes of the Synod, the congregation, in the autumn of 1795, called the Rev. John N. Abeel, of Philadelphia, to be Colleague Pastor; and Dr. Livingston, being thus further relieved, removed to Bedford, a small village about two miles from Brooklyn, where he opened his Divinity Hall under very promising auspices. He cheerfully consented to this change, though it was at a very considerable pecuniary sacrifice. The Synod seem to have regarded this as only a temporary arrangement; for, in a short time, they came to the conclusion that it was "inexpedient, under present circumstances, to take any further measures for the support of the Professorate." The consequence of this was that Dr. Livingston gave up his school, and returned to the city. The Synod, however, seem subsequently to have been little satisfied with their own movements; for, in 1804, they appointed Dr. Livingston *permanent* Professor, to reside, for the time being, in the city of New York, but subject to a removal to a more eligible place, at their pleasure.

In 1805 Dr. Linn, who for some years had been associated with Dr. Livingston in the Pastorate, was obliged to resign his charge on account of bodily infirmity. This considerably increased the amount of Dr. Livingston's pastoral labour; and, besides meeting the claims of his own congregation, he was called upon for various public services abroad. In the summer of 1809 it was manifest that his constitution was beginning to yield under an excess of labour; in consequence of which the Consistory of his Church voted to excuse him from preaching more than once on the Sabbath. On the revival of Queen's College, at New Brunswick, there was a conference held between the Trustees of that institution and the Synod, the result of which was an agreement that the Professorate should be united with the College. As soon as the necessary amount of funds was secured, Dr. Livingston was transferred to New Brunswick, to fill the double office of Theological Professor and President of the College. This occurred in October, 1810.

Here this venerable man continued during the remainder of his life. The institution regularly advanced under his administration. Upwards of one hundred and twenty young men enjoyed the benefit of his instructions in their preparation for the ministry. He continued in his usual health and spirits, and in the vigorous discharge of his official duties, until his life was at length abruptly terminated. On the 19th of January, 1825, he delivered a long lecture to the students on the subject of Divine Providence, and, during the following evening, conversed with great animation with his colleague on religious subjects. He retired at the usual hour without complaining of indisposition; but, in the morning, it was found that he had fallen into the sleep of death. His Funeral was attended the next Sabbath, the services being conducted by the Rev. Dr. Milledoler. Several Commemorative Discourses were subsequently preached; and those of the Rev. Dr. Dewitt of New Brunswick, of the Rev. N. J. Marselus of Greenwich, and of the Rev. C. C. Cuyler of Poughkeepsie, were published.

Mrs. Livingston died in December, 1814. They had but one child,—a son, Col. Henry A. Livingston, of Poughkeepsie, who survived his father many years, and was at one time member of the Senate of the State of New York.

The following is a list of Dr. Livingston's publications:—

An Inaugural Oration in Latin, - - - - -	1785
Two Sermons in the American Preacher—one on Growth in Grace, [vol. i.,] the other on Sanctuary Blessings, [vol. ii.,] - - -	1791
A Sermon before the New York Missionary Society, - - -	1799
A Sermon before the New York Missionary Society, - - -	1804
An Address at the Commencement in Queen's College, - - -	1810
Funeral Service, or Meditations adapted to Funeral Addresses, -	1812
A Dissertation on the Marriage of a Man with his Sister-in-law. - -	1816
An Address to the Reformed German Churches in the United States. -	1819

A year or two before Dr. Livingston's death, I had the pleasure of passing an evening with him at his house in New Brunswick, being introduced to him by a note, I think, from Dr. McDowell, of Elizabethtown. I found him exceedingly cordial and urbane, while yet nothing could exceed the dignity and impressiveness of his manner. He talked abundantly, and yet not enough to satisfy me, for every thing he said was most edifying and interesting, worthy of being pondered and treasured. He had not forgotten that he was a graduate of

Yale College, and I was not sure that the identity of the place of our education did not render my call the more welcome to him. He seemed to me to live much in the past, but still more in the glorious eternal future. A nobler specimen of a Patriarch than he was it has never been my privilege to meet.

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, May 25, 1849.

Reverend and dear Brother : In the autumn of 1810, the Theological Seminary, founded by the General Synod of the Reformed Dutch Church, was opened, and Dr. Livingston, having relinquished his charge as one of the Collegiate Pastors in the city of New York, removed to New Brunswick to take charge of it. I was one of the few who first entered the Seminary, and one of the two who first graduated from it. Admitted to frequent and confidential intercourse with him, and at times passing several successive days in his family under peculiar circumstances, I had an opportunity of witnessing the development of his spirit and character, not merely in his public positions and relations, but also in the intimacy of private intercourse and in the domestic circle. The strong impressions I received, on my first interview, deepened, in the progress of my studies under him and my acquaintance with him. And, as years have rolled away, my recollections of him have not grown less vivid, nor have my impressions lost any thing of their strength or pleasantness.

The person of Dr. Livingston was commanding and attractive. He was tall of stature, of a well built frame, with a countenance distinguished for its regular features and agreeable expression. His manners were in the highest degree dignified, courteous and kind. His early associations and training here, followed by his four years course of theological study in Holland, rendered him, in the best sense of the word, a polished gentleman. His presence at any time or place would attract attention to his person; and the remark has frequently been made by strangers, who have seen him either in the pulpit or in private, that one could not easily suppress a feeling of reverence in looking at him. I well remember, when I visited New Haven at the Commencement in 1817, I met Dr. Livingston, paying, as he told me, his last Commencement visit to his Alma Mater; and when he passed through the aisle of the church and ascended the stage, there was a general bending forward to gain a view of him, and the inquiry passed from one to another,—“Who is it?” There was, in the ministers, as well as in the educated and distinguished members of other professions, during the last century, a certain something, which has been understood to constitute the “old school gentleman;” and of this Dr. Livingston was one of the best specimens. With an unvarying dignity which always inspired respect, he united a frankness and affability that quickly won confidence, and a richness and readiness of conversation that rendered him alike welcome and edifying to all ranks and classes.

When I first called upon the Doctor, with a view to connect myself with the Seminary, he received me with his characteristic kindness of manner, and entered into a familiar conversation, during which the awe I had in anticipation gave way to a strong and pleasant interest. After a pause he turned to me, with a mingled air of solemnity and tenderness, and said,—“Well, my son, it is a great, blessed and responsible work that you have in view,—to feed the lambs and sheep of Christ. Do you love the Lord Jesus Christ?” I replied,—“I hope so.” He responded, “Hope and love are intimately allied, but they are not the same thing. You *must love* the Lord Jesus Christ. You should hear his voice saying to you daily,—‘Lovest thou me?’ and be it your aim and privilege continually to respond,—‘Thou knowest all things, thou knowest that I love thee.’” It was the manner, not to be described, in

which this was said, which bore the remarks impressively home to my heart; and very frequently since has the scene recurred to me, and, in connection with it, I have seemed to hear the voice of Jesus. After a few more remarks, he commended me, in a brief and never to be forgotten prayer, to the Head of the Church. I allude to the incident as a specimen of the characteristic manner of Dr. Livingston, which those educated under him will readily recall.

Prominent in his personal character was his deeply lodged, carefully cultivated, all pervading piety. I venture nothing in saying that no one was ever brought into acquaintance and intercourse with him who was not strongly impressed with this conviction. I never knew him, in any circle in which he might be found, to hold a conversation of any length, which he did not turn into some channel for religious improvement. This was done in a manner so discreet, appropriate and gentle, as not only to avoid awakening prejudice, but to conciliate respect and good will. It was not uncommon for him, in mixed companies, when the secular concerns of the day were the theme of conversation, to interweave religious sentiments and reflections, so naturally deduced, so wisely stated, and so courteously and kindly applied, that even those who were generally most indifferent to religion could not but reverence it as it thus appeared in its venerable representative and minister. In his intercourse with Christians his conversation was like ointment poured forth; and his pupils will testify, one and all, that they never enjoyed an interview of any length with him, in which the Lord Jesus Christ was not brought prominently before them, and valuable hints were not given, bearing upon the culture of the spiritual life. His daily habits were eminently devotional. My occasional sojourn in his family furnished me with the evidence of his uncommonly close walk with God. From the closet, as from the Mount of spiritual communion, he came forth as Moses with his face shining, though he knew it not. Thus it was that the spirit of piety seemed like his native element. His heart, fed as a spring from the fountain of living waters, diffused its streams widely and permanently around. The relation between him and his excellent wife was one of most tender endearment, hallowed by kindred faith and piety. An incident here occurs to me, which impressed me deeply at the time, and has often since been recalled to my mind. A few years after my settlement in the ministry I visited New Brunswick, and called upon Dr. L., shortly after the death of his wife. Reference being made by me to her death, he remarked, in an indescribably impressive manner,—“She is not dead; Christ’s people do not die; they sleep in Jesus. She is with Him; and blessed be his name, He is with me.” In the last interview I had with him, but a short time before his death, the topic of conversation was the life of faith in the Son of God. I observed that, in his lengthened spiritual pilgrimage, he doubtless had had his share of the trials of faith. He replied,—“My son, surely the Lord has not left me without a knowledge of the trials of faith; but, though my little bark has oftentimes been greatly agitated, and ready to sink in the deep, yet I bless Him that I have been able to cast my anchor upon the rock, and within the veil. I have never been allowed to doubt of the reality of that transaction in which I first gave myself to Christ under the bonds of an everlasting covenant. But the storms have made the roots strike deeper and stronger; and, on the voyage of life, the waters have become placid and smooth, and the haven is clear in view and near at hand.”

As a Preacher Dr. Livingston was eminent. His fine personal appearance and commanding air, already referred to, gave him great advantage in the pulpit. There was a peculiarity in his elocution and gesticulation, that rendered him an unsafe model to others, while yet it was so appropriate to himself that it gave a greatly increased impressiveness to his discourses. He was accustomed to preach from a copious analysis, carefully and methodically drawn

up, allowing, in the filling up, during the delivery, scope for expansion under the kindling of the spirit. He was not greatly distinguished for what may be called mental acumen, or profound argumentation, but in the just elucidation of Scripture, in the clear and forcible statement of evangelical doctrines, especially in delineating the varied experience of the renewed soul, and the means of spiritual growth and comfort, I have not known him excelled. He was often very powerful in his appeals to the careless and ungodly, but the theme on which he loved most to dwell was faith, in its life, walk and triumphs. He was eminently adapted to "speak a word in season to them who are weary." I have frequently heard not only ministers and private Christians of our own Church, but those of other denominations, refer to the almost unrivalled excellence of his preaching in this respect. Many of the discourses which I heard from him readily recur to my mind. But there was one which stands out in my recollection as pre-eminent above the rest. The old church edifice at New Brunswick was to be taken down, for the purpose of building a new one. On the Sabbath preceding this, Dr. Livingston preached the last sermon in the old house. A few days previous, Dr. Condit, the Pastor, had died, after a short but severe illness. He took for his text,—*"Genesis xxxi. 13—"I am the God of Bethel;"* and delivered a discourse exceedingly rich, appropriate and impressive. His allusions to Dr. C.'s death and to the pulling down of the old house were not only touching and tender, but quite overpowering. I have often wished the sermon might have been preserved in a permanent form.

In the Professor's chair he is remembered by his pupils with an almost unbounded respect and affection. During his four years' diligent study at Utrecht, he became intimately acquainted with the writings of the divines of the Reformation, and of the seventeenth century, and attended the lectures of the celebrated Bonnet, Professor of Systematic Theology, of whom he was a favourite pupil. When he graduated at Utrecht, he obtained the degree of Doctor of Divinity, on a public disputation in Latin, on a thesis which he had written. On his return to this country he was recommended by the Ecclesiastical authorities in Holland for a Professorship here. This shows in what estimation his acquirements and qualifications for the office were held, even in that early period. His manner in the lecture room was marked by unrestrained ease, like a father sitting among his children, exhibiting, with beautiful vivacity, and in distinct and lucid order, the various topics that came up for discussion; and showing the bearings of each upon both practice and experience. His object was to render his pupils well grounded in Systematic Divinity, in all the variety and harmony of its truths, and to make them faithful ministers of its truths, not in the letter only, but in the spirit. Those trained under his instruction have, almost without exception, proved steadfast in their attachment to the doctrines of the Reformation, and furnished a practical testimony to the character and value of his professorial services.

In what I have now written you have a few of my personal recollections, without any reference to the leading incidents of his life, as exhibited in his biography. Allow me, in closing my communication, just to advert to an impression made upon my mind when, in 1846, I stood at Rotterdam, by the site of the edifice (now occupied by another) wherein John Livingston and Samuel Rutherford preached, in the sixteenth century, during their exile from their own land to escape persecution. The thought impressed me with the wonder-working Providence of God, which honoured the instrumentality of a descendant of this John Livingston, as an eminent blessing to the branch of the Reformed Church of Holland, planted in America. When at Rotterdam I became acquainted with a venerable clergyman, who died only the last year, for a long time Secretary of the Netherlands Missionary Society, who

stated to me that his father was a fellow student with Dr. Livingston at Utrecht, and that he had often heard him affectionately refer to his friend as having been highly esteemed, both for his intellectual and religious attainments. In the church where I now labour, which was the field of Dr. Livingston's earliest ministrations, I have met with many—the precious fruit of his labours—exhibiting a type of intelligent and earnest piety, most of whom have now sealed the testimony of their life by a peaceful and blessed death.

Yours, in Christian bonds,
THOMAS DEWITT.

FROM THE REV. JAMES ROMEYN, D.D.

BERGEN POINT, N. J., May 23, 1849.

Dear Brother: My first introduction to Dr. Livingston was in the autumn of 1816, when I was about to commence the study of Theology. "I need not ask, I presume," said he, "respecting your certificate of church-membership and diploma. My child, you are about to undertake a great work. You know not what is before you. You will find many short turns and dark and rugged paths, which now you little conceive of; but it is not my business to discourage you—to love your work you must think well of your Master: and I would now only give you one general direction—*Keep your heart filled with the love of Christ, as the Lord your Righteousness, and the Lord your Strength, and all will be well.* I am glad to see you here. The Lord bless you and make you faithful."

It was his custom to make occasional excursions to neighbouring villages. On one of them I attended him to Princeton. On resuming our place in the carriage to return, he recalled the waiter, who had already closed the door and reached the porch, and requested him to bring a coal of fire that he might enjoy his pipe. Hesitation and other indications of impatience appearing, the Doctor, at once, on his returning, in compliance with his request, said to him,—“I am sorry to trouble you, but I hope you will forgive an old man for doing so—I have been a servant to the public all my life, though in a different capacity from yourself, and I will be happy if you will become my fellow-servant, and if my Master may become your Master. I trust you love the Lord Jesus Christ. If you do not, there is a time coming when you will find your need of Him. Seek Him while He may be found. Your situation in life is not very favourable to your spiritual interests,—yet the Lord has grace sufficient for every station, and He will be found of them that ask after Him.” Surprise and confusion were depicted in the countenance of the waiter, as the Doctor proceeded; tears started and stole down his cheeks, and at length, in a respectful tone, and with a subdued manner, he responded to our “Good Afternoon.”

He was applied to, on one occasion, to join, in company with the students of the Seminary, in a celebration of, I think, St. John's day, by the Freemason Lodge. When I met him, shortly after, he said to me,—“I have been applied to, to bear a part in the proceedings of the day, but I will have nothing to do with it, and my children (meaning the students) shall not with my consent. I said, when applied to, No, gentlemen, I have no faith in you. Faith rests on knowledge—I don't know you. You will not let me know you. You meet in secret, and you veil your principles, whatever they be, under symbols and forms. Truth and benevolence have no need of this disguise. I *might* judge you.—Our blessed Lord says,—‘He that doeth truth cometh to the light,’ &c.; but I judge you not. Your association may be one of the best in the world, and it may be one of the worst. I have no ground afforded me to rest a positive judgment upon. ‘Whatever is not of faith is sin.’ I can't, in con-

science, attend, and my children shan't." The above is one of the many specimens Doctor Livingston furnished of his apt and pungent illustrations of the application of great Gospel principles, for the regulation of "his way" in the daily affairs of life. "To the law and to the testimony," and "Thy commandment is exceeding broad,"—were standard references. Once, speaking of "the love of pre-eminence," he cautioned a small circle gathered around his fireside, against the opposite danger, namely, unworthy, inadequate views of ministerial responsibility; want of a due appreciation of the value and legitimate sphere of ministerial influence; want of due aspiration—"I began," said he, "my public life, at the commencement of the age of revolutions. I felt impressions of responsibility, and I saw opportunities for usefulness opening to my view, and my prayerful desire was to be found faithful, and to give myself up a living sacrifice to the service of my blessed Lord." After some details of deep interest respecting the settlement of the difficulties between the *Cetus* and *Conferentie* parties, he said summarily,—"I was not willing to make the voyage of life, remaining all the time in the hold—I resolved to be on deck," and then added, with a jocose smile, "I have got there."

His criticisms on the sermons of the students were distinguished for good judgment and faithfulness. Nothing offended his taste more than a want of symmetrical arrangement in a discourse, while his piety uttered indignant rebuke at any want of clearness or fullness of evangelical statement.

His uniform urbanity of manner has seldom been equalled; but he often made himself felt in the consciences of others with terrible effect. He never, on these occasions, roused *resentment*, for there was no mixture of personal feeling with his remarks. His evident aim, the advancement and honour of evangelical truth, redeemed his motives from censure, and he always shielded *himself* behind some great undeniable and important principle, whose palpable violation warranted warning or rebuke. On one occasion a student preached from Jeremiah vi, 14,—“They have healed also the hurt of the daughter of my people slightly,” &c. The Doctor opened his criticism by remarking on the enormity, danger, &c., of the charge contained in the text, and added,—“I am afraid, my son, you may have partly fallen under the very censure—what you have said is true, but you have not told us the whole truth.” He then dissected the subject, and the sermon seemed like an insect in the palm of a lecturer’s left hand, which he turns over with the fore finger of his right, “as a very little thing,” while exposing it to view; and, on finishing his exhibit, left the theme, *ministerial unfaithfulness*, before us, dilated in its form and impressive for its awfulness. Encouraging the spirit of Missions and Church Extension, he advised a student, in whose abilities he had confidence, to go at once to Detroit. The young man conveyed an expression of his self-distrust, by naming, among other “lions in the way,” the fastidiousness of public taste,—that people have itching ears, &c. “Scratch them, my son,” said the Doctor,—“scratch them by all means. You surely would not leave them to perish because their ears itch. Some one must do it, and why not you?” With his usual aptness he then threw out suggestions, defining the limits between “becoming all things to all men,” with a view to save, and sinful compliance, involving dereliction of principle, as was Aaron’s in making the Golden Calf, because the people were inopportunately set on mischief. Nothing disturbed his feelings more than the irreverence for the Word of God, which is so often betrayed by imperfect or perverting quotations of it. In the lecture-room he always insisted rigidly on definitions, and literal and exact rehearsal of the text of Scripture. On one occasion he uttered this withering rebuke to an offender:—“You quote Scripture just as the Devil did to Christ, when he tempted

Him—you leave out the very point of the passage. You doubtless mean right, which *he* did not, but you should not be found in such company. The Lord never said what you told us that He had said;—be cautious.” Another repeated several times in a discourse,—“*I think.*” The fireside criticism of the Doctor was to this effect:—“*You think.* You! who are you? Your being one of the lights of the world alone can justify this use of *Egomet.* *You think!* You have no right to *think*, and give forth *your* thoughts, when you come to men with a message from the Lord of Hosts—‘Thus saith the Lord.’ What depends on your individual opinion is not worth repeating, nor are men bound to receive it. If a subject be doubtful, or is questioned, and you have reasons to advance that go to establish a certain conclusion, of sufficient importance, name *them*—but always hide your little *self* behind *your subject*, when you reason out of the Scriptures.” He then bade us remember the nursery song of little Jackey Horner, and said that a preacher, with his *I think*, was not a whit more sublime than, and was not unlike, in his estimate of true grandeur, to, that trundle-bed hero, when he “put in his thumb, and pulled out a plum, and said what a man I am I.” All laughed heartily, but to the taste of one at least the dose was rather overcharged with acid. My own wounds ache a little yet at one reminiscence in this connection. My first essay at sermonizing was a short time after entering the Seminary. My text, the Ministerial Commission, Mark xvi, 15. “Go ye,” &c. Recently from College, and accustomed to the use of the pen, the agony of effort in preparing it was not prolonged over a couple of days; and I felt cheered by the prospect of facility in pulpit preparation. After its delivery, I awaited, with some degree of composure, the usual ordeal. The Doctor complimented me on the rhetorical and literary merits of my production, and, as he advanced, I began to feel very happy; whereas he was lifting me up only to cast me down. “It is a beautiful eulogium on the Gospel,” said he, “but there is not a word of Jesus Christ, such as will save the soul, in it. It is all *about* Christ, but not Christ in his person, or offices; so that a perishing sinner can find the way to Him, or a disconsolate saint get hold of Him, from any thing you have said.” I felt as though I had run at full speed against the side of a house. Perceiving my confusion and distress, he changed his tone and said that he knew I could do better, and that hereafter he wished me to be sure, whatever might be the character of the casket, not to forget that the jewel was the principal thing, and that the casket was worthless without it. My next sermon on “Be thou faithful unto death,” &c., was undertaken with fear and trembling, and cost me a fortnight’s labour. I chewed up, in my distress, half a dozen quills, wandered from room to room, and strove to get some clear practical apprehension of the meaning and bearings of the criticism, and, on its delivery, had the satisfaction of receiving due encouragement. A mere tyro, I could not clearly apprehend, at that time, his distinction. I can now see that there was kindness in the severity. A church in the Classis of New York had called a minister, and offered the petty sum of two hundred dollars annually. The Doctor rose and remonstrated at what he considered an indignity. The person called did not welcome the sympathy, and replied, with sufficient rudeness, “Dr. Livingston, naked came I into the world and naked I expect to go out of it, and if I choose to accept a call for two hundred dollars, I do not think it is any body’s business.” “Oh,” was the reply, “I beg pardon—I see I was mistaken—I will not stand in the way of the gentleman’s action, under the consciousness of the correctness of the estimate made of his services—I withdraw my opposition.”

His preparation for pulpit service generally consisted of a careful analysis, more or less full, according to circumstances. This he studied, dwelling consecutively on the different points, till the whole subject stood out to his view

in all the attraction of a proportioned, important, living thing. By keeping his mind concentrated upon the main thoughts, the appropriate phraseology readily occurred during delivery. As he usually omitted to take his analysis into the pulpit, he would occasionally forget some argument, or illustration, or sentiment, on which he laid no inconsiderable stress. He preached after the death of his wife, and the Sabbath after his second granddaughter had been pronounced incurable of a lingering disease, a sermon on Hebrews xii, 1, 2. Taking it all in all, it is venturing but little to say that the impressiveness of that service has not often been surpassed. Some time after reaching home, instead of reclining, as usual, in his arm-chair, he paced the room, and it was evident there was a live coal on his heart on some subject. At length he exclaimed, soliloquizing,—“Too late to be helped now,—I ought to be whipped, I ought to be whipped.” On my looking up in surprise, and respectfully replying that such I felt sure would not be the verdict of his audience, he said that he had forgotten, absolutely forgotten, several things growing out of the subject, of special pertinence in view of circumstances, and of special endearment to his own heart. There was surely no need of self-reproach, after holding his audience enchained nearly an hour and a half. The lights and shadows of the picture were so disposed that the vision has not yet, after the lapse of thirty years, entirely lost its exciting power. The bearing he gave to one topic of the text,—the cloud of witnesses, the ideal presence of it which he so vividly summoned, deserve to be ranked among the noblest specimens of pulpit power.

Professional men, whose nerves ache, whose time is precious, and whose engagements are stated, have few greater annoyances to encounter than long, unseasonable calls, or visits, amounting, as they often do, to well-nigh a *visitation*. With the advance of age, the interruptions, thus occasioned, became well-nigh intolerable; and, by a process,—a slight of manner, that cannot be defined, yet without the least breach of good manners, he could generally contrive, as it was familiarly termed, “to bow company out.” A person, not apprised of it, would be wholly unconscious of having been set adrift. Those who were, were often highly amused with the gentle violence employed, if once a visitor had got so far as to *offer to go*; and when they were, as most of his acquaintances, both plebeian and patrician, were, the subjects of it, they submitted in good nature, and felt much more amusement than smart.

Opportunities for more than usual closeness and frequency of observation warrant me in speaking of him as well-nigh engrossed in the things of God’s Kingdom and Spirit. He spoke with explicitness, yet sparingly, on the topics of the day. His habits were eminently devotional. His lectures were often interspersed with pious, practical remark, indicating the bearings of truth on Christian consolation, duty and hope.

He never suffered to pass by unimproved an opportunity for inculcating upon the students warm, experimental piety, as the most effectual guard against error, the most vigorous spring of activity in Christian duties, as well as the richest, surest source of practical wisdom and sound judgment in conducting the affairs of the Church. Every thing that met his view seemed to be suggestive of the “great things of God’s law” and Kingdom. Tidings of calamity led him to remark on the evil of sin. Civil commotion, the “shaking of the nations,” was associated in his mind with the footsteps of Him whom Isaiah saw in vision, “coming with dyed garments from Bozrah, travelling in the greatness of his strength.” The close of the day was almost always attended by a solemn reference to the close of life. Often, in the family circle, when conversation flagged, abstraction became manifest, and the first words he uttered, when again breaking silence, showed that his thoughts had been on Christ and Heaven.

Although I may betray my own simplicity by the occasion of what I am now going to relate, let Christ be magnified.

After a sermon, on a Communion Sabbath, on the "*witness within*," I was favoured, as some one of the students generally was, to attend him home after the service. On my remarking, in reply to something incidental that fell from him in relation to the subject, that I supposed, from his great familiarity with the Scriptures, from his long-continued and deep experiences, from the promised manifestations of God to the soul, and the natural increase of light as we draw nearer to its source, that he could almost say that he "walked" no longer "by faith," but well-nigh, in a sense, "by sight," and that the use of the Bible was, in a measure, superseded,—he promptly interrupted me by the rebuke,—"*Tut, tut, tut*, my child! how you talk! You surely don't know what you are saying. Your '*in a sense*,' '*in a measure*,' are worth nothing as qualifications and limitations of a most dangerous sentiment." After a few kind words to relieve my confusion, he added,—“You are at a point where you may easily go astray, as many have done before you, and it is important that you should understand. It is not difficult to construct dogmas out of the Bible. Words are mere signs,—sounds that suggest the mere notion of things; but the apprehension of the things themselves, in their nature and influence, belongs to the new nature. ‘Who knoweth the things of a man, but the spirit of man that is in him?’—but this apprehension can arise only in the order and by the methods of the Lord’s appointment. The Bible, of whose use being superseded you just now spoke, is the sum of all spiritual knowledge. The fulness and glory of what its words mean can never be exhausted. The ‘riches of Christ are unsearchable’. He is God’s ‘unspeakable gift.’ In Heaven, and throughout eternal ages, what the redeemed see and enjoy will be only the development of the hints, and fulfilment of the promises set forth in the Bible. We shall there have facilities and means for knowing, which here we do not enjoy; but the lesson and the bliss are the same in kind. Christ crucified is the library the redeemed will study throughout eternity. Let me make this plain to you. The things of God’s Spirit and of Heaven are all realities—verities, just as the stars are—they exist, though they are not seen with the naked eye. The Bible stands in the same relation to the spiritual and unseen, to the child of God, that the reflecting telescope does to the stars for the purposes of the astronomer. A blind man cannot see by means of it, if he tries; but a man who has sight cannot see what in itself is visible, without it. He must carefully look into it to discern and get a sense of what is passing so far above him. If there were no stars there would be no image or notice to his sense of any thing; but though there be, he gets at the knowledge of them and traces them only while he looks into the telescope; and every time he looks, and while he looks, the impression is renewed and his views enlarge, and the power of the discoveries made is confirmed and strengthened. ‘We all, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory.’ You have now got my answer to your question. Never let me hear you again say a word that sounds like taking down the Bible from its place in the firmament of the Church—it is the reflection of the light and the glory of God in the face of Jesus Christ. I know nothing of Christ but by and through the Bible, and though, blessed be his name, the secret of the Lord is with them that fear Him, the Bible is as really the means of my knowledge and experience as it is the test of its value and quality. Never separate the Word and the Spirit of the Lord. If the Word is dethroned from its supremacy, you open the door to the wildest enthusiasm, and have nothing left whereby ‘to try the spirits, whether they be of God.’ If you exclude the Spirit, you make formalists, and the Church becomes an Ezekiel’s valley. There are many things

in religion that are understood only by the heart. The most dangerous men to the Church are those who, having no special propensities to outward immoralities, enter the ministry as a profession, without piety,—cold, dogmatic speculators. Their power to do harm is in proportion to their genius, their love of the curious, and ability to construct theories, and the lures to ambition or avarice that may be presented to lead off in some new movement; and away they go, confounding gain and godliness. Every man has at least ten friends, and those ten have each ten more. If a broom-stick could talk, it would have followers, though it had no more sense than broom-sticks generally have. The facilities for propagating error are indefinitely great. ‘One sinner destroys much good.’ The knowledge, experience and love of the Truth are the only means of safety. ‘The wise shall understand.’ Study carefully the Nineteenth Psalm. Remember ‘No man, speaking by the Spirit of God, calleth Jesus accursed.’ The teaching of the Holy Spirit secures the knowledge and love of the truth respecting the Lord Jesus. No man on this side Heaven gets beyond the necessity and experience of David,—‘Thy Word hath quickened me.’” With his usual admiration of Watts, he then repeated,

“And when my spirit takes her fill
At some good word of thine,
Not mighty men that share the spoil
Have joys compared with mine.”

As he encouraged communication on spiritual themes, a student once complained that he felt it difficult to get away from the influence of present things, and to feel the power of the world to come, and that he did not know how it would be possible to discourse to men pertinently, and with effect, in this state of mind; and added that he supposed, however, the difficulty would become less with the advance of life, and that the attraction, in spiritual, as in natural, things, becomes stronger, as a body gets nearer to the centre. All was, however, prefatory to the question,—“How it felt to be old—whether theory was not largely surmounted—whether there was not an actuality in eternal things, heretofore but feebly felt and perceived, and a realization of their existence and glory allied to what we feel in regard to earthly things when we see them—there they are, right before us, and we are moved directly, sensibly, by them.” The venerable man, with the modesty and humility of true piety, drew, as it were, a veil over his experience, as he replied,—“There is but one answer to all this—Now, we see through a glass darkly—then, face to face.”

It is a familiar fact that, though he was raised above the fear of being dead, he often spoke tremblingly of the process of dying. He once said,—“It is an awful hour—strong faith is necessary to support us in it, and habitual reflection alone can prepare us for it. It is a subject not to be talked about, but pondered. If my blessed Lord will only keep me, my heart shall not fear; and we may all pray for an easy release.” His desire was granted. The affecting result is known. He was found dead in his bed. When the shutters of his chamber were thrown open, the morning light revealed him gently sleeping in Jesus.

“Life so sweetly ceased to be,
It lapsed in immortality.”

Comparisons are invidious. The Master and the Cause are the same in every age. All members have not the same office. It is unjust to test men of one age and generation by the adaptations required by the circumstances of another. Suffice it to say, Dr. Livingston was one of whom, as concerning others of his day, it may eminently be said that, like Moses, “they were faithful in all God’s house.” What could they be more? They were firm in emergencies, and wise in

council. They understood the laying of foundations, and the philosophy of outline and construction. If they were not ornamented capitals, to them belongs the higher honour of being Doric pillars. If they were not adepts in matters of taste, they were more,—they were “wise master-builders.” If they failed to tickle the ear, it is enough to say they scorned to attempt it; but they commended themselves to the conscience, and they awed and pierced it. They commanded high personal respect—they possessed eminently the power of presence. The spirit of reverence prevailed under their ministrations. They so set forth the law that crime sent a shudder through the heart of society, and evil doers were put at quarantine by the power of a public sentiment, which was indebted for its tone to the stern morality of the Gospel as they held it forth. They so preached the Cross that the prevailing characteristic of religious profession was the experience and exhibition of a transforming influence, of which the Scriptural solution is the energy and in dwelling of the Spirit of Christ. The establishment of the work of their hands upon them is largely seen in the wholesome sentiments and efficient institutions that bless us, their children. Elisha was recognized in Israel as “the young man that poured water on the hands of Elijah.” Without glorying in man, or arrogating personal superiority, the students of Dr. Livingston have reason to cherish his memory, and to bless the Lord that they had such a Gamaliel. With the mention of his name are associated in their minds venerableness of appearance, blended dignity and kindness of manner, love of the “truth as it is in Jesus,” holy, living, and faithful endeavours to train them for holding the Redeemer forth, as “speaking in righteousness, and mighty to save.”

Yours in Gospel bonds,

JAMES ROMEYN.

FROM THE RT. REV. WILLIAM INGRAHAM KIP, D.D.,
BISHOP OF CALIFORNIA.

ALBANY, March 22, 1848

My dear Sir: In accordance with your request, I send you an account of the incident in Dr. Livingston's life, about which we were recently speaking. The generation which witnessed it has long since passed away, and I suppose that no one, who was present when it occurred, is now numbered among the living. My father frequently related it, but since his death, I am probably the only person in whose memory it dwells. It is something, perhaps, worth recording, as illustrating both the character of Dr. Livingston, and the spirit of the times in which it happened.

My grandfather, Leonard Kip, was an Elder in the Dutch Church in New York, and a warm personal friend of Dr. Livingston. It was a friendship which he bequeathed to his children to continue, and you will find that many of the letters in the published Life of Dr. Livingston were written to my uncle. In November, 1783, while the British were preparing to evacuate New York, my grandfather, after an absence of several years, returned with his family to their residence in the city. Here they were, shortly afterwards, joined by Dr. Livingston, who, as was his custom, when visiting the city, made their house his home. One of the Dutch churches was prepared for service, and notice was given that, on the following Sunday, the Doctor would officiate. My father was then ten years old, and, more than half a century afterwards, he often said he well remembered his walk to church, holding his father's hand, and in company with the Doctor, and the appearance there of many British officers in their red uniforms, dispersed in little groups among the congregation. They were expecting to sail in a few days, and, in the mean time, to while away an hour, had come “to hear what the Yankee Parson would say.”

The Doctor ascended the pulpit, and the first announcement was, that they should "sing to the praise and glory of God, the twenty-first Psalm,"—which he, accordingly, proceeded to read in his most emphatic manner :

"In Thee, Great God, with songs of praise
Our favoured realms rejoice ;
And, blest with thy salvation, raise
To Heaven their cheerful voice.

"Thy sure defence from foes around
Hath spread our rising name ;
And all our feeble efforts crown'd
With freedom and with fame.

"In deep distress our injured land
Implor'd thy power to save ;
For peace we pray'd ; thy bounteous hand
The timely blessing gave.

"Thy mighty arm, Eternal Pow'r,
Oppos'd their deadly aim ;
*In mercy swept them from our shore,
And spread their sails with shame."*

But fully to realize this scene it is necessary to have known Dr. Livingston—you who were personally acquainted with him, can remember his large and commanding form, so admirably set off by the huge powdered wig ; his majestic manner and deep impressive voice, which all united to make the younger portion of his flock (as I can testify from my own experience) look up to him with a kind of awful reverence. On the present occasion, these personal and physical advantages were called into requisition, to give the fullest possible effect to his reading of the Psalm of triumph. You may imagine how it fell on the ears of men, already mortified and maddened by defeat. If, at this time, they had "come to scoff," we cannot affirm that they "remained to pray," yet we can readily believe they never felt disposed to repeat their visit to the "Yankee Parson."

With great regard, I remain

Yours very truly,
W. INGRAHAM KIP.

ELIAS VAN BUNSCHOOTEN.*

1773—1815.

ELIAS VAN BUNSCHOOTEN was born at New Hackensack, township of Fishkill, Dutchess County, N. Y., on the 26th of October, 1738. His father, Teunis Van Bunschooten, was a farmer in very comfortable circumstances. The family consisted of five brothers and three sisters. It was somewhat remarkable that, though all the brothers lived to adult years, and some of them became old and affluent, none of them were ever married. The sisters, however, married, and had large families. The estate was twenty years in a course of settlement, and the interest, accumulated in the hands of the Court for distribution, exceeded sixty thousand dollars.

* New Brunswick Review, 1855.

Of the manner in which the subject of this sketch passed his early years nothing is now known. He was graduated at the College of New Jersey in October, 1768. He prosecuted his theological studies under the Rev. Dr. Meyer, of Kingston, as appears from a receipt in the Dutch language, acknowledging the payment, by Mr. Elias Van Bunschooten, student of Theology, of three pounds, two shillings and sixpence, for board and tuition!

He was licensed to preach in 1773. He was settled the same year at Schaghticoke, on the Hudson, where he laboured till 1785, when, for some reason not now known, he resigned his charge. On the 11th of May, 1785, he received a joint call from the Consistories of three churches,—namely, Minisink, Magagkamack and Walpack—on the 9th of July he accepted the call, and on the 29th of August was installed by his old and intimate friend, the Rev. Jacob R. Hardenbergh. His parochial charge extended fifty miles, through which the settlers' axes had forced a few rough horse tracks. The second of his preaching stations,—Magagkamack, was near the romantic spot now known to travellers over the Erie railroad, as Port Jarvis. The third,—Walpack, occupied an angle of the Delaware, where three States, New York, New Jersey and Pennsylvania, corner on each other. His salary, which was little more than a hundred pounds, was raised by the three congregations in unequal proportions. There is a local tradition that a Deacon on whom it devolved to collect his pittance at Minisink, failing to make payment, mortgaged his farm to the Dominie as security. The mortgage was foreclosed after his ministry in that place ceased, and was given to the church for a parsonage.

It was while he was ministering at these three different places that the Clove Church was formed. This place had its name from the Dutch *kloof*, a valley cloven by a stream; and it forms part of the township of Wantage. The inhabitants, numbering fifty-eight, in an instrument bearing date August 21, 1787, petitioned the Reverend Classis of New Brunswick to organize a church among them. On the 16th of September following, the Classis took order for the formation of a new church in accordance with their wishes, and appointed Mr. Van Bunschooten to attend to the duty and ordain the officers. This, accordingly, took place, on the 16th of April, 1788.

He seems to have taken up his abode at the Clove in 1792, though still extending his labours over as wide a tract as ever. In 1799, at a meeting of the three Consistories of Minisink, Walpack and the Clove, it was agreed to separate. His field, though still quite extensive, now included only the congregation of the Clove, having for an out-station Magagkamack; or, as it was called in common parlance,—“Over the Mountain.” In a communication to the Classis, at this time, the Consistory of the Clove solicit that the separation of the congregations may not disturb the pastoral relation between the Consistory and Mr. Van Bunschooten; “forasmuch,” say they, “as he is willing to serve us as many Sabbaths a year as we can reward; for we are persuaded we cannot obtain a sufficient support for a minister of the Gospel with a family; besides, our evangelic preacher has purchased a farm, and the days that the Lord will suffer him to live he means to spend amongst us.” Here he laboured alternately on his farm and among his flock, with great diligence; and a considerable number of his people were hopefully converted to God through his instrumentality. In 1803 a revival of religion took place in connection with his labours, which brought forty-two new members into his church. In 1812 he was obliged, on account of the

infirmities of age, to withdraw from the active duties of the ministry, but he retained the confidence and affection of his people undiminished till the close of life. He died, at the Clove, after a lingering and painful illness, on the 10th of January, 1815, in the seventy-seventh year of his age.

Mr. Van Bunschooten is now chiefly known as a generous benefactor to the Church with which he was connected. At the suggestion of the Rev. Dr. John H. Livingston, with whom he had been in intimate relations during a large part of his life, he was induced, in the year 1814, to endow the Trustees of Queen's (now Rutgers) College with the sum of fourteen thousand six hundred and forty dollars, which was afterwards increased by a bequest in his will to the sum of seventeen thousand dollars, the income of which was to be applied to the education "of pious youth who hope they have a call of God to preach the Gospel of Jesus Christ;" and the beneficiaries to be such only as are recommended by the General Synod. The fund at present somewhat exceeds the sum of twenty thousand dollars.

The following paragraphs from the instrument of donation are strikingly illustrative of the character of the donor:—

"The giver humbly desires that these terms be recorded in the Record of the General Synod, and in the Record of the Particular Synods, and in the Records of all the Classes belonging to General Synod; *and to be read in the said judicatories at their ordinary meetings*; not for aggrandizement or self ostentation, but to be an humble pattern for others to copy after; if the thing being so kept alive and considered, who knows whether God, in his good providence, would not move some to do the like?

"It will also be the pleasure and delight of him (the bestower) and others that all officers of the College live frugal and industrious, and thus set a good pattern to their pupils; and all ecclesiastical officers deport themselves diligent, frugal and pious before those over whom they are set for edification; thus to prepare not only for Heaven, but also for the approaching Millennium,—the commencement of which may not be at a farther distance than the present living. It is also the humble and sincere request of the donor that the above said officers exhibit no especial inclination for luxury and accumulation of wealth, which is offensive, and bars the door of donation. On the said terms and recommendations, the giver is willing to bestow as before-mentioned."

In 1817 the General Synod testified their respect for the memory of this venerable man, by procuring the removal of his remains from the spot where they were originally interred, in the graveyard of the Clove, to the cemetery of the First Reformed Dutch Church in New Brunswick, N. J., where they now rest beneath a monument bearing an appropriate inscription. At the exhumation of his remains a circumstance took place which is worthy of record. Among the persons convened on the occasion was a very respectable female, who had grown up under Mr. Van Bunschooten's ministry. When she saw the coffin raised, she was so overwhelmed by the remembrance of his sermons and more private instructions and admonitions, which had been lost upon her, that she found it impossible to restrain her feelings, and actually sunk into a state bordering upon despair. After spending many months in a state of deep concern, she found the joy and peace in believing.

FROM THE REV. JOHN GOSMAN, D.D.

SAUGERTIES, August 9, 1862.

My dear Brother: The only interview I ever had with the Rev. Elias Van Bunschooten was at the meeting of the General Synod at New York, when he made his donation for the education of indigent students. I have, however,

had a good opportunity of learning his peculiarities from many persons who were well acquainted with him; and, since I received your request, I have had a conversation respecting him with my neighbour, Dr. Ostrander, who had seen him frequently, and not only corroborates all my own impressions, but adds several items of which I was before ignorant. He was certainly a man of mark in his way; and if striking peculiarities of character entitle one to a place in your work, there is no disputing his claim to commemoration.

Mr. Van Bunschooten was about six feet in height, of an erect and stately carriage, with something about him that reminded you of an Indian chief. His general manner, I should say, was lacking both in simplicity and geniality; and yet among those with whom he was familiar, his sternness is said to have disappeared and given place to a free and pleasant style of intercourse. No doubt the very primitive and uncultivated field in which his lot was cast had much to do in giving the tone to his own character; and yet I may safely say that, apart from all external influences, he had certain phases of mind and temper that, under any circumstances, would have attracted observation. One of the most remarkable of these was an exactness, amounting even to parsimony, in his ordinary transactions, combined with a thoughtful and generous regard for the wants of the poor, to say nothing of the wider range which his charity took in its more permanent and strictly religious provisions. It ought to be stated, however, that his exactness was exhibited as well in paying as in requiring the uttermost farthing; and he has been known to bother a man till he had well-nigh lost his patience, in endeavouring to get into his hand three cents, which he happened not to have with him, but which were necessary to complete the amount which he owed. To such a ludicrous extreme even did he carry his sense of justice, that, during his last illness, which continued for three months, he insisted, every morning, upon paying the person who had watched with him a day's wages in silver; and all remonstrances against receiving it were to no purpose.

Without claiming for this eccentric man any very remarkable powers of mind, I think there is decisive evidence that he had a highly respectable intellect, and that it had received a corresponding degree of cultivation. There is not only traditionary testimony to this effect, but he left behind him a library, consisting of a large number of rare and valuable theological works, in English, Latin, and Dutch, which, if they were any thing more than rubbish in his dwelling, must have betokened pretty decided intellectual tendencies. In addition to this, it may be mentioned that the people to whom he ministered, though exceedingly rude and unlettered when he went among them, gradually improved in their minds and manners, until they have now no reason to shrink from a comparison with the inhabitants of almost any part of the country.

Mr. Van Bunschooten preached both in Dutch and English, as occasion required. It was his custom to write out the leading thoughts of his discourse, and trust for the filling up, and especially for the language, to the excitement incident to the delivery. The outlines of his sermons that remain are all in the Dutch language, and show the tone of his preaching to have been highly evangelical. He is said to have treated his subjects with logical perspicuity, and to have made much use of Scripture language. Candour compels me, however, to state that I have heard what purported to be faithful quotations from his sermons, from perfectly credible persons, the suppression of which, I am sure, will not be injurious to his fame. His voice was not loud, but his manner in the pulpit was earnest and impressive.

His influence, as a Minister of the Gospel, so far as I can learn from the best authorities, was of a pure and healthful character; and, though there are few now living to bear testimony concerning his ministrations, it is believed

that some of the seals of his ministry still survive. But that which chiefly entitles him to the grateful remembrance especially of the Dutch Church, is the munificent provision which he made for the education of her sons. Though the style and conditions of the legacy were odd enough, and strikingly illustrate the eccentricity of the donor, yet its substance is an enduring attestation to his far-seeing and comprehensive benevolence.

In the best of bonds, ever yours,
JOHN GOSMAN.

SOLOMON FRÆLIGH, D.D.*

1774—1827.

SOLOMON FRÆLIGH was born on the 29th of May (o. s.), 1730, about two miles East of Redhook, then in the County of Albany, now in the North-westerly corner of the County of Dutchess. His father was a farmer in the middle walks of life. While he was yet an infant, his parents moved across the Hudson to the Clove, between the Paltz and Rochester; and, when he was twelve years old, they moved again and took up their abode at Caatsbaan. Until he was about fourteen, he took his full share in youthful sports, and was, in the main, thoughtless of his higher interests, though serious reflections would sometimes obtrude to throw a shade upon his path. About that time an awakening of considerable extent took place in the neighbourhood where his parents lived, under the ministry of the Rev. Johannes Schuneman; and the preaching of this excellent man, seconded by the faithful efforts of the boy's devout mother, was instrumental of giving a new direction to his thoughts and feelings, and inspiring him with an earnest desire to become a Minister of the Gospel. He began at once to urge his parents to give him a liberal education; but, though they were disposed to respond favourably to his wishes, they could not, in view of their very moderate worldly circumstances, at once, see their way clear to do it. His mother, however, upon reflection, was disposed to encourage the undertaking, and the result was that, when he was in his eighteenth year, he went to live with the Rev. Dirck Romeyn, for the purpose of being instructed by him in the preparatory branches. Here he continued, and was treated with great kindness for three years; during which time he was occupied partly in teaching a school, though he was also diligent in study, and acquired considerable knowledge of the Latin and Greek languages, and of several of the sciences. Here, also, his religious impressions gained additional distinctness and strength, under the preaching of his instructor, so that he was enabled to make a public profession of his faith by joining the communion of the Church. On leaving Mr. Romeyn, he went to Hackensack, in Bergen County, N. J., and entered the somewhat celebrated Academy in that place, under the care of Mr. (afterwards Dr.) Peter Wilson. Here he remained three years more, diligently engaged in study, and, at the end of that period, so extensive and thorough had been his course that the degree of Bachelor of Arts† was conferred upon him by the College of New Jersey.

* Brief Memoir by himself.—Demarest's Fun. Sermon.

† Such is the statement in the printed Autobiography; but, according to the College Catalogue, it was the degree of *Master of Arts*.

Having thus completed his literary course, he forthwith commenced the study of Theology under the direction of that eminent divine, the Rev. John H. Goetschius, then Pastor of the churches of Hackensack and Schraalenbergh. Here he spent yet another three years of hard study; and, during a part of this time, was not a little perplexed with doubts in respect to his own spiritual state, and of the purity of his motives in looking towards the ministry; but these doubts gradually subsided under the influence of a conscious desire to win souls to Christ. By his theological instructor, and the Consistory of the Church to which he ministered, he was appointed a Catechist; and was often employed in catechising and instructing the youth of the congregation. He was greatly encouraged by observing the effect of his efforts in this capacity.

He was examined for licensure, before the Convention, in October, 1774,—the examination in the Languages being conducted by the Rev. Mr. Leydt* and Dr. Hardenbergh, and that in Theology and kindred branches by Dr. Livingston. Having been duly licensed, he received calls, almost immediately, from Long Island, from the Manor of Livingston, and from Neshaminy, Pa. On the 11th of June, 1775, he was ordained and installed Pastor of the four Reformed Dutch congregations in Queen's County, L. I. After labouring here, for fifteen months, with little apparent success, and not without considerable disquietude from the disaffection of many of his parishioners towards our National Independence, he fled to New Jersey, and barely escaped being taken prisoner by the British army. In this perilous flight he lost all his worldly substance, including even his books and clothing. He made his way directly to Hackensack, his former home, where he preached a sermon bearing upon the pending contest, which was warmly approved by many of his hearers, and among them Dr. Laidlie, who had fled thither from New York for protection; though the Tory part of his audience were so much enraged by it that they could not suppress their demonstrations of dissatisfaction even till the close of the service.

Mr. Fræligh almost immediately left Hackensack, and set out for the North, in company with Dr. Livingston, hoping to be engaged by some of the vacant Dutch Congregations along the Hudson, and above the Highlands. He had in his eye, more particularly, the Manor of Livingston, from which he had received a call while he was a candidate, and which was still vacant; but it turned out that he received and accepted an invitation from the Reformed Dutch congregations of Fishkill and Poughkeepsie to a temporary settlement among them. Here he remained about three years, and then accepted a call from the united congregations of Milstone and Neshanick, in Somerset County, N. J., though, on account of the opposition of the neighbouring ministers to his settlement, (for what cause I do not fully understand,) his Installation was delayed for a year. Soon after he commenced his labours here, a very extensive revival took place among his people, reaching persons of every age, character, rank and colour; but, according to his own statement, he attributed too much to himself, and too little to the influence of the Spirit; and, in the experience which followed, he recognized a severe chastisement for his having wished to rob God of the glory that belonged to him. He was first brought, by a severe illness, to the gates of death; and, after that, was given up to awful depression for six years; and, at one time,

*JOHN LEYDT studied Theology under the Rev. T. J. Frelinghuysen, and was settled at New Brunswick from 1748 to 1783. He was of the Coetus party, and was a member of the Convention of 1771.

for several weeks together, he could not bring himself to enter the pulpit. At length, however, he obtained relief, and was never afterwards afflicted in a similar way.

In 1786 Mr. Frøeligh accepted a call from the Reformed Dutch Churches of Hackensack and Schraalenbergh, where he continued till the close of his life. For several years after his connection with these churches commenced, but few additions were made to them, and little of the power of religion was manifest among the members. But the first season that the Yellow Fever prevailed in Philadelphia, he preached a Fast Sermon, which marked the beginning of a powerful revival, that continued for nine months, and was the means of bringing nearly two hundred persons into the communion of the church.

Soon after the settlement of Mr. Frøeligh at Hackensack and Schraalenbergh, he began to receive under his care theological students, with a view to their preparation for the ministry. The Convention had chosen a Professor of Theology in 1784, and subsequently two Lectors of Theology, whose duties were nearly the same with those of Professor: but the students were still obliged to go to the Professor for his certificate. In 1791 Mr. Frøeligh was chosen one of these Lectors, as successor to the Rev. Dr. Meyer. In 1797 the Convention appointed two additional Professors of Theology, one of whom was Mr. Frøeligh. This office he continued to hold until 1823, when it ceased with his connection with the regular Dutch Church.

In 1811 the degree of Doctor of Divinity was conferred upon him by Queen's College.

In 1822 Dr. Frøeligh headed a small party, who seceded from the Church with which they had until then been in communion, and who now took the name of "The True Reformed Protestant Dutch Church." But it is unnecessary to dwell upon this stage of his history, as the main facts connected with this secession have already been stated in the Historical Introduction.

Dr. Frøeligh continued his labours with little abatement till near the close of life, being accustomed to say that it was "better to wear out than to rust out." He preached at Schraalenbergh on the last Sabbath in January, 1827, from II Tim., iv, 6-8; and the character of the sermon suggested to several of his friends the idea that he had nearly finished his course. He preached again at Hackensack on the next Sabbath, and, shortly after this, became seriously indisposed. He preached once more at Schraalenbergh on the fifth of August following, from Rev. iii. 21; and this was his last sermon, and his last visit to the sanctuary. He died on the 8th of October, 1827, in the seventy-eighth year of his age, and the fifty-third of his ministry. One of his dying sayings was "I have had many and bitter enemies, who have tried to do me the greatest of all possible injuries in the world, but I can say, from the heart, I do not feel the least ill-will against any one of them. I am at peace with my enemies, and can forgive them all."

On the 11th of November, 1771, soon after Mr. Frøeligh went to Hackensack to place himself as a student under Dr. Peter Wilson, he was married to Rachel, daughter of Isaac Vanderbeek. They had nine children, four sons and five daughters. His eldest son, *Peter Ditmarse*, became a clergyman, and was settled for some time over the True Reformed Dutch Churches of Acquackanonck and the English neighbourhood.

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, September 9, 1861.

My dear Sir: Dr. Solomon Fræligh, though involved in a protracted and violent controversy, which of course procured for him many enemies, was nevertheless a man of too much mark, not to be entitled to a memorial among the prominent ministers of his denomination. Most of his contemporaries, especially of those whose relations with him rendered them most capable of forming a correct estimate of his character, have followed him to the grave; and I am not aware that many of his brethren survive, whose opportunities for knowing him were better than my own. My acquaintance with him commenced in 1809, when I went to reside in his family at Schraalenbergh, N. J., to avail myself of his aid in the prosecution of my theological studies. I continued with him during eight or ten months; but after this only met him occasionally, chiefly at meetings of Synod.

In his exterior there was nothing so strongly marked as to attract particular notice. He was of about the ordinary size, perhaps slightly corpulent, and with a countenance rather staid and sober than expressive of strong emotion. His manners, though not highly cultivated, were not generally otherwise than courteous, unless perhaps towards some of his ecclesiastical neighbours, with whom his relations were not such as to inspire any great cordiality. His mind was clear and discriminating, and his communications, whether in or out of the pulpit, were easily understood. He had not a highly excitable temperament, but, if his mind became fixed in any direction, it would move on with a dogged coolness, which some might call obstinacy quite irresistible. His manner in the pulpit, though not specially attractive, was serious and dignified, and showed that he felt the weight of the truths which he was delivering. His discourses were eminently practical, and some of them contained very close and pungent appeals to the conscience. As a Theologian, I do not suppose that his range of reading had been very extensive, but he was well versed in the ordinary routine of the old theology, and held all his theological opinions firmly and intelligently. He was very acceptable and useful as a theological teacher. Of his pastoral qualities I have no particular means of forming a judgment apart from the fact that his people were strongly attached to him, and in the unhappy controversy in which he was engaged, espoused his cause with great unanimity and cordiality. I will only add that he was an earnest Democrat in his politics, and, as one of the Electors of President of the United States, for the State of New Jersey, in 1800, gave his vote for Thomas Jefferson.

Very truly yours,

THOMAS DEWITT.

FROM THE REV. HENRY OSTRANDER, D.D.

SAUGERTIES, January 30, 1863.

Dear Sir: I had excellent opportunities of becoming acquainted with the principles, and habits, and whole character, of the late Dr. Solomon Fræligh, being, for some time, an inmate of his family, and a student of Theology under his direction. I think it was impossible for one to be a witness of his daily life without being deeply impressed by the strength of his devout feelings, and his conscientious devotedness to his work as a Minister of Christ. He was very earnest in his advocacy of experimental religion, and in inculcating the necessity of forming the churches to a higher type of spirituality. He exhorted, prayed, sighed continually for more boldness and energy in discipline, more caution in the admission of members, and more conformity to

the letter and spirit of our constitutional requirements. It is evident enough that he was occasionally subject to deep mental depression, and temptations to doubt and unbelief; and, on other occasions, especially in his public ministrations, and in the distribution of the sacramental elements, his mind seemed rapt into a state of holy admiration. His frequent wrestlings, fastings, and devout intercourse with his familiar friends, imparted additional earnestness and pathos to his public exhortations. When not borne down by any special calamity, he was generally lively in conversation, and particularly disposed to relate interesting anecdotes, sometimes to amuse, sometimes to instruct. Possessing an excellent memory, an intellect comprehensive and capable of profound research, and a habit of untiring industry, it is no wonder that he should have accumulated, as he actually did, a large fund of theological and historical information. Nor was it strange that, being warmly attached to the accredited standards of the Church, and being withal a staunch advocate for an earnest and deeply spiritual religion, he should have become one of the most influential and useful of our ministers.

Dr. Frøeligh was very minutely and thoroughly acquainted with the Dutch language—indeed, it was thought that he was scarcely inferior in this respect to the most learned of the Holland divines who had settled in this country. On his tongue the Dutch seemed to lose all its harsh and grating sounds, and to acquire a musical softness, and sometimes an air of solemnity, that fell gratefully and impressively upon the ear. As to the English language, he was less familiar with it than with his native Dutch; and yet he wrote English sermons, orations, addresses, essays and political communications for the press, in which he sometimes hit off ideas with great felicity of expression.

He was an intelligent and inflexible politician of the Republican school of his day; and manifested, perhaps, as much of partisan zeal as became a minister of the Gospel. The Democratic side of the question, which he always advocated in his printed communications, and defended in the pulpit on what he deemed proper occasions, and which he carried out as one of the Presidential Electors of the State of New Jersey, he adhered to, I think, with unyielding tenacity, till the close of his life. He considered every clergyman in the country solemnly bound to exert his influence, to the utmost, for the support of the national government; and whatever may have been thought of the ardour which he sometimes manifested on this subject, no man could reasonably doubt that he was an honest, conscientious patriot. He reprobated extravagant Eulogies pronounced at the Funerals of distinguished men, the evidence of whose integrity was of only an equivocal character—especially would he treat with contempt the efforts of orators to array the characters of deceased infidels, as was sometimes done, in the beautiful garb of Christian piety. With no lenient pen would he treat either the living or the dead, whom he believed to have erred grossly either from what he considered the true Christian creed, or from the principles of political integrity. The severity of his language, however, did not, of course, indicate an uncharitable frame of feeling; for, on many occasions, he showed, in his treatment of others, an enlarged charity and a spirit of true Christian condescension. He despised wealth, and expressed an earnest wish that he might die a poor man. He was always urging the necessity, and dwelling upon the criteria, of what he called "heartfelt religion." When one of his students expressed his admiration of the talents of Dr. John Blair Smith, he answered him with a gentle reproof, advising him rather to admire and strive to imitate the ardent piety of that venerated man.

It is not to be dissembled that, before ecclesiastical judicatories, questions were often discussed, in which Dr. Frøeligh had more or less of personal interest, and the determination of which was sure to interfere with his known

views of Scripture doctrine or ecclesiastical polity. On such occasions, his reasonings were plausible, if not conclusive; and his manner furnished the evidence of his deep sincerity. His skill in managing controversy was generally conceded, and his efforts in this way were often successful. He could lay no claim to the graces of oratory, yet his words were weighty and often irresistible.

Dr. Frøeligh was placed in circumstances of painful antagonism with some of his brethren, which gave to him no inconsiderable notoriety; but as this pertains rather to the history of his life than the delineation of his character, I shall pass it over without observation. It cannot be questioned, by his greatest admirers, that he had some marked imperfections; but I confess it is more grateful to me to think of his many substantial good qualities, and especially to think of him, as I believe he now is, with his imperfections all gone, and his excellencies magnified into the symmetry and purity and beauty of the Third Heavens.

Yours truly,

HENRY OSTRANDER.

WILLIAM LINN, D.D.*

1775—1808.

The ancestors of WILLIAM LINN were inhabitants of the British Islands. At an early period in the settlement of this country, his grandfather emigrated from Ireland to the Western parts of Pennsylvania. His father, William Linn, was a respectable farmer, and had a numerous family of children, of whom the subject of this sketch was the eldest. He was born on the 27th of February, 1752, near Shippensburg, Cumberland County, Pa. He received the rudiments of his education at a school near his father's, and afterwards was sent to Grammar schools, first under the instruction of the Rev. George Duffield, of Carlisle, (afterwards Dr. Duffield, of Philadelphia), and next of the Rev. Robert Smith, of Pequea. During his residence at the latter place, an unusual attention to religion prevailed in the school, and several who afterwards became respectable and useful in the Gospel ministry, dated their entrance on the religious life to that period. Though he had been educated in the great principles of Christianity, it was here that his mind first became thoroughly awakened to his higher interests, and the purpose originated of devoting himself ultimately to the Christian Ministry. He entered Princeton College, one year in advance, in the autumn of 1769; and graduated in 1772. He held a high standing in his class, and was distinguished alike for exemplary deportment and thorough scholarship. After his graduation he returned to his father's and spent six or eight months in the study of Divinity, under the instruction of the Rev. Dr. Robert Cooper, minister of Middlespring Congregation, of whose church his father was a member. He then accepted an invitation to take charge of a Select School in Philadelphia; but, at the expiration of a year, returned and resumed his theological studies, under the same teacher. In April, 1775, he was licensed by the Donnegal (afterwards Carlisle) Presbytery, being then twenty-three years of age.

* Ref. D. Ch. Mag. IV,—Dr. Bradford's Fun. Sum,—MS. from Miss Linn.

His future scenes of service were various. Entering zealously into the cause of our country's Independence, in the spring of 1776 he accepted a Chaplaincy in General Thompson's regiment, which was raised in the neighbourhood of Carlisle; and, about this time, was ordained by the Presbytery by which he had been licensed. This regiment, however, being soon ordered to Canada, and the situation of his family not permitting him to accompany it, he resigned his Chaplaincy, and shortly after was settled at Big Spring. Here he remained for about six years; and, though the field of his labour was a retired one, it was highly favourable to his preparation for the more important places he was destined to occupy. In the year 1784 he was placed at the head of a respectable Academy in Somerset County, Md. Here he laboured with assiduity and honourable success till the spring of 1786, when he accepted an invitation to the Pastorship of the Presbyterian Church in Elizabethtown, N. J. His Installation there took place on the 14th of June of that year; but, as his popularity soon became known in the neighbouring metropolis, he was called, within a few months, to be one of the Associate Pastors of the Reformed Dutch Church in New York. Here, for more than twenty years, he laboured with much diligence, and enjoyed the reputation of being one of the most attractive and impressive preachers of his day. But his health at length began to decay, and his constitution gradually failed, so that, in the last years of his ministry, he was frequently obliged to forego his public duties. In 1804 he received a severe shock from the death of his highly gifted and accomplished son, the Rev. Dr. John Blair Linn, of Philadelphia, from which he never recovered. Finding himself now incapable of performing the duties of the ministry, he resigned his charge in New York, and removed, with his family, to Albany. Desirous of turning to some account in his Master's service the little strength that remained to him, he engaged, for a year, to perform half the public duties in the Reformed Dutch Church in the city of which he had now become a resident; and, though he laboured in great bodily weakness, his preaching awakened no inconsiderable attention and admiration. Notwithstanding his protracted indisposition, he died at last suddenly. On the 6th of January, while sitting with his family, he sunk down apparently lifeless. When revived, he complained of darkness and pain, which proved to be the harbingers of his dissolution. When he became aware of his situation, he expressed a desire to live a little longer for the sake of his family; but submissively and cheerfully referred it to the determination of Heaven; and, when the hour of his departure actually came, he passed away with the utmost calmness, as if falling into a gentle slumber. He died on the 8th of January, 1808, in the fifty-sixth year of his age, and the thirty-second of his ministry. A Sermon, with reference to his death, was subsequently preached, by the Rev. John M. Bradford, D.D., from Proverbs, x, 7.

Dr. Linn was thrice married. His first wife was Rebecca Blair; his second was Mrs. Catharine Moore, the widow of an eminent physician in New York; and his third was a Mrs. Hanson, of Greenbush. By the first marriage he had twelve children, five of whom died in infancy; by the second he had two; and by the third one. One of his sons, by the first marriage, *John Blair*, became a distinguished clergyman in Philadelphia; and one of his daughters, by the same marriage, was married to Charles Brockden Brown, of Philadelphia, and another to Simon Dewitt of Albany.

The following is a list of Dr. Linn's publications:—

The Blessings of America: A Sermon preached in the Middle Dutch Church, New York, on the Fourth of July, - - - - -	1791
Sermons Historical and Characteristical, [a duodecimo volume,] - - - - -	1791
A Sermon on the Spiritual Death and Life of the Believer, [published in the 1st volume of the American Preacher,] - - - - -	1791
A Sermon on the Christian Warfare, [published in the 3d volume of the American Preacher,] - - - - -	1791
The character of Simon the Sorcerer: A Sermon designed to prove that Baptism is not Regeneration, - - - - -	1793
Remarks on Dr. Moore's Address to the Members of the Protestant Episcopal Church in the City of New York, - - - - -	1793
Discourses on the Signs of the Times, [an octavo volume,] - - - - -	1794
A Discourse delivered on a Day of Thanksgiving and Prayer, on account of the removal of an Epidemic Fever, and for other National Blessings, - - - - -	1795
A Discourse delivered at Hackensack, on occasion of the meeting of a Commission of Synod to Compose certain Differences in the Congregations of Hackensack and Schraalenbergh, - - - - -	1796
A Discourse on National Sins, delivered on a National Fast, - - - - -	1798
A Eulogy on Washington, delivered before the New York State Society of the Cincinnati, - - - - -	1800
A Sermon before the New York Missionary Society, - - - - -	1800

In addition to the above, there was published a few years ago, in the New York Advertiser, a Sermon which Dr. Linn preached at Carlisle, on the 17th of March, 1776, before a Regiment of Soldiers, who were about leaving their homes to join the Army. I am unable to ascertain whether this sermon, as it appears in the Advertiser, was a reprint, or whether it was then published for the first time.

The following is an extract from Dr. Bradford's (unpublished) Funeral Sermon

"Dr. Linn was early distinguished for genius and eloquence. His Creator bestowed those qualifications which peculiarly fitted him for a public speaker. These he cultivated with care and success, and devoted them to the Church. Impressed with the importance of his office as the Ambassador of Heaven to guilty men, he made others feel its importance and solemnity. His compositions for the pulpit were neat, plain and perspicuous, adapted to the capacities of his hearers, and calculated to do them good. His manner, almost always agreeable, was sometimes deeply impressive and powerful. By him 'the violated law indeed spoke out its thunders,' and 'fools who came to scoff remained to pray.' He was a son of consolation, too—who knew how to bind up the broken heart, and lead the penitent to the Saviour's blood. Ever a zealous advocate of the doctrines of grace, the scope of his preaching was to exalt God, to humble the sinner, and prostrate him with self-condemnation at the foot of the Cross, there to accept of salvation as a free gift through the merits of Christ. Earnest, pathetic, persuasive and alarming in his addresses, he peculiarly excelled in awakening sinners, and urging them to the refuge of the Gospel. On special occasions he shone with conspicuous lustre, and rose above himself, leading captive the feelings, and swaying the hearts of his auditors. Though his natural vehemence led him, at times, when his health was decayed, beyond the bounds of strict propriety, in his manner, yet, in pulpit eloquence, he has rarely, if ever, been excelled in the American churches. Though enjoying an almost unbounded popularity, and assailed by adulation, he frequently expressed his sense of its insignificance and vanity. He was engaged in the service of God, and aimed at the attainment of whatever might promote this service. He, therefore, rejoiced in that fame which extended his sphere of usefulness, but he took it not as his reward—for this he looked to God alone. He loved the cause of Christ in which he laboured, and viewed with peculiar delight all extraordinary talents which were devoted to the Church. A stranger to envy, and

profuse in his justice to the merits of others, in the decline of his own health and usefulness he employed his character, standing and age in assisting those who were coming forward in the ministry, still endeavouring to promote by others the cause he had early espoused, and in which he had spent his life.

"As a Citizen, he disinterestedly loved his country, esteemed its laws and government, and desired to see them obeyed and revered. He warmly entered into the interests of his native land, and constantly endeavoured to promote what he thought its true honour and prosperity.

"As a Man, in his intercourse with society, which he loved, and in which he shone, he was at first somewhat reserved; but his heart was the seat of sensibility and affection. His friendships were not numerous, but they were ardent; his attachments were formed with caution, but they were strong and lasting. A sincere friend, a tender husband, parent and head of a family,—if he failed in the duties of these characters, it was in being almost incapable of reproving those whom he loved. If he had enemies, he did not escape the common lot of worthy and excellent men. If he had failings, let us remember that he was a sharer in our poor, depraved, perverted humanity. If there were any which did not lean to virtue's side, and spring from the tenderness of his heart, any which did not arise from the nature of the complaints under which he laboured and lingered, and which many considered as ideal, let us spread over them the mantle of oblivion, and commit them to the mercies of our Heavenly Father, remembering our own faults, and that there is not a just man on earth that liveth and sinneth not. Our business is with his virtues and services, which demand our love and imitation. They were great, conspicuous and noble; and, while the reward of them is with his God, the memorial of them shall remain on earth. While the name of the wicked shall rot,—while the enemies of truth shall perish,—his name, his works and usefulness, shall be embalmed in the affectionate remembrance of the friends and relatives whom he loved, of the lost sinners whom he reclaimed and led to Jesus, of the numerous Christians whom he edified, of the various churches which he served. For the memory of the just is blessed, and the righteous shall be had in everlasting remembrance."

FROM THE REV. JACOB J. JANEWAY, D.D.

NEW BRUNSWICK, March 11, 1848.

Rev. and dear Sir: Your request for my recollections of the elder Dr. Linn carries me back to an early period of my life. I knew him quite well, and often heard him preach; but, as forty years have now passed since his death, I cannot recall much that will be illustrative of his peculiar characteristics. Indeed, I can do nothing more than communicate very briefly the most general impressions.

Dr. Linn possessed much more than ordinary talents, had enjoyed the advantages of an excellent education, and was of a naturally ingenuous and amiable temper. Though, at first, he seemed somewhat distant and reserved in his manner, you had only to become acquainted with him to find that he had excellent powers of conversation, and withal a truly genial spirit. But it was in the pulpit that he rendered himself at once the most attractive and the most useful. He had undoubtedly the reputation of being one of the most eloquent preachers of his time. He wrote his sermons and committed them to memory; and, with the mature preparation which he generally made, he appeared to great advantage. His delivery was natural and graceful, and withal highly animated; though I sometimes thought that he was too exuberant in his gesture. I remember once to have seen him sink down into the pulpit, so as to leave visible little more of his person than his head, and then rise up suddenly into an erect posture. He was particularly celebrated for his Charity Sermons. He was accustomed annually to preach a sermon in behalf of a Charity School connected with his church; and these discourses, both by the appropriateness of their matter, and the impressive manner in which they were delivered, attracted great attention, and were listened to by crowded audiences. His appeals to the feelings of his hearers on these occasions were quite irresistible; as was proved by the large contributions which were made in response to them. The general tone of his

preaching was at once evangelical and practical; and many of his discourses were singularly direct, pungent and effective. His published sermons are, I believe, a fair specimen of his efforts in the pulpit.

Sincerely your brother, in the best of bonds,

J. J. JANEWAY.

IRA CONDICT, D.D.*

1786—1811.

IRA CONDICT, a son of Daniel and Ruth (Harrison) Condict, was born at Orange, N. J., February 21, 1764. His father was a farmer, in comfortable circumstances, and was much esteemed for his piety, prudence and patriotism.

Young Condict was fitted for College, partly by the Rev. Jedediah Chapman, the minister of his native place, and partly by the Rev. Dr. McWhorter, of Newark. He became a member of Princeton College towards the close of the Revolutionary War, and graduated in the year 1784. After leaving College, he taught a school for several years at Freehold, Monmouth County, N. J., and, at the same time, prosecuted a course of theological study under the direction of the Rev. Dr. John Woodhull, the Minister of the congregation in which he resided. He was licensed to preach by the Presbytery of New Brunswick, in April, 1786. He was ordained to the work of the Ministry, and installed Pastor of the Churches of Newton, Hardwick, and Shappenaek, N. J., by the same Presbytery, in November, 1787, on which occasion Dr. Witherspoon preached. In the autumn of 1793 he accepted a call from the Reformed Dutch Church in New Brunswick, N. J., and was installed as its Pastor early in 1794. At the revival of Queens (now Rutgers) College in 1808, (in effecting which he had an important agency,) he was chosen Vice President of that institution. Dr. Livingston was chosen President; but the office was virtually nominal in him, as he confined himself to his Theological Professorate; and Mr. (then Dr.) Condict (for the degree of Doctor of Divinity had, in the mean time, been conferred upon him by Princeton College) was really the acting President until his death, which occurred on the 1st of June, 1811. He preached the last sermon in the Old Dutch Church in New Brunswick on a Sabbath afternoon in May; on the following day (Monday) the demolition of the old structure began; and on the second Sabbath after his preaching that last sermon he was buried.

He was married to Sarah Perrine, daughter of Henry Perrine, a farmer of Freehold, N. J. They had eight children—one son, *Daniel Harrison*, graduated at Princeton in 1807, and became a Tutor in the College at New Brunswick in 1809. He was a young man of great promise, and died the same year with his father. Mrs. Condict died at the residence of her daughter, Mrs. Harrison, in Newark, January, 1846.

* MSS. from Rev. Drs. Thomas Dewitt, W. H. Campbell, and R. K. Rodgers.

FROM THE REV. JAMES S. CANNON, D.D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, NEW BRUNSWICK, N. J.

NEW BRUNSWICK, June 11, 1852.

Dear Sir: I am willing to give you, so far as my feeble health will permit, my recollections of the Rev. Dr. Condict, formerly Pastor of the Reformed Dutch Church in this city. My acquaintance with him commenced in the year 1797, when I came to live in this neighbourhood, and continued till his death, a period of about fourteen years. I knew him well and esteemed him highly.

Dr. Condict had a strong athletic frame, was considerably above the medium height, had dark hair and eyes, with an expression of countenance that indicated what he really possessed,—a masculine, vigorous intellect. The portrait of Dr. Bates, the celebrated English Nonconformist minister, as it is given in his works, is so much like Dr. Condict that you would suppose he might have been Bates' son.

In his general intercourse with society he was more than commonly reserved. One of the first things in respect to him that would have struck you, was his remarkable gravity; but, with his intimate friends, he would often unbend in cheerful conversation; though even with them he never condescended to anything that even seemed to offend against the strictest Christian and ministerial decorum. I think he was naturally an amiable man, and was always glad to confer a favour whenever it was in his power.

As a Preacher, Dr. Condict never had, so far as I know, any remarkable popularity in the sense of being run after by the multitude; but he had what was far better,—a testimony in the consciences of his hearers to the fidelity and fearlessness with which he delivered his message. He was not the man to dabble with untempered mortar. Though his preaching embraced all the great truths of the Gospel, it had perhaps more to do with the law and its penalty, than with those themes which may be considered as peculiarly evangelical. He was rather an awakening than a comforting preacher. He dwelt much on the importance of a deep religious experience; though I do not think that he was accustomed in the pulpit to go into any very rigid analysis of those operations of the mind in which Christian experience especially consists. His sermons, and indeed all his public exercises, were remarkable for terseness of expression and condensation of thought. He was not distinguished either for taste or imagination; but the turn of his mind was naturally rather mathematical and metaphysical—this gave to his preaching an argumentative cast, though it did not render it obscure. In his manner in the pulpit he was rather stiff and awkward, and used but little gesture; but there was an honesty and an earnestness, fitted alike to arrest the attention and open a way to the conscience. He left the impression on your mind that he was aiming at a single object,—namely, the glory of his Master in the salvation of his fellow men.

As a Pastor, Dr. Condict was eminently laborious and faithful. Though not remarkably free in his intercourse with his people, he was, in the best sense, their friend; and their spiritual interests especially were identified with the great object for which he lived. In Ecclesiastical Courts, and in all Public Bodies of which he was a member, he was discreet, energetic and influential. His general influence in the community was extensive and salutary.

I saw Dr. Condict a short time before his death, and had an opportunity of hearing him bear his dying testimony to the value of the Gospel; or, perhaps I should rather say, express his confident conviction that he was a child of God. The old nervous fever (now called the Typhus Major) prevailed

here, and one of his own sons had fallen a victim to it. The Doctor at length took it; but, as it usually operates stealthily in its earlier stages, he was not very ill for some little time, and no particular apprehension was awakened concerning him. But at length the disease assumed an alarming aspect, and his mind sunk gradually into a delirium. I visited him when he was in this state: he threw his large limbs about, and his whole appearance indicated that his mind was bewildered and unstrung. I was alone with him, and I waited at his bedside in the hope that there might be some gleam of returning reason. And I was not disappointed. Presently he lay still, and conversed with me for a short time intelligently and calmly, in respect to his approaching change. Among other things, he said with great emphasis,—"I do feel that I love God above all." His mind then wandered again, and again it had a moment of composure, when he repeated the same declaration. It was my last interview with him—he died shortly after.

Yours in Christian bonds,

JAMES S. CANNON.

JOHN M. VAN HARLINGEN.

1786—1813.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, December 20, 1854.

My dear Sir: I regret to say that I find but the most meagre material for a sketch of the life of the late Rev. John M. Van Harlingen, as not only have most of his contemporaries passed away, but scarcely any records of him have survived. I have had some knowledge of him from my earliest recollection, as I was born and spent the first years of my life within two miles of his residence, and was baptized by his successor, the Rev. Dr. Cannon, in the same church where Mr. Van Harlingen had been Pastor.

JOHN M. VAN HARLINGEN, a son of Ernestus Van Harlingen, was born at Milstone, N. J., in the year 1761. Of his earliest developments and history even tradition is silent. He graduated at Queen's College, New Brunswick, in the year 1783. He is believed to have prosecuted his theological course partly under his uncle, the Rev. Johannes Martinus Van Harlingen, and partly under the Rev. Dr. Meyer, of Pompton. He was licensed to preach the Gospel by the Classis of New Brunswick, in 1786; and the next year became Pastor of the United Churches of Six-Mile-Run and Milstone. In 1794, (one authority has it 1797,) he resigned his charge, but continued to reside with his father at Milstone, devoting himself, with great assiduity, to theological research, and having under his care several students in Divinity. In June, 1812, he was called to the Professorship of the Hebrew Language and Ecclesiastical History in the Theological Seminary at New Brunswick. He accepted the appointment, but had discharged the duties of the place for one year only, when he was removed by death. He died at Milstone, of bilious colic, after a few hours of intense agony, on the 16th of June, 1813, aged fifty-two years. He lived and died a bachelor. His only publication was a Translation from the Dutch of Van Der Kemp's Sermons on the Heidelberg Catechism, in two volumes, 8vo. 1810.

I remember Mr. Van Harlingen as a tall, thin man, somewhat stooping in his attitude, with what would be termed a downcast look, seldom turning his eyes to the right or left, as he deliberately proceeded on his way. From the fact that

he was a bachelor, and withal a close student, and had no one but himself to be responsible for his wardrobe, his clothes were neither of the newest fashion, nor very indicative of acquaintance with a brush. He resided, during my knowledge of him, with his brother, in the paternal mansion, in the village of Milstone. There, in a retired room, he had his study, furnished with the utmost plainness, but containing what seemed to me a most wonderful and useless amount of books. A great many of these books were heavy tomes, bound in vellum, and in the Dutch language. In that study it was my privilege to attend on his kind instructions for some months, and there I had my introduction to the mysteries of the dead languages. He was an extremely modest and diffident person. This was strikingly manifested in the fact that, in examining his class on their lessons, he scarcely looked up into our faces. Deeply learned himself, he was not the best teacher, because he was too diffident to venture a criticism, and too kind to rebuke our inattention. In later years, when he was Professor of Hebrew in the Theological Seminary of the Dutch Church, he was highly approved as a proficient in that language.

As a Preacher, I can now see him standing in the pulpit, in rather a stooping posture, with his hands on the two corners of the Bible-board, and his eyes on his notes, or on the Bible, and, without a variation of attitude, or the semblance of a gesture, pronouncing his clear and well digested sermon, almost in a monotone, from the beginning to the end. He could and did preach both in the Dutch and English languages. The lovers of systematic doctrine and Christian experience highly esteemed his discourses. His Translation of Van Der Kemp's Sermons, already alluded to, which is one of the formulas of the Dutch Church, was made at the suggestion of many of his brethren in the ministry, and, I believe, by a formal request of the Synod.

Mr. Van Harlingen was very remarkable for his meditative habits and entire abstraction from ordinary surrounding objects and occurrences. Many anecdotes illustrative of this characteristic are told in my native neighbourhood, of which I may venture to mention a single one. The good Pastor always rode on horse-back. At the church he had a particular post, to which he uniformly fastened his horse. On one occasion, some mischievous boys, as was supposed, had substituted another man's horse in place of his, and, amidst the merriment of the urchins, the worthy Pastor, apparently full of the sacred message he had just delivered to the congregation, without remarking the change, unfastened his neighbour's dashing steed, and would have had a most expeditious, and perhaps dangerous, ride, had not the mistake been corrected in time to prevent all disastrous consequences.

The great excellence of the character of this good man was his deep, fervent experimental piety. Although I cannot testify concerning this particular from my personal knowledge, yet I well remember the testimony of my own godly parents, and of many of the fathers of the church in which he had ministered. He was one of those Christians who manifestly live above the world. With a sufficient patrimony to make all attention to pecuniary gain unnecessary, he employed his whole time in sacred studies, spiritual conversation and private devotions. The savour of his piety is like ointment poured forth, that still exhales its fragrance in the region where he lived and died.

Yours truly,

I. N. WYCKOFF.

MOSES FRELIGH.*

1787—1817.

FROM THE REV. HENRY OSTRANDER, D.D.

SAUGERTIES, February 4, 1863.

Dear Sir: I have no doubt that the Rev. Moses Freligh, from his talents and character and position in the Dutch Church, is fairly entitled to be placed on the list of those whom your work is designed to commemorate. It gives me pleasure to furnish you with some brief notices of his life, with my recollections of some of his more prominent characteristics.

MOSES FRELIGH, a son of Petrus and Maria (Wood) Freligh, was born probably in the town of Saugerties, May 9, 1763. He studied both the languages and sciences under the direction of his brother, Dr. Solomon Freligh. He was further educated at the Academy of Hackensack, under the well known Dr. Peter Wilson, afterwards Professor of Languages in Columbia College; and was also, for a while, a pupil in the Classical School at New Brunswick. He studied Theology, partly under his brother, Solomon Freligh, and partly under Dr. Livingston, or, as one authority has it, under Dr. Herman Meyer, Lector of Theology in the Reformed Dutch Church. He was licensed to preach by the Particular Synod of New York, on the 4th of October, 1787. He received a call on the 20th of February, 1788, from the Churches of Shawangunk and Montgomery (Walkill), and, the call having been approved by the Synod on the 1st of May, he was regularly ordained and installed in the Shawangunk Church on the 22d of June, the Sermon on the occasion being preached by the Rev. Isaac Blauvelt. He continued Pastor of both these churches until 1811, when he resigned the charge of the Shawangunk Church, and confined his labours to that of Montgomery, during the remainder of his life. He died of dropsy, on the 10th of February, 1817, aged fifty-four years; and was buried in the Montgomery church-yard on the 12th, after a Funeral Sermon by the Rev. H. D. Wilson, of Shawangunk.

He was married on the 8th of April, 1788, to Sarah, daughter of John and Yanneke Varick, of the city of New York. They had nine children,—three sons and six daughters. Mrs. Freligh died of consumption, on the 23d of November, 1808.

Having spent a considerable portion of my youth in the vicinity of his churches, and been a member, for about eight years, of the Classis (that of Ulster) to which he also belonged, and of course intimately associated with him in the transaction of ecclesiastical business, I had a good opportunity of making observations upon his habits and character, his ecclesiastical and secular standing, his religious pursuits and successes.

Mr. Freligh was certainly a man of excellent natural endowments, was an acceptable Preacher and a diligent and faithful Pastor. He had the advantage of an uncommonly fine external appearance. His stature was a little above mediocrity; his frame and figure symmetrical and robust; his complexion light; his eye intensely observant; his countenance readily taking on a smile; and his whole aspect manly and imposing. His voice was clear, his enunciation distinct, his gesture natural, and his delivery altogether unembarrassed. So far at least

* He spelled his name without the diphthong æ, though his brother Solomon spelled his name with it.

as externals were concerned, you might have selected him to be the head of an army, or to have figured in some scene of martial triumph. He had a quick apprehension and sound judgment, but he was very sensitive and excitable. With his friends he was familiar and agreeable, but, in the presence of supposed enemies, he was generally cautious and reserved, though sometimes fearfully sarcastic. His prejudices, I think, were easily excited, but not so easily removed. Had his application to study been equal to his native strength of intellect, he would no doubt have made a much broader mark than he has actually left. He was especially distinguished for his proclivity to anecdote, and for an exuberance of wit and satire. Scarcely any occasion could occur but that he had some good story at hand that would exactly meet it. Sometimes he would repel an argument, and make opposition to his opinions appear ridiculous, by simply narrating the most trifling incident. I confess that I often felt that it was worth while to be careful and not say any thing that would set his batteries of sarcasm and satire at work. In deliberative bodies, it must be confessed that he sometimes showed more wit than logic; and I have known instances in which learned antagonists have been absolutely confounded by a single humorous thrust that he would make at them. In the pulpit, however, I think this tendency of his nature was never suffered to manifest itself—there I believe he was uniformly grave and reverential.

There was a manifest improvement in Mr. Freligh's character, at least so far as spirituality was concerned, with his advancing years. Towards the close of his life he became far more grave, and evinced much more of religious sensibility and tender interest in his work, than at any preceding period. As an illustration of the force of habit, however, I was informed that, a few moments before his death, though he had just been engaged in the solemn exercises of devotion, a humorous expression escaped him. It is somewhat remarkable that, notwithstanding this uncontrollable tendency to saying witty things, he was exceedingly conscientious in all matters of moment, and, where he felt that duty was concerned, he was as immovable as the mountain. I once accompanied him to a Particular Synod, where his name was necessary to constitute a quorum. He objected to having his name recorded, on account of a scruple arising from an interpretation of the Dutch Constitution. The leading members of Synod argued with him about the difficulty, believing that the Constitution legitimately admitted of a construction that would obviate the scruple. They failed to convince him, and he refused to let his name appear. Neither the reasoning of Dr. Linn, nor the persuasions of Dr. Romeyn, nor the expostulations of Jeremiah Romeyn, could avail to make him withdraw his objection. He saw and knew that the consequence of his non-compliance would be that the Synod could not organize, and the members must disperse, though many of them had travelled a considerable distance to be present at the meeting, and yet this did not move him a particle. Whatever else might fail him, he seemed determined to enjoy the testimony of a good conscience.

I am obliged, as you perceive, to admit that Moses Freligh's usefulness was probably very considerably lessened by his inveterate love of fun; but he was a kind husband, an affectionate father, a manly advocate of what he believed to be the truth of God, a faithful and steady friend of our ecclesiastical institutions, a fearless advocate of political and religious liberty, a useful member of our Church Courts, and, especially during the latter part of his life, an earnest promoter of

practical godliness, a judicious, unbending disciplinarian in his congregation, an humble, resolute and devoted servant of God and man.

Yours with sincere regard,
HENRY OSTRANDER.

GERARDUS ARENTZ KUYPERS, D.D.*

1787—1833.

GERARDUS ARENTZ KUYPERS was born on the Island of Curaçoa, December 16, 1766. He was a son of the Rev. Warmoldey Kuypers, and Johannah Vassalena Waldore, his wife, both of whom were natives of Holland. His father was educated for the ministry in the University of Groningen, and was associated there with several individuals who afterwards were settled as clergymen in this country, and were among the lights of the Reformed Dutch Church. His first settlement was on the Island where his son was born; but, after a few years, he resigned his charge on account of declining health, and returned to his native land. Shortly after this he came, by invitation, to this country, and was settled for a short time at Rhinebeck, N. Y., whence he removed to Hackensack, N. J., where he continued in the faithful exercise of his ministry, till his death, which occurred in the year 1799. He was a man of high classical attainments, and some of his manuscript sermons, written in Latin, are still in existence.

G. A. Kuypers came, with his parents, to this country, in his early childhood. He was educated at Hackensack, during the period of the Revolutionary War, chiefly by Dr. Peter Wilson, who was then the principal classical teacher in New Jersey,—the operations of the College at Princeton being at that time suspended. Shortly after he had completed his classical course, he was admitted to the communion of the Church, and immediately commenced his theological studies under the direction of his father; though he subsequently put himself, for a while, under the instruction of the Rev. Hermanus Meyer and the Rev. Dirk Romeyn. He was licensed to preach in 1787; and was ordained and installed, by the Classis of Hackensack, as Collegiate Pastor with the Rev. Benjamin Vanderlinde, at Paramus, N. J., June 15, 1788. In 1789 he received and accepted a call, from the Collegiate Dutch Churches in the city of New York, to preach in the Dutch language. He was installed by the Rev. Dr. Livingston, and continued in connection with these churches as long as he lived. Until 1803 his preaching was exclusively in Dutch; but, at that time, he, by request, commenced preaching in English, and continued it during the remainder of his life. After his removal to New York he received a call from the Church in Schenectady, and another from the Church in Albany, but declined them both. At the time of his settlement his colleagues were Dr. Livingston and Dr. Linn. Dr. Abeel was associated with him not long after, and several other prominent clergymen before the close of his life.

In 1791 he received the degree of Master of Arts from the College of New Jersey; and, in 1810, the degree of Doctor of Divinity from Rutgers College.

* MS. from his son, Samuel S. Kuypers, M.D.

Dr. Kuypers, during several of his last years, suffered severely from occasional attacks of asthma, but the immediate cause of his death was the ossification of the heart. After he became apprized of the probability that his days would be very few, he manifested a disposition to see as many of his friends as he could with safety; and, in his conversations with them, showed himself a most edifying example of resignation to the Divine will. He died on the 28th of June, 1833, in the sixty-eighth year of his age, after having been for more than twenty years the Senior Pastor of the Collegiate Churches. Three minutes before his death he was conversing freely with his friends around him, and he had scarcely ceased to speak before it was perceived that he had also ceased to breathe. His Funeral was very numerously attended, especially by clergymen of all the various denominations; and a Sermon with reference to his death was preached, on the succeeding Sabbath, by the Rev. Dr. Knox, one of his colleagues in the ministry.

For some time previous to his death, Dr. Kuypers had been engaged in preparing for the press a series of Discourses on the Heidelberg Catechism; but they were not left in so advanced a state as to admit of being published.

In 1789 he was married to Elizabeth, daughter of Samuel Schuyler, of New York. They had two sons and two daughters. Both the sons received a classical education, and the eldest is a Physician in the City of New York. Mrs. Kuypers died, of Yellow Fever, on the 20th of November, 1801, in the thirty-first year of her age.

FROM THE REV. JOHN KNOX, D.D.

NEW YORK, January 14, 1833.

Dear Brother: It has gratified me to know that my former revered friend and colleague, the Rev. Dr. Kuypers, is to have a place among those whose biographies you propose to sketch. It was my privilege to labour with him in the same pastoral charge, in uninterrupted harmony and affection, during a space of more than seventeen years. His ministry in New York embraced a period of upwards of forty-four years, during which he was successively contemporary with ten colleagues; namely, the Rev. Drs. Livingston, Linn, Abeel, Schureman, Brodhead, and Milledoller, the Rev. P. N. Strong, myself, and the Rev. Drs. Brownlee and Dewitt. Five of these he survived; and in his own time he was gathered to his fathers, leaving behind him a character without reproach.

In the even tenor of his useful life few striking incidents were found. His predominant characteristic was humility. He never pandered for distinction. Of men he sought not praise—he even shunned notoriety. I have never known one who seemed more entirely and cheerfully submissive to the will of God; more candid in his estimate of men; more free from every feeling of jealousy. His character was truly expressed, by his own lips, to a friend, a few days before his death—"An experimental knowledge of Christ," said he, "I believe to be the perfection of wisdom. Humility I have always considered as the brightest ornament of a Christian. My desire has always been to avoid the road of ostentation which leads to the praise of men, and to proceed in that retiring, humble path, which conducts to the plaudits of Heaven. The time of my departure is at hand. I am resigned to the will of my Heavenly Father. I desire to close my pilgrimage in peace with God and man. I believe that God intends to save me, and I look for salvation alone through the merits of Christ Jesus our Lord."

The temper of Dr. Kuypers was amiable, cheerful and kind, and his feelings were under a discipline and control seldom found. His was the ornament of

a meek and quiet spirit. He was no meddler in other men's matters, no promoter of evil surmisings. He spake evil of no man.

He possessed a sound, rich, well-balanced mind, a memory singularly retentive, and affections sincerely devout. He had read extensively and with profit. In the earlier part of his life he was a close and successful student. The Bible was his chief study, and it was familiar to him in a very unusual degree. His discourses were richly evangelical and practical, well arranged and lucid. Never inferior, they often attained a high order of excellence, and were delivered with undeviating propriety.

His pastoral qualifications were eminent. Affable, courteous, kind, his words were fitly spoken, and were "like apples of gold in pictures of silver." None knew better than he the best means of pouring consolation into the afflicted and sorrowful heart. Wherever he came he met a cordial welcome. An accurate observer of things, of sound judgment, correct taste, and a strict sense of propriety, he was quite incapable of any thing rude or unseemly.

Prudent, peaceable, amiable, wherever he considered truth and principle concerned, he was immovably firm. Unobtrusive, modest, retiring, he seldom spoke as a member of Church Courts, but his opinion, whenever it was given, was judicious, and was always received with deference and respect. As a living chronicle of past events, his decision on matters of usage and precedent was, for many years, received as final.

In person he was of medium stature, well proportioned, compactly built, and possessed of remarkable agility.

His last end was peaceful, nay more,—it was triumphant. The intellectual and moral energies of his being were waked up to new life and energy as the crisis drew near. The scene was at once sublime and subduing.

Wishing, my dear brother, that a blessing may attend all your diversified labours, I am most respectfully and truly yours,

JOHN KNOX.

JAMES VAN CAMPEN ROMEYN.

1787—1840.

FROM THE REV. JAMES ROMEYN, D.D.

NEW BRUNSWICK, May 29, 1851.

Dear Brother: I feel myself under an obligation to fill the niche which you have so kindly reserved for my revered father, and it should have been discharged long before this, had not my sudden, severe and prolonged prostration prevented.

JAMES VAN CAMPEN ROMEYN was born at Minisink, Sussex County, N. J., on the 15th of November, 1765. His father, the Rev. Thomas Romeyn, was first settled at Jamaica, L. I., in 1751, and had, shortly before his birth, removed to the above mentioned place. The best commentary on the influences under which he was educated is, that four out of seven of his father's sons devoted themselves to the ministry. It is not known to what precise period he deferred his conversion. It is probable, however, that it was to his early youth; for all tradition represents him as having been always distinguished, not only for manly simplicity of character and a frankness that scorned disguise, but a conscientious discharge of duty. His father having removed to Caughnawaga, on the Mohawk, (he was the first settled minister West of Schenectady), he obtained his literary education at the Schenectady Academy, and finished in June, 1785. He imme-

diately commenced the study of Theology with his relative, Dr. Direk Romeyn, and was licensed by the Synod of New York, October 5, 1787. A few weeks after, he was called to the united Congregations at Greenbush and Schodack, and, having accepted the call, he commenced his labours there in February, 1788. In May following he was married to the youngest daughter of Maus Van Vranken, of Schenectady. I may be permitted to say, in honour of one of the best of mothers, that she was, in every respect, fitted for her station. She had a vigorous understanding, and a large share of excellent common sense. She was distinguished also for magnanimity, candour, great energy in action and deep religious principles; and to these noble qualities of mind and heart were added a commanding person and uncommon grace and dignity of manners. She acted through life on the generous maxim on which she started,—“ Let ministers mind their congregations, and let their wives take charge of their families.” Never were the duties and trials of a public man more effectually relieved by the sympathies and aid of a partner, than in the case of my father. She died on the 22d of April, 1826, after a short illness, in the fifty-sixth year of her age. My parents had nine children,—seven daughters and two sons, all of whom survived them. He formed a second marriage with Mrs. Elizabeth Pell, of Paramus, N. J., with whom he lived happily to the day of his death.

He remained in his first charge till July 1st, 1794. And having organized a church at Wynantskill, which had been one of his preaching stations, he accepted a united call from it and the Church at Greenbush, one of his first congregations, and took up his residence midway between them, at Blooming Grove, two miles East of Albany. In October, 1799, he received a call from the united Congregations of Hackensack and Schraalenbergh, Bergen County, N. J., which he felt constrained to accept. Here he continued his labours in the Gospel, on alternate Sabbaths, until the autumn of 1832, when, on a certain day, at his own table, he was suddenly struck with paralysis. He silently burst into tears, regarding it as a signal that his work was nearly done. After some unsuccessful efforts, on his part, to procure a colleague, he attempted to resume his labours, and, with great feebleness, continued to serve them until April, 1833, when a call was made by the Church in Hackensack upon myself, at that time Pastor at Six-Mile-Run. The connection between Hackensack and Schraalenbergh was now dissolved. He retained his relation as joint Pastor at Hackensack till September, 1834, but never appeared in the pulpit after the first Sabbath in May, 1833, when he resigned it to his son. His last public performance was a Funeral Sermon, in the Dutch language, over one of his early friends, as well as one of the most aged members of his church. He declined slowly but steadily. The recurrence of slight but perceptible shocks several times excited the alarm of the family, indicating what proved to be the fact,—that his time was at hand. As he approached the close of life, his mind seemed weak and wandering on every subject except the great salvation; but on that it was as clear and active as ever. The weary wheels of life finally stood still on the 27th of June, 1840, when he was in the seventy-fifth year of his age. A Funeral Address was delivered by the Rev. Dr. Dewitt, of New York, to a large and deeply impressed audience, and his remains were interred in the grave yard at Hackensack.

In person my father was tall and well-proportioned, in form erect, in aspect grave, in demeanour modest and deferential. His step was deliberate and firm, and his whole appearance well fitted to command respect. He possessed that inde-

scribable something, which may be called the power of presence, which forbids liberties, checks frivolity, and inspires reverence.

In sketching my father's character, I would remark, in general, that it was rather symmetrical than striking, and had more of the beautiful than the bold and imposing. He was a *good* man; and there was an infusion of the same predominant qualities in every thing he did. While acts of religious worship were, in his view, a distinct service, the religious *principle* gave complexion to, and exercised control over, the whole course of his life. He had naturally a clear and penetrating understanding, discovering readily the relations and results of things, and furnishing material for a wise and safe judgment. His mind was not rapid in its action, neither was it so slow that he might be said to reason out his conclusions. It was rather a power of intuitive perception, a mental instinct and sagacity, that guided him, under whose influences the judgments he formed on every subject were characteristically sober and solid. He rarely made a false step, or found occasion to take the back track. Stability of purpose and promptness in action marked every thing that he did. In his piety he was remarkably unostentatious and modest, but the general subject of Christian experience he always showed himself ready and disposed to converse upon. His views of Divine sovereignty, human depravity, and redeeming love, disposed him to much serious reflection, deep humility and a circumspect walk. In his attachments and pursuits he displayed a guarded feeling, closely inspected the character of every joy that solicited his heart, and lived under a sense of the Divine presence, in the spirit of the prayer,—“Hold up my feet in thy paths that my footsteps slip not.” At the same time he was a *cheerful* Christian. He had that conscious freedom from guile, that singleness of eye and love of peace, that render the spirit most free and happy in all its actings toward the outer world. In his religious views he was a decided Calvinist, though far from being a bigot. Those great truths, which he regarded as lying at the foundation of the Christian's hope, were always prominent in his preaching, and he was never tempted away from the Ark of the Covenant into the cold regions of theological metaphysics. He was not ashamed to say,—“I don't know;” remarking that those who attempted to fly over a deep gulf with short wings, were more likely to fall than to return with wonderful revelations. He preached what are generally considered the severer doctrines of the Bible in a manner fitted to disarm opposition. He believed that to argue from God to man on the subject of moral obligation is right, because God says,—“Be ye holy, for I am holy;” but to argue from man to God on the subject of prerogative, he held to be gross fallacy and daring presumption. Although generally preaching from short notes, he had an extraordinary facility at interweaving Scripture language with the texture of his discourse, thus enforcing all that he said by the Divine authority.

He was eminently tender and impressive on Communion occasions. It was the custom in his church to stand around the table;—the officers and elderly members of the church first partaking, and the rest in their order. He gave the bread to every one with his own hand, and accompanied the act with some word of comfort or caution from the Scriptures. On these occasions he displayed his peculiar ability to speak a word in season, and to adapt his instructions to the cases of those whom he addressed. My heart yet burns within me, as I recall the impressive scenes and tender expressions of thirty years ago; when I saw tears flowing down from eyes unused to weeping, and knew that burdens of sor-

row which had long been weighing upon the hearts of believers were cast off, under the fulness and variety of Christian consolation there presented.

He was an eminent example of Christian prudence and meekness. He observed carefully the indications of Divine Providence, and never allowed himself to plunge into difficulties, from mere impulse or the want of due reflection. At one period of his ministry he was placed in circumstances of the greatest embarrassment from his connection with a most painful and protracted controversy; but his wisdom and humility proved fully adequate to the exigency.

He was a model of Christian and ministerial diligence. At Schodack he occupied a district at least ten miles wide and eighteen long. And in Jersey his field was about six miles in width, and seventeen miles between the extremities of his congregations. In both of them Funeral Sermons were invariably required, for young and old. The faithfulness of his teachings may be inferred from the spiritual state of his people. His upper congregation particularly, from which storms and the supply of other churches often kept him a month at a time, presents a beautiful illustration of the reward of a faithful labourer. Their love of order, spirit of reverence, conscientious and earnest devotion to their work in the Sabbath school and prayer-meeting, and all the various forms of Christian influence, which still remain there in active operation, constitute a most grateful and impressive monument to his fidelity.

He enjoyed, in a very high degree, the confidence of his people. There were many among them who would employ no other person to write their wills, or any other confidential papers, so perfectly assured were they of his competency, his carefulness and his disinterestedness. On one occasion, an aged Elder, whose will he had written some time before, sent for him in a state of great excitement by reason of the bad treatment he had received from a son-in-law. "What shall I do?"—said he,—“I have taken that viper into my bosom; I have warmed him into life; I have left him the bulk of my property; and he has stung me to the heart—I wish to consult you.” He then intimated a purpose to leave something to the church, and to make some other appropriations that would be to my father's advantage. Said my father in reply,—“I must decline saying a word. When one said to the Lord Jesus, ‘Master, speak to my brother that he divide the inheritance with me,’ He replied,—‘Who made me a judge and divider over you?’ He is my example, and I must imitate Him. I would write for you just what you want; but I cannot consent to have any part in making the dispositions of your will, and under the circumstances I should be blamed even if I were to do the penmanship. Settle your family troubles in your own way.”—and with this he retired.

Though he possessed a very uncommon degree of self-control, he had also a proportional degree of self-respect, and on fitting occasions he would manifest the latter even at the expense of administering a scathing rebuke. At a certain time, one summer, when his house was filled with company, he was visited by an agent of a Religious Benevolent Society, whose business would necessarily occupy several days, and whom the family materially discommoded themselves to accommodate. The second or third day after he came, a grandson, given to rummaging, took down a manuscript volume from the side-board, and, after looking into it a few minutes, exclaimed,—“Oh, Grandpa, here is a book that has something in it about you.” My father took the book without knowing where it came from, and found that it was in the handwriting of his guest,—the agent,

and that he had described his congregation as cold and dead and very penurious, and himself as old fashioned, having no life, behind the age, &c., &c. In due time, the agent came back to dinner, and was suffered to partake of a hospitable meal in peace. After conversing a little while, my father got the book, and asked him if it was his, and related to him the circumstance which had made him acquainted with its contents. Then, handing it to him, he said,—“Sir, I have learned what is in that book by accident. I extended to you the hospitalities of my house at no small inconvenience. I favoured your object by my personal subscription, and endorsed your application among my people. I find you have maligned us both; and, having detected you in playing the spy, and even reporting falsehood, I cannot consent that you should remain longer, and you will oblige me by leaving my house immediately, and desisting from your collections.” The effect of this deliverance, with calm dignity, and yet with a deep sense of injury, can easily be conceived.

In the public affairs of the Church he was always ready to bear his proportion of labour and responsibility. He was a Trustee of Queen's (now Rutgers) College from 1807 till his death, and one of the largest and most efficient collectors of the Theological Professorial Fund. As a matter of principle, he was scrupulously punctual in his attendance on the Courts of the Church. In his congregation, no obstacle, not absolutely insuperable, could stand between him and the least important of his engagements. To sudden, distant and unexpected calls he rendered an equally prompt attention. He would leave the plough in the furrow, and thus incur delay, and often loss, to render services of even questionable personal obligation.

My father never published any of his discourses, finding enough to task his powers in the troubles of the region and the duties of his charge. I am not aware that any thing from his pen is extant, except a few brief Reports, and an Address delivered to the Theological Students, which may be found in the Dutch Church Magazine, and a Manifesto in relation to a controversy in which he was involved, which is characterized by great clearness of statement and force of reasoning.

Such I believe to be a faithful, though very general, outline of the life and character of my ever venerated father. I do not think that any who knew him will be likely to pronounce the picture too highly coloured; but if my pen has moved more under the influence of filial affection than some may think is consistent with strict impartiality, I am persuaded that it is an error which you, at least, will find it easy to forgive.

Yours in Gospel bonds,
JAMES ROMEYN.

JEREMIAH ROMEYN.*

1788—1818.

JEREMIAH ROMEYN, a son of John and Juliana (McCarty) Romeyn, was born in the city of New York, December 24, 1768. His father was, by occupation, a silversmith, and both his parents were persons of great moral and Christian worth. Jeremiah was the youngest of five children, the eldest of whom, *Nicholas*, became a distinguished physician in New York, where he died in July, 1817, at the age of sixty-one.

The subject of this sketch received his classical education at the Academy at Hackensack, N. J., where he enjoyed the instruction of that distinguished scholar, Peter Wilson, L.L.D. He prosecuted his Theological course partly under Dr. Dirck Romeyn, and partly under Dr. Meyer; and, before he had attained the age of twenty, he had entered upon the ministry.

He was ordained on the 10th of November, 1788; and, at the same time, took the pastoral charge of the Reformed Dutch Congregation at Livingston's Manor, called Linlithgo. He continued in that relation, having, at the same time, the care of the Upper and Lower Churches at Red Hook, until October, 1806, when he removed to Harlem, on his acceptance of a call from the Reformed Dutch Church in that place.

Previous to his removal to Harlem, he gave instruction to several young men, some of whom afterwards occupied prominent places in the ministry. In 1797 he was appointed Professor of Hebrew in the Dutch Church, which office he retained till his death, though, for a few of his last years, he did not exercise it.

He remained at Harlem until 1814, when, finding that, by confiding the management of his temporal affairs to others, he was becoming straitened in his pecuniary circumstances, and involved in litigation, he removed to Delaware County, to relieve himself from embarrassment, by improving the patrimonial estate of his wife. Here he remained for about three years; and, during that time, he was occupied partly in serving the Dutch Church at Schoharie-Kill, and partly in gathering up the remnant of the Dutch Church at Beaver Dam, (Roxbury,) which, through his instrumentality, was brought again into a comparatively prosperous state.

In December, 1817, one of his daughters having become the subject of a severe and dangerous malady, he resolved to take her to a more congenial climate, where also she could enjoy the best medical aid; and, accordingly, he removed to Woodstock, in the County of Ulster, and there continued to exercise his ministry until the succeeding February, when he was himself attacked by a schirrus disease, which terminated in his death. From the commencement of his illness, he was impressed with the conviction that it would have a fatal issue; and his great concern was to set his house in order. During a decline that continued about five months, he was waiting in faith and patience, all the days of his appointed time, till his change should come. On the morning of the day on which he died, he dictated the following Epitaph, which is inscribed upon his tomb-stone:

* MS. from his son, H. M. Romeyn, Esq.

“JEREMIAH ROMEYN,
MINISTER OF THE GOSPEL
and
PROFESSOR OF HEBREW
in the
REFORMED DUTCH CHURCH.

Born, Dec. 24, 1768;

ORDAINED, NOV. 10, 1788;

Died, July 17, 1818.

‘Christ the Hope of Glory.’”

On dictating the last line, he observed to one of his sons,—“My son, this is our only Hope: He is the Rock of our Salvation.”

Shortly afterwards he took an affectionate leave of his family; and, having addressed pertinent counsels to them collectively, he saluted his wife, saying, “Rebecca, I commit you, as I do all, to the Lord, in whom is your confidence and mine. His covenants are sure. He will be the Father of the fatherless, and the Judge of the widows in his holy habitation. To his grace I commend you, and may we all meet in a blessed eternity. Amen.”

Mr. Romeyn was married to Rebecca, daughter of the Rev. Dr. Meyer, May 10, 1789. They had nine children, three of whom engaged in the profession of the law.

FROM THE REV. JAMES MURPHY, D.D.

HERKIMER, N. Y., April 20, 1848.

Rev. and dear Sir: In compliance with your request, I will endeavour to furnish you with some few reminiscences of the Rev. Jeremiah Romeyn. I was his pupil and the inmate of his family for about eighteen months, commencing in 1812. He was then about forty-four years of age.

His personal appearance was uncommonly imposing,—nearly six feet in height, of a full habit, grave, dignified and graceful. His head was finely formed; his visage large, with a dark blue, powerful eye, well set under an expanded brow; his countenance florid; his hair full and white, and usually powdered when entering the pulpit, or associating with gentlemen of the olden school.

He was at that time the minister of the Dutch Church at Harlem. The permanent congregation was small, but there was a large increase in the summer, in consequence of many citizens of New York going thither to pass the warm season. Yet I could never see that the smallness of his audience had any effect upon his preaching. He used to say that the few who came both deserved and required good spiritual food, as well as the many.

His voice was of a fine clear bass,—of remarkable smoothness and very considerable compass. It filled easily the largest church edifice. He spoke apparently without effort, and still had the appearance of profound thought whilst speaking. There was no hurry, no hesitation, no repetition. Every word was well chosen, and every sentence happily constructed. He was averse to the use of many epithets, and used to say that their tendency was to feebleness and obscurity.

He was a thorough and accurate linguist, and as a Hebrew scholar particularly, his reputation was very high. He pronounced the Hebrew, in the German accent, with great skill, adhering carefully to the Masoretic points. His attachment to this language brought him, and kept him, for many years, in close intimacy with the Jewish Rabbi and other teachers of Hebrew in New York, who often spoke of his high scholarship in this department.

His favourite study was Didactic Theology. His acquaintance with the works of Marek, Turretin, and other eminent divines of the same school, was very minute and accurate. He regarded Marek's *Medulla* as a key to the treasures of learning of the old divines. He had also a great fondness for Calvin's Institutes, and cordially embraced the system of Theology which that work contains.

He delighted in the duties of the pulpit, and was there peculiarly at home. No matter what might be his embarrassments, (and they were sometimes very considerable,) he would say,—“I leave them all at the foot of the pulpit stairs.” In the early part of his ministry he wrote a few sermons; but he quickly abandoned the practice of writing, and betook himself to extemporaneous preaching, so far, at least, as the language was concerned. In his preparation for the pulpit, he more frequently, I think, used Guise's Paraphrase than any thing else. I once spoke to him of the advantage of Matthew Henry's Commentary, but he replied,—“I only want a clear understanding of the text.”

He was not confined to any particular manner of sermonizing. Sometimes he was thoroughly didactic, at other times in a high degree discursive, descriptive and illustrative; and frequently, when preaching on the love of God in Christ, he would seem quite enraptured with his noble theme. I have noticed, in his preaching, what I never observed in the same degree in that of any other person,—a combination of the manner of the Dutch, English and French preachers, in one sermon; and that, with very great effect. He would, agreeably to the Dutch usage, give a remote introduction, pointing directly to his subject briefly and clearly; then would employ the English mode of reasoning calmly and closely; and would finish in the lively and picturesque manner for which the French are distinguished. His sermons were usually about fifty minutes long. His language was remarkably correct and pertinent, and he never failed to exhibit in the pulpit the most perfect self-command.

He was a man of wit and great colloquial talents, and hence he was always cordially welcomed by such men as Chancellor Livingston and Gouverneur Morris. I have seen a highly complimentary letter to him, from Chancellor Livingston, written on the occasion of his presenting to Mr. Romeyn a beautiful copy of Pierson on the Creed.

He was of a highly nervous temperament, and consequently somewhat irritable, but was always forgiving and kind. He was “given to hospitality.” He manifested great vivacity in his intercourse, and yet was a truly serious man. With him every thing connected with religion was important. In his liveliest sallies he never evinced any lack of reverence for sacred subjects.

He was never placed in circumstances the most favourable to the development or the exhibition of his powers. Had he been thrown into a different situation, where he could have had a wider and more public sphere in which to operate, I cannot doubt that he would have attained a degree of distinction far greater than he ever reached.

I shall be glad if this communication in any degree meets your wishes, and I am gratified to know that you have undertaken to preserve the memory of my friend, whom I have always greatly admired, and by whose instruction I have been not a little benefitted.

Yours sincerely and respectfully,
JAMES MURPHY.

JOHN NELSON ABEEL, D.D.

1793—1812.

FROM THE REV. PHILIP MILLEDOLER, D.D.

New York, February 23, 1848.

Rev. and dear Brother: I regret that I have not been able sooner to comply with your request for some account of my lamented and excellent friend, the Rev. Dr. Abeel; and I regret still more, now that I have set myself to the work, to find that I am in possession of only enough of the facts of his history to form but a very general outline of his life. With the material that I have, however, I will endeavour to serve you as well as I can.

JOHN NELSON ABEEL, a son of Colonel James and Gertrude (Nelson) Abeel, was born in the city of New York, near the close of the year 1768. The rudiments of his classical education he received at Morristown, N. J. In due time he was admitted as a student in the College of New Jersey, where he graduated, an excellent scholar, in 1787.

Shortly after his graduation he commenced the study of the Law, under the direction of the Hon. William Patterson, of New Brunswick, afterwards Judge of the Supreme Court of the United States. But within about a year from that time he experienced a change in his views and feelings, in regard to religion, that determined him to devote himself to the work of the ministry. Accordingly, he became a student of Theology, under the direction of the Rev. Dr. John H. Livingston; but, in 1791, accepted a Tutorship in the College of New Jersey, which he held for two years. In 1793 he was licensed to preach the Gospel by the Classis of New York. Shortly after this the Second and Third Presbyterian Churches in Philadelphia entered into an arrangement to obtain his services, with an understanding that two-thirds of his time should be given to the Second Church, and the remaining third to the other. He was accordingly ordained, and installed as Colleague Pastor with Dr. Green, of the Second Church. The plan, however, did not work satisfactorily, though the relation between the two Pastors was altogether agreeable. In June, 1795, Mr. Abeel received a call from the Collegiate Reformed Dutch Church, in the city of New York, to become one of its Pastors. He accepted the call, and was installed on the first Sabbath in October following. In August, 1805, he was called to the Pastorship of the First Presbyterian Church in Philadelphia; and, if my memory serves me, he was invited to become the Pastor of one or two other prominent churches; but he declined in each case and remained with his charge in New York till the close of his life.

In the year 1804 the degree of Doctor of Divinity was conferred upon him by the Corporation of Harvard College.

In 1809 Dr. Abeel was assailed by that insidious and fatal malady, the consumption. This obliged him frequently to suspend his labours for a considerable time. He passed one winter in South Carolina, and also made a voyage to Rio Janeiro; but in neither case experienced any permanent benefit. No medical skill could arrest the progress of his disease. It was slow but sure, and on the 19th of January, 1812, he gently fell asleep in Christ, being in the forty-third year of his age.

In person Dr. Abeel was of middle stature, of spare habit, and always appeared to be in delicate health. The expression of his countenance was decidedly and highly intellectual. He had an uncommonly amiable disposition, fine colloquial powers, and manners at once calm and dignified, polished and attractive.

Dr. Abeel possessed a mind of a naturally superior order, thoroughly disciplined and highly cultivated by the best advantages of education, and by a subsequent habit of close study. His style of preaching was simple, luminous, searching, pungent, and sometimes marked by extraordinary bursts of eloquence. He usually preached from short notes, and occasionally without any notes at all; but his sermons were never lacking in well-digested thought, logical accuracy, or close discrimination. They were especially remarkable as exhibiting an uncommon depth and richness of Christian experience; and while all were attracted by the eloquence that characterized them, they were most acceptable to those who received the truth in the love of it. He delivered a series of Discourses on Education, which were of a very high order, and were thought, by the best judges, worthy of being given to the world through the press; but I am not sure that they ever existed even in manuscript. He was celebrated for his fine efforts on charitable occasions—few preachers could make more powerful or successful appeals in behalf of human want and suffering than he. As a watchman on the walls of Zion, he was most vigilant and faithful. He took great delight in visiting his people, and his presence was always greeted by them as a benediction. He was especially attentive to the youthful members of his flock. He lost no opportunity to place himself in contact with them; and, while he rarely, if ever, failed to win their hearts, he was always endeavouring to impress upon them, directly or indirectly, those great truths, the reception of which makes wise unto eternal life.

Though Dr. Abeel was himself, in his religious views, a decided Calvinist, he was distinguished for catholic feeling and action towards those whose creed was not, in all respects, in harmony with his own. Wherever he recognized the image of Christ, there his heart opened in expressions of fraternal sympathy and goodwill. He had no patience with that spirit of bigotry, which rends the seamless robe of Christ, hurls abroad its anathemas, and raises the senseless cry,—“The Temple of the Lord, the Temple of the Lord, the Temple of the Lord, are we.”

With such qualifications for usefulness, and pursuing such a course as this, it is no cause of wonder that he had an eminently successful ministry, and enjoyed in a high degree the affection and confidence of both the congregations that he served. A revival of religion occurred under his ministry in New York, as the result of which large numbers were gathered into the church, and a great and enduring influence for good is believed to have been secured.

I do not say that Dr. Abeel was faultless,—for that cannot be said of any human being; but I may safely say that I have known few men whose characters had so little in them that seemed to require correction as his. I have known few ministers of the Gospel, whose course through life has been marked by so much wisdom, dignity and quiet efficiency, or which has secured such universal respect. I venture to say, you cannot find a person who knew him, who does not still hold him in cherished remembrance.

Dr. Abeel was married on the 29th of January, 1794, to Mary, daughter of Mr. John Stille, of Philadelphia. This excellent and accomplished woman was, in all respects, the suitable companion of such an husband. She survived him several years, and died in New York, on the 13th of January, 1826, universally and deservedly esteemed by all who knew her. They had seven children, three of whom survived him. One of his sons, *James*, is an officer in the United States army, and another, *Gustavus*, is now the Rev. Dr. Abeel, of Geneva.*

Dr. Abeel's only publication, during his life time, was a Sermon delivered, in April, 1801, before the New York Missionary Society, which attracted great attention as a splendid effort of eloquence. In August, 1827, another of his discourses was published, posthumously, entitled "An Old Disciple."

Wishing you, my dear Brother, the highest measure of success, both in your ministerial and literary pursuits, as well as every other blessing,

I remain, most truly and affectionately,

Your friend and servant, in the Lord,

PH. MILLEDOLER.

FROM THE REV. SAMUEL MILLER, D.D.

PRINCETON, February 28, 1848.

Reverend and dear Brother: You request me to give you my impressions of the character of the late Reverend John N. Abeel, D.D., for a number of years one of the Pastors of the Collegiate Reformed Dutch Churches in the city of New York. Though pressed with the burden of official duties, and bending under the infirmities of age, I could hardly have been called to a more welcome task. When the name of Dr. Abeel is mentioned, a chord is touched which always vibrates with mournful pleasure to my heart; and calls up the image of a brother, whose loveliness as a Man, whose piety, talents, and fidelity as a Minister of the Gospel, and whose lamented removal, in the midst of his days, from the Church Militant to the Church Triumphant, crowd with the deepest interest on my mind.

Dr. Abeel was naturally one of the most amiable and benevolent of men. This was evident to the most cursory observer of his character. No jealousy, no suspicion, no species of littleness or social obliquity, seemed to have the least place in his natural temper. In looking back over the whole course of my long and unreserved intimacy with him, I cannot call to mind the minutest instance of conduct which seemed to demand an apology, or which I could wish to cover with the mantle of oblivion. I know not that I was ever acquainted with a man who habitually manifested more simplicity, candour, kindness, and straightforward, unaffected probity and honour, than did this dear friend.

But the greatest glory of his character, as a Minister of the Gospel, was his ardent and eminent piety. This was uniform, prominent, and habitual. In every situation, public or private; in the pulpit or the prayer meeting; in the chamber of disease or the social circle; it was manifest that he walked with God, and that his great concern was to lead souls to Christ, and to minister to the spiritual good of all. His religion was personal, cordial, and practical; not merely official. It was evident to all who conversed with him, or who listened to his conversation, that his great object was, like his Master, to "go about doing good."

*Since removed to Newark, N. J.

As a Preacher, Dr. Abeel occupied a high rank in the estimation of enlightened and pious hearers. In the commencement of his ministerial course, his preparations for the pulpit were in a high degree ornate and beautiful, abounding in rich matter, and manifesting much taste and evangelical eloquence; and in all these respects he was capable of great things. But, as he advanced in life, his sermons became less elaborate and less rhetorical,—not, however, less instructive or less useful. He retained, indeed, to the last, a sufficient amount of ornament in his preaching to attract and to gather round him the young people of his congregation; but his discourses, in the pulpit and in the lecture room, were so clear, so unaffectedly faithful, so full of precious truth, and so richly experimental, that probably no preacher in the city was more sought after or admired by the anxious inquirer, or the mature, experienced believer. I have known members of other churches besides his own to attend his weekly lectures with steadfast perseverance and with the deepest interest.

Dr. Abeel was eminently a catholic Christian. Though he was warmly attached to the Dutch Church, and spared no labour to promote her extension and honour, yet he had nothing narrow or sectarian in his feelings. He had no community of spirit with those who can see no good out of their own denomination, and no evil within it. He had a large mind, and a large heart for real religion, wherever he found it; and could sincerely rejoice in the advancement of the Saviour's Kingdom, no matter by whom it was accomplished. Hence he was ever ready to favour any plan which promised to do good to the souls of men, by whomsoever proposed or undertaken. Yet no man was more tenacious than he of what he believed to be sound, scriptural truth, or more ready to "contend earnestly" for it against all gainsayers. His catholicism was not the offspring of either indifference or indolence; but of a sound, sanctified discrimination between the essentials and the non-essentials of religion, joined with a strong predisposition to love all who seemed to love the Saviour.

Dr. Abeel never published much. His talents and his learning were, indeed, both such that he might have given instruction from the press with great acceptance and profit. But he had no particular "publishing propensity;" and his mind and heart were so much absorbed in the great practical work of doing good by personal labour, that he found less time than he desired for the liberal use of the pen. To this may be added that, during the last seven or eight years of his ministry, he was so much of a valetudinarian that the extra labour necessary for preparing work for the press became irksome, if not impracticable.

When, therefore, this eminent man was removed by death, at the age of forty-two, he was universally lamented. The most enlightened and serious Christians of New York felt as if one of the ablest and best of their spiritual guides was taken away. Seldom, I believe, has a minister died, who left a richer monument of affection and confidence in the hearts of thousands who were best acquainted with him, than did this faithful servant of Christ.

I wish it were in my power to convey a more vivid and adequate impression of the esteem and love with which this friend of my youth was regarded by all who knew him. But little as has been the leisure, and less the strength, which I have enjoyed in framing the present communication, I feel constrained to thank you for giving me the opportunity to offer this humble testimonial to his beloved memory.

I am, Rev. and dear Brother,

Cordially yours, in Christian bonds,
SAMUEL MILLER.

JACOB SICKLES, D.D.*

1794—1846.

JACOB SICKLES, a son of Nicholas and Ann (Clark) Sickles, was born in the town of Tappan, Rockland County, N. Y., on the 24th of January, 1772. The eldest brother of his father, in accordance with the old Dutch custom, inherited the whole paternal estate ; but, being a bachelor, he educated the sons of his brother Nicholas. Jacob, after completing his elementary and earlier academic studies, entered Columbia College in the city of New York, then under the Presidency of Dr. William Samuel Johnson, and graduated with high honour in the fall of 1792. He was an excellent scholar, but was particularly distinguished as a linguist. He had mastered several of the modern languages, and the German and French particularly he could read with nearly as much ease as the English.

Some time previous to his graduation, his mind had taken a decidedly serious turn, and, in the summer immediately preceding, he had made a public profession of his faith, and united with the Reformed Dutch Church in the city of New York, then under the pastoral care of the Rev. Dr. John H. Livingston. Coincident with this event was the purpose to devote himself to the Christian ministry. Accordingly, he commenced his theological studies under the direction of the Rev. Dr. Solomon Frøeligh, then Pastor at Schraalenbergh, N. J., and Professor of Theology in the Reformed Dutch Church ; and, having remained with him nearly a year, he returned to New York, and completed his theological course under Dr. Livingston, who was also a Professor of Theology. From him he received a letter recommending him to the proper Ecclesiastical Body as a candidate for examination preparatory to licensure. Accordingly, he applied to the Synod of New York and New Jersey, in September, 1794, and, after due examination, was licensed to preach the Gospel. Shortly after this he was invited to Schenectady, to labour as an assistant to the Rev. Dr. Direk Romeyn, Pastor of the Reformed Dutch Church in that place. He accepted the invitation, and continued there, labouring, to great acceptance, for about two years. In September, 1795, he received a unanimous call to the Reformed Dutch Church in Albany, as colleague with the Rev. Dr. Bassett, which, however, he declined. In 1796 he received and accepted a call from the united congregations of Cox-sackie and Coeymans, where, as in the field which he had previously occupied, he laboured with great fidelity and efficiency. In 1798 he made a missionary tour to the frontiers of the State of New York and the new settlements on the Susquehanna, by appointment of the General Synod of the Reformed Dutch Church.

On the last day of the year 1800 the Consistory of the church at Kinderhook gave him a unanimous call, of which, in due time, he signified his acceptance. He was very soon installed as Pastor of that church. Kinderhook, at that time, embraced also Stuyvesant, together with large portions of Stockport. Ghent and Chatham,—a territory in which some five or six entire congregations have since been formed, still leaving the Kinderhook Church unimpaired in both

* Fun. Sermon by Rev. B. Van Zandt—MS. from Dr. S.'s family.

numbers and efficiency. In 1809 he was appointed by the General Synod to perform a missionary tour through the Canadas, and he devoted three months to fulfilling the appointment.

With the exception of the morning service, the labours of the Pastor were distributed over the whole of the extended field to which he was introduced by his last settlement. Here he continued till the year 1835, when the increasing infirmities of age constrained him to resign his pastoral charge. He preached occasionally, but never statedly, after this period.

In 1832 he was honored with the degree of Doctor of Divinity from Rutgers College.

Dr. Sickles' ministry was much more than ordinarily successful. In 1821 a great revival attended his labours, as the result of which two hundred and ninety-three were, in the course of the year, added to the church. The average annual number added, during his ministry in Kinderhook, was about twenty.

Dr. Sickles' latter years were marked by great mental decay, and he finally reached the point when he did not recognize even the relation which his wife bore to him; but, in pleasing contrast to all this, his views of the Saviour and of the Gospel never became essentially dimmed. When he misapprehended daily events, and his mind was filled with all manner of incoherent and unreasonable thoughts on other subjects, he would still conduct the devotions of the family with propriety, and in one instance at least engaged in earnest prayer, accompanied by tender and solemn appeals, on the occasion of a visit from some of his irreligious friends. On the morning of the 17th of January, 1848, when his family arose, they found him in an apoplectic fit. He lingered until the 19th, without any sign of returning consciousness, and then closed his earthly career. His Funeral Sermon was preached by the Rev. B. Van Zandt, and was published.

In 1797 he was married to Catharine, daughter of the Hon. Henry Glen, of Schenectady. She died within a few months after her marriage. In 1799 he was married to Elsie, daughter of the Hon. Judge Bronk, of Coxsackie. She died in 1809, leaving three children,—one son and two daughters. Shortly after his return from the mission in Canada, he was married to Lydia, daughter of John J. Van Alen, of Kinderhook, who died in 1857, at the advanced age of eighty-two, leaving two daughters. Dr. Sickles' son, by the second marriage, (*Nicholas O.*) was graduated at Union College in 1819, became an eminent lawyer, was a member of Congress during the last two years of General Jackson's administration, and died at his residence in Kingston, N. Y., on the 13th of May, 1845.

FROM THE REV. HENRY OSTRANDER, D.D.

SAUGERTIES, February 26, 1863.

Dear Sir: In the year 1800 I found Dr. Sickles labouring at Coxsackie and Coeymans, and about to receive a call from Kinderhook, which he finally accepted. On my first introduction to him I was not a little impressed by his manly and dignified form, his thoughtful and intelligent countenance, his kindly but somewhat reserved manner, the remarkable neatness and propriety of his dress,—every thing, indeed, pertaining to his exterior, as eminently befitting his character and office. In process of time I found him an excellent theologian, a logical reasoner, an advanced scholar in classical literature, and possessing every qualification necessary to a high degree of influence and usefulness in the Christian ministry.

In the early part of his life he was remarkably careful and exact in the composition of sermons. In a conversation which I once had with him on the constituent parts of a good sermon, after we had agreed as to the propriety of having a single point for illustration and enforcement, to which every thing pertaining to the discourse should be made subordinate, I gave him the analysis of a sermon I had lately heard, in which three or four propositions were announced, each of which was really nothing more than a reproduction of the preceding; and I shall never forget with what an expression of stern disapprobation he said,—“It would puzzle the profoundest metaphysician on the globe to show the difference.” He was accustomed to prepare his sermons, at least in the earlier years of his ministry, with very considerable labour. His aim was to say all that was necessary, but to avoid every thing, either in thought or expression, superfluous or irrelevant. In the latter part of his life I think he lost his early habits of remarkable precision and condensation, and often, if not generally, preached from mere pre-meditation, without writing at all. His argumentative powers it took but the slightest contradiction to bring into vigorous exercise. On one occasion the General Synod appointed him and myself to a missionary tour among our new churches in Canada, and my expectations of edification and comfort from this companionship were by no means disappointed. When I heard him preach I felt that he was indeed an able minister of the New Testament, and that he was determined to know nothing else in his ministry save Jesus Christ and Him crucified. On one occasion, as we were travelling, he showed himself capable of assuming an air of stern, magisterial authority. As we were attempting to cross the St. Lawrence, at Ogdensburgh, I perceived danger from the rotten vessel, and the rising tempest lashing the waves. I begged the boatmen to return to the shore, but met a contemptuous refusal. I had to encounter even the decided dissent of my companion, who more than hinted that there were some grains of cowardice in my composition. At length, however, Sickles himself came to apprehend danger, and he at once astounded the boatmen by commanding them to turn back; and he did it with such a significant, earnest look, and such a peremptory air, that he was instantly obeyed. After our return to our respective charges there was always an agreeable friendship between us, of which I still cherish a grateful remembrance. Though subject, occasionally, to depression of spirits, which might have suggested to a stranger the idea of misanthropy or undue reserve, he was generally cheerful, sometimes facetious, and, on the whole, a very kind and pleasant companion.

I should say that the most striking characteristics of Dr. Sickles were his condescension, his love of evangelical truth, his gravity, and his mental independence. His condescension made him the friend of the poor and lowly. His love of the truth occasioned him some trouble in his congregation. His gravity gave him influence and respectability. His independence was sufficiently exhibited in Church Courts, where his candour would never permit him to dissemble in order to secure popular favour. Once I knew him to encounter a highly gifted professional man, in an ecclesiastical assembly, who contended for a constitutional prerogative in Classis to dissolve the pastoral relation, on the ground of ministerial inefficiency, without reference to any alleged moral delinquency. Dr. Sickles, after a brief and pointed speech, closed his remarks, evidently offensive to his antagonists, by putting the question whether it was consistent with Christianity, or even the instincts of common humanity, to expel a minister from his church precisely as a man might turn his horse into the street, when he had become old and infirm; or whether it would accord with the precepts of the Gospel to dismiss a Christian minister because he had a *crooked nose*.

About the year 1811 there was a remarkable revival in his church, especially among the youth and children. At first the Doctor was astonished at the attending excitement; and he inquired diligently whether it was possible to account for it from any natural causes. When he became fixed in the conviction that it was the result of a Divine influence, he spared no pains, he shrunk from no sacrifice, that might contribute to the continuance, the extension and purity of the work. He was himself manifestly greatly quickened, and shared richly in the common blessing.

Dr. Sickles died beloved, honoured, lamented, and his memory is still gratefully cherished in many hearts.

Very truly yours,
HENRY OSTRANDER.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, November 7, 1861.

My dear Sir : If my memory serves me, my acquaintance with Dr. Sickles commenced in the year 1818, when my settlement at Catskill brought us into the same neighbourhood, and into somewhat intimate ministerial relations. He was much my senior, and I think very rarely went from home; but I was often at his house, and, notwithstanding I was so much younger than himself, I always found him affable and cordial, and felt it a privilege to enjoy his society. He was one of that class of men whom to know was to honour and revere.

Dr. Sickles was rather above the medium height, of a spare habit, and of an appearance somewhat indicative of feeble health. His face was thin and rather short, with an expression so calm and quiet as to be bordering on melancholy. His bodily movements were very deliberate, and his utterance and every thing pertaining to his exterior was of the same type. Indeed, the whole tone and manner of the physical man suggested the idea of a diseased body, or depressed spirits, or both. But, as you became acquainted with him, you found much to compensate for this disadvantage. He had a remarkably clear and well balanced mind, and had trained himself to accurate discrimination and patient research. His intellectual operations were not rapid, but they were sure—his mind never moved in a brilliant track, but it rarely failed to work out the legitimate result. He held strongly to the old landmarks, and had no sympathy with that spirit that plunges headlong down a precipice in pursuit of novelties. I would not say that his temperament was sluggish, but it was so remarkably equable and calm that probably very few persons ever saw him greatly disturbed. He had a benevolent, kindly spirit, that predisposed him to confer favours whenever it was in his power; and he was always ready to bear his part in friendly intercourse; though his general manner was perhaps the opposite of demonstrative. It was evident that the mind thought and the heart felt much more than the lips uttered.

Dr. Sickles was undoubtedly regarded among the abler preachers of his day. In his religious views he was a very thorough Calvinist, and he made this apparent probably in nearly every sermon that he preached. I am inclined to think that his discourses were not generally written beyond the mere skeleton; but they were well thought out, and the different points were all presented in logical sequence, and with great perspicuity. His manner, though it could not be said to be imposing, and though it partook of the calmness that seemed to pervade his whole constitution, physical, intellectual and moral, was nevertheless so characterized by manifest sincerity that it could not be otherwise than impressive. No attentive and docile hearer could sit under his preaching without being at once edified and quickened.

Notwithstanding Dr. Sickles' excellent judgment and great fairness of mind might have rendered him a valuable member of an Ecclesiastical Judicatory, I am inclined to think that his retiring disposition and habit led him to have as little to do with Church Courts, and other matters of public concern, as would any way consist with his sense of duty. Though he was greatly respected, throughout the whole denomination, for both his intellectual and moral qualities, and received some high public testimonies of the good estimation in which he was held, he seemed to feel that his sphere of duty lay pretty much within the limits of his own congregation, and he cared not to go much beyond it. If, with his clear, solid and well trained mind, and his real devotion to his Master's cause, he had combined a bolder temperament and more active habit, he would undoubtedly have been much more widely known, and possibly might have been proportionally more useful.

With affectionate respect,

Your fellow servant in the Gospel,

I. N. WYCKOFF.

FROM THE REV. ENOCH VAN AKEN, D.D.

NEW YORK, December 2, 1861.

Rev. and dear Sir: My personal knowledge of the late Dr. Sickles had respect only to his later years, commencing about the year 1834. At that time the physical infirmities of advancing age, and the demands of a large congregation, required that he should have a colleague. The choice of his church being fixed, he not only approved it, but generously relinquished a large part of his salary with a view to facilitate the accomplishment of their purpose. As I became acquainted with him, I found that he made it a matter of principle to practice rigid economy, that he might be able, as in this instance, to contribute liberally to important objects. While I was deliberating on the acceptance of the call, a neighbouring clergyman, in answer to an inquiry that I made of him, said,—“You will find no difficulty in getting along with Dr. Sickles, provided you treat him with due respect and preach sound doctrine.” The accuracy of this concise delineation of his character was fully proved by my subsequent observation and experience. I found him possessed of all the qualities essential to render him in every way a most desirable colleague. Receiving, as he did, the respectful consideration due to one of his years, knowledge, experience and position, he fully reciprocated the confidence reposed in him, and allowed me to exercise my ministry as untrammelled and unembarrassed as if I had been sole Pastor. My ministry, in my novitiate, was certainly very defective; but so considerate and charitable was he that I think he never named a fault to me except in a single instance, and that in so discreet and kindly a manner that it awakened my gratitude, and I trust was of real permanent benefit to me. After listening to one of my efforts, which he thought was characterized by rather an excess of ornament, he suggested to me that, as my congregation was made up, to a considerable extent, of plain people, it was desirable that my thoughts should be clothed in language that came within the range of their comprehension—otherwise, the dispensation of the Gospel could not profit them. He was himself an admirable example of the simplicity and plainness which he recommended to others. My relation with him as Co-pastor was marked by every thing that was kindly on his part; and when I left him for my present field of labour, as I did in 1835, he bestowed upon me his cordial benediction. Shortly after this, the aged Pastor himself resigned, to spend his last years in quiet preparation for the heritage of the saints in glory.

In his deportment Dr. Sickles was a model of simplicity and dignity. In his intercourse he was free and accessible, without being frivolous or loquacious.

He possessed an unusually agreeable temper, the highest sense of honour, the utmost frankness and integrity, and a most cordial hatred of every thing that savoured of artifice or intrigue.

Though he possessed the most solid and useful talents, he could not be considered a man of genius. He had no lofty flights, no sparkling wit, nothing to captivate the lovers of brilliant or eccentric harangues; but his mind was admirably balanced, each faculty having its appropriate development. As a Theologian he was well-read, and his views were thoroughly Calvinistic. As a Preacher, he was at once evangelical, instructive and practical. His style was chaste and correct, and his manner, though characterized by great simplicity, showed that he was himself deeply impressed with the importance of his message. He presented the Gospel plan of salvation with unusual clearness, and faithfully besought sinners to be reconciled to God. All the precepts of the Gospel found a place in his preaching, and he exhibited them at once luminously and earnestly. As a Pastor, he united great tenderness with great fidelity. He went in and out among his people, truly accredited and honoured as a man of God. He was an active promoter of the various objects of Christian benevolence, especially the cause of Missions and the cause of Temperance. He enjoyed in a high degree the confidence of his brethren in the ministry, and in his intercourse with them was always courteous and deferential. He was no inventor of new things, and no leader in untried paths. He left behind him the savour of a good name, and well deserves a place in the "Annals of the American Pulpit."

Respectfully yours,
 ENOCH VAN AKEN.

PHILIP MILLEDOLER, D.D.*

1794—1852.

John Muhlthaler, eldest son of Johannes and Barbara Muhlthaler, was born in the Canton of Berne, Switzerland, in 1733, and came to this country, under the care of an uncle, when he was eighteen years of age. It was the design of his parents that he should return home, after an absence of two or three years; but circumstances determined him to remain in this country, and he finally settled in the city of New York. On the 9th of March, 1760, he was married to Anna, an orphan daughter of Andrew and Margaret Mitchell, originally of the Canton of Zurich in Switzerland. These were the parents of PHILIP MILLEDOLER, who was their youngest son, and was born September 22nd, 1775, at Rhinebeck, on the farm lately occupied by General Armstrong, whither they had been driven from New York by the storm of the Revolution.

His parents were both excellent persons, and were careful to train him up to the knowledge and practice of religion. His brother-in-law, a Mr. Crowley, who was a Captain of Artillery of the Massachusetts line, being about to remove with his family to Boston, his parents consented that he should accompany them; and there he spent his eighth and ninth years, during which he made considerable progress in his preparation for College. On his return home, his mind seems

*MS. Autobiography. MS. from Hon. J. W. Beckman.

to have taken a more decidedly serious direction; but it was not till he had reached his fourteenth year that he allowed himself to hope, with any considerable confidence, that he had felt the power of religion. And then his mind was strongly wrought upon at a Methodist meeting which he attended; and, though there were irregularities connected with it which he felt obliged to condemn, it seems to have been the occasion of a marked, and as he believed an enduring, change in his feelings.

Having completed his preparation for College under the instruction of James Hardie, an eminent classical teacher of that day, he was received a member of the Freshman class of Columbia College, in 1789. In May, 1793, having passed his college course with much honour, both in respect to conduct and scholarship, he was admitted to the degree of Bachelor of Arts, on which occasion he delivered an Oration on Natural Philosophy. About this time he became a member of the German Reformed Church, in Nassau street, then under the pastoral care of the Rev. Dr. Gross.

Having determined to devote himself to the work of the ministry, he now commenced the study of Theology under the direction of his Pastor, Dr. Gross, and, at the same time, began the study of Hebrew under the Rev. Dr. Kunze, Pastor of the German Lutheran Church in New York, and Professor in Columbia College. In the spring of the next year Dr. Gross' health having so far failed as to render it necessary for him to resign both his Professorship and his Pastoral charge, he proposed to Mr. Milledoler to join him on an excursion into Pennsylvania, without intimating to him that he had any other object than to enjoy his company. To his great surprise, Dr. Gross, in due time, informed him that the German Reformed Church, from which he was about to retire in New York, were desirous that he (Mr. M.) should be his successor; and that they were then on their way to Reading, to a meeting of the German Reformed Synod, with a view to his being licensed to preach. Though, on account of the little time he had given to immediate preparation for the ministry, he was reluctant to consent to the proposed measure, he finally yielded to the wishes of his instructor, and submitted to an examination which resulted in his approval. He was ordained, with four others, in the German Reformed Church at Reading, on the 21st of May, 1794.

Dr. Gross' purpose in regard to Mr. Milledoler's settlement was carried out to the letter. Having remained himself six months longer in connection with the church in New York, he resigned his charge, and a unanimous call was made out to Mr. M. on the 6th of May, 1795. The condition of the call was that his preaching should be in German and English in the proportion of three to one. He accepted the call, but in doing so found himself introduced into a much more difficult field of labour than he had anticipated.

On the 29th of March, 1796, Mr. Milledoler was married to Susan, only daughter of Lawrence Benson, of Harlem.

In May, 1800, he was induced by some peculiar circumstances to transfer his relation from the German Reformed Church to the Reformed Dutch, though the congregation which he served remained in the same connection. Though his ministry was attended with considerable success, and many respectable individuals were attracted to the church by his preaching, he still found his situation an uneasy one, and resolved to change it, if a favourable opening should occur. At this juncture, owing to the recommendation of a distinguished individual of Phil-

adelphia, who had, on a Sabbath, strayed into his church in New York, he was invited to preach a Sabbath or two to the Pine Street Presbyterian Congregation, Philadelphia, then vacant by the death of the Rev. Dr. John Blair Smith. He accepted this invitation, and, on the 11th of August, 1800, a unanimous call was made out to him to become their Pastor. He accepted the call in September, and removed, with his family, to Philadelphia, and entered his new field of labour in October.

In March, 1801, the congregation from which he had been separated in New York, not being able to agree upon another minister, extended an urgent call to him, accompanied with various importunate private letters, to return and again become their Pastor. This call, being declined, was renewed once and again, and the last time Mr. Milledoler's own father was appointed the Commissioner to prosecute it; but it was all to no purpose. In 1804, after various changes in their ministerial relations, they made yet one more effort to secure his services; but he besought them, as they regarded his peace, to take no farther measures on the subject.

In 1801 he was chosen Secretary of the Board of Trustees of the Presbyterian Church; and in 1802 was associated, by the General Assembly, with Dr. Green and others, as a Standing Committee of Missions.

In December, 1802, he received a call from the Reformed Dutch Church in Albany, to become their Pastor; but declined it.

In 1803 Mr. Milledoler's health became alarmingly impaired, and a sudden rush of blood to the head led him to apprehend almost immediate death. He remained with his congregation, however, till 1805. In February of that year, the Reformed Dutch Church at Harlem, in the Twelfth ward of the City of New York, having heard that his health would probably require a removal from Philadelphia, invited him to become their Pastor. This call he ultimately declined. In visiting New York on his way to Harlem, he was greatly pressed by various clergymen and others to accept a call from the then Collegiate Presbyterian Churches, with special reference to the Church in Rutgers street; it being urged that the change of residence would be likely to work a favourable change in his health. In August a call was actually made out; he accepted it; removed to New York about the middle of September, and was installed on the 19th of November following, the Sermon on the occasion being preached by Dr. Miller.

In 1805 he was honoured with the degree of Doctor of Divinity from the University of Pennsylvania.

Dr. Milledoler's Church in Philadelphia parted with him with great reluctance, and they were induced to yield their consent only on the ground that his health seemed to require the change. His ministry in that church had been eminently successful, there having been an almost constant revival of religion during nearly the whole period of his connection with it.

In 1808 Dr. Milledoler was chosen Moderator of the General Assembly of the Presbyterian Church.

In the autumn of 1811 he was appointed by the Presbytery of New York to receive and instruct students in Didactic and Polemic Theology; and he continued in the discharge of this duty till the establishment of the Theological Seminary at Princeton.

About this time commenced in New York what was commonly known as the Hopkinsian controversy. Dr. Milledoler took an active part in this, resisting with great zeal and energy what he considered dangerous innovations upon the accredited system of orthodoxy.

In the summer of 1812, Dr. Alexander having resigned his place in Pine Street Church, Philadelphia, Dr. Milledoler was greatly urged to return to his former charge; but he could not see his way clear for doing so.

In November, 1812, Dr. Milledoler was again called to the pastoral charge of the Reformed Dutch Church in Albany. This call occasioned him some embarrassment, owing to peculiar circumstances, but it was finally answered in the negative.

In March, 1813, he received a call from the German Reformed Congregation (Crown street Church) in Philadelphia, since connected with the Reformed Dutch Church; but he replied that his personal relations in New York were at that time such as to preclude all thought of a removal.

Two or three weeks previous to this, Dr. Milledoler had been invited to become one of the Pastors of the Collegiate Dutch Church in New York, and, notwithstanding his strong attachment to his people, there were several circumstances, particularly the existing controversy in the Presbyterian Church, that inclined him to accept the invitation. He did accept it, and was formally introduced to his new charge on the 6th of June, 1813.

His ministry in Rutgers Street Church was abundantly blessed, the whole number admitted to the Communion, from August, 1805, to May, 1813, being six hundred and four.

Mrs. Milledoler died on the 3d of July, 1815. Dr. Milledoler was married again November 4, 1817, to Margaret, daughter of General John Steele, for many years Collector of the Port of Philadelphia.

Dr. Milledoler was one of the members of the Convention that formed the American Bible Society, in 1816, and delivered two Addresses before the Society;—one the same year that it was formed, and the other in 1823. He had also an important agency in originating the Society for Evangelizing the Jews. Of this he was President from its organization. Of the United Foreign Missionary Society, formed in New York in 1817, he was not only an active member but Corresponding Secretary.

In September, 1820, Dr. Milledoler went, by invitation, to Hagerstown, Md., to attend a meeting of the General Synod of the German Reformed Churches of North America. The Synod, having determined to organize a Theological Seminary, elected, during its session, Dr. Milledoler to the Professorship of Didactic, Polemic and Pastoral Theology. After having had the subject for some time under consideration, he gave an affirmative answer; but, in consequence of some unpleasant circumstances that subsequently occurred, indicating a want of union in the Body that had called him, he finally revoked his original answer and substituted a negative.

In July, 1823, Dr. Milledoler and Dr. Spring were appointed Commissioners to visit the missionary stations at Tuscarora, Seneca and Cattaraugus. They were five or six weeks performing their mission; and, on their return, a large meeting was held in the city of New York to receive their Report.

In 1825 he was appointed by the General Synod Professor of Didactic and Polemic Theology in the Theological Seminary at New Brunswick, as successor

to the Rev. Dr. John H. Livingston; and at the same time he was appointed President of Rutgers College. He accepted these appointments, and soon after removed to New Brunswick, and entered on the duties of the two offices.

Dr. Milledoler continued his connection with these institutions until the year 1840, when, on account of the infirmities of advancing age, he resigned both the Presidency and the Professorship, and went to spend the remainder of his days with his son-in-law, the Hon. James W. Beekman, of New York. Besides preaching occasionally for his brethren, he occupied himself in writing a somewhat extended memoir of his own life. Mrs. Milledoler had been declining for a considerable time, and her speedy departure was anticipated. The Doctor, though feeble, had shown no signs of serious illness until a few days before his death, when he began to suffer from an affection of the bowels. He had not strength to withstand the disease, and it very quickly reached a fatal termination. He died on Staten Island, where the family had gone to pass the summer, on the 22d of September, 1852. Mrs. Milledoler was lying sick in the room until he expired, and then was removed into another, where she died the next day. They had a common Funeral, and were buried in the same grave. The Funeral Address was delivered by the Rev. Dr. Knox, one of the ministers of the Collegiate Church.

The following is a list of Dr. Milledoler's publications:—

A Discourse delivered in the Presbyterian Church in Wall Street, for a Society of Ladies, instituted for the Relief of Poor Widows with Small Children, - - - - -	1806
A Sermon preached in the New Presbyterian Church in Cedar Street, at the Installation of the Rev. John B. Romeyn as Pastor of said Church, - - - - -	1808
A Sermon preached in the Presbyterian Church in Beekman Street, New York, at the Ordination and Installation of the Rev. Gardiner Spring as Pastor of said Church, - - - - -	1810
Charge to the Professor (Rev. Dr. Alexander) and Students of Divinity at Princeton, - - - - -	1812
<i>Concio ad Clerum</i> : A Sermon preached in the North Dutch Church, in the city of Albany, at the opening of the General Synod of the Reformed Dutch Church in North America, - - - - -	1823
A Discourse delivered by appointment of the General Synod of the Reformed Dutch Church in the United States of America, in the Church at Hackensack, N. J., before the Rev. Classis of Paramus and a Commission of Synod appointed to confer with said Classis, -	1824
Address delivered before the Alumni of Columbia College, in the Chapel of the College, - - - - -	1828
Address delivered at Rutgers College, on the Inauguration of A. B. Hasbrouck as President, - - - - -	1840
Dissertation on Incestuous Marriages, - - - - -	1843

Dr. Milledoler was the father of ten children,—six by the first marriage, and four by the last.

His eldest son, PHILIP EDWARD, was born in Philadelphia, October 29, 1801; was graduated at Columbia College in 1820; became a student of medicine under Dr. Post, of New York; and, after attending the usual course of Lectures

in the College of Physicians and Surgeons, was admitted to the degree of Doctor of Medicine. He was a highly respectable medical practitioner for twelve years in the city of New York. In 1832 he was elected a member of the State Legislature; but he seems to have had little taste for the scenes of political life. His mind, always of a thoughtful cast, having now become more decidedly impressed with religious truth, he resolved to devote the rest of his life to the ministry of the Gospel in the Episcopal Church; and, accordingly, after studying Theology for some time under the direction of his father, he was admitted to the Holy Order of Deacons, by Bishop Doane, in St. Mary's Church, Burlington, on the 3d of May, 1840; and he was admitted, by the same Prelate, to the order of Priests, on the 7th of December, 1842. From the commencement of his ministry he was engaged for some time in Missionary services at Port Colden; but his first settlement was as Rector of St. Peter's Church in Freehold, N. J. Though his ministry at Freehold was brief, it secured to him, in a high degree, the affection and confidence of the people to whom he ministered. In February, 1842, he received a unanimous call from Christ Church, Westport, Conn.; but he seems to have had no inclination to accept it. In December following he received a call to the Rectorship of St. Paul's Church, Poughkeepsie, which he accepted; though the call did not take effect until the 1st of May, 1843. Owing to the pecuniary embarrassments of 1835-1837, the Parish became considerably reduced in its resources, in consequence of which he became connected with the College Hill School, then under the charge of Mr. Bartlett. This connection continued till the 1st of May, 1845, when he resigned his place in the school, and devoted his whole time to the church. In November, 1844, he was called to St. Ann's Church, Matteawan; but this call he declined. In July, 1846, he tendered the resignation of his charge at Poughkeepsie, much to the regret of his congregation, and accepted a call to the Rectorship of the Bethesda Church, Saratoga Springs. Here he laboured, much to the acceptance of the people, till his health became so much enfeebled that he was obliged to withdraw from his labours altogether. In March, 1850, he asked and obtained leave of absence for the benefit of his health, and immediately took up his abode at Brooklyn, in the family of his brother-in-law, Captain J. H. Graham, U. S. N., where he died in the full possession of his faculties, and in the joyful confidence of entering into rest, on the 19th of June, in the forty-ninth year of his age. His Funeral Sermon was preached at the Bethesda Church, on the 30th, by the Rev. B. W. Whiteher, from Malachi iii., 18.

Dr. Philip Edward Milledoler was a man of fine personal appearance, and of polished and agreeable manners. He had an uncommonly amiable and genial spirit, and made friends wherever he made acquaintances. He sustained all his relations with great propriety, dignity and kindness. His death was the signal for deep mourning throughout his large circle of friends, and especially in the several churches which he had successively served.

I had the pleasure of an acquaintance with the elder Dr. Milledoler, which extended through many years. I saw him first in the summer of 1813, while I was a student in college, and heard him preach in the old Dutch Church in New York, which has since been turned into the Post Office. What impressed me most then, and, indeed, ever afterwards when I heard him, was the richness and fervour of his prayers. His sermon was an excellent one, characterized, in both matter and manner, by great unction and pathos; but his prayer seemed to me

the most remarkable devotional exercise that I had ever heard from mortal lips. And the judgment which I then formed of him, in this respect, was fully sustained by every prayer that I heard from him afterwards. On three different public occasions at least, I remember to have heard him offer the prayer before the sermon; and in each case I could imagine nothing more appropriate or impressive—there was no appearance even of premeditation—it seemed as if he had only to open his lips, and a stream of the purest, sublimest devotion came gushing out. I met him frequently in private, and was always deeply impressed with the kindness of his spirit and the intense interest which he manifested in every thing pertaining to the progress of evangelical religion. In one or two instances I had the opportunity of observing the triumph of his kind Christian spirit in making him practically oblivious of certain points of difference between him and some of his brethren, to which, theoretically, he attached no small importance. He was among the finest specimens of venerable old age that I remember to have met with.

FROM THE REV. JOHN M. KREBS, D.D.

NEW YORK, January 6, 1855

My dear Sir: I cannot decline your request for this slight contribution.

The first time I ever saw Dr. Milledoler was at my father's house in Maryland, about thirty-five years ago, when I was grown to be a tolerably stout lad, of some twelve or fourteen years. My father was a prominent member and officer of the German Reformed Church, and ardently attached to the interests of the denomination, and especially the project of establishing its Theological Seminary, which was then in its embryo state. Both my father and mother loved all good ministers, and, during my boyhood, I had abundant opportunities of enjoying the company of such, under the hospitable roof of my parents. Dr. Milledoler had visited Hagerstown, for the purpose of meeting the General Synod of the German Reformed Church, which elected him their first Theological Professor. Even at that early age my thoughts sometimes looked forward to the ministry as my own vocation, but I certainly did not dream of ever being a successor in the pastoral charge of that tall, handsome, gracious and affectionate man, who quite won my heart with his paternal manner, laying his hand upon my head and saying some kind words to me.

Yet my next interview with him did not take place until several years after I had been ordained Pastor of the Rutgers Street Church, when he came, at my request, to preach for his former flock, now under my charge. Two other eminent Pastors had filled his place in the interval. You should have seen the crowd that came to hear him, that cold Christmas day—the remnant of the fathers and mothers to whom he ministered in the strength of his manhood, and their children, and those to whom had come the tradition of the former generation,—his venerable form still erect, and graceful with patriarchal dignity, though his sweet voice trembled with emotion, while he uttered imitable prayers, and testified again, in his now declining age, of that Saviour whom he loved so well, and had taught so many of them to love,—and then the gathering around him at the close of the worship, the clasping hands, the mutual questionings, the tears of joyous recognition, the revived associations, and the benedictions! The place was like a Bochim; but the valley of Baca was made a well.

From that time onward I enjoyed his acquaintance and friendship, and, after he had resigned his Professorship at New Brunswick (he did not accept the

overture from the German Church), and come to reside with his son-in-law, the Hon. James W. Beckman, in New York, I visited him often; and he ever scrupulously returned my visits, and was pleased to request them. On the occasions both of laying the corner-stone in 1841, and again of opening the new church in Rutgers Street in 1842, he came with Dr. Miller, his own former colleague and predecessor, here; both of whom took special pains to prepare themselves for the services; and his Sermon, at the Dedication, in addition to its refreshing evangelical instruction, abounded in interesting reminiscences of his own connection with the congregation, which were received by the large assembly with the highest gratification. During his latter residence in New York he often preached for me; and he always stood ready to assist me in that duty, and never failed to keep an engagement. During the last year of his life, when he was dwelling on Staten Island, my own disordered health at that time, and frequent absences from home on that account, did not permit me to visit him; nevertheless I had the melancholy satisfaction of being present at his Funeral, which I came from the country to attend.

At the time of Mr. Milledoler's settlement here, Rutgers Street was "out of town," in a suburb thinly populated. He found fifty-seven communicants. During his pastorate, which ended in April, 1813, there were added, on examination and profession of faith, six hundred and four; and, on certificate, two hundred and twenty-seven; and his ministry was, in this respect, the most successful ever enjoyed by this congregation. His weekly services (besides the out-door pastoral duty, to which he attended most assiduously) consisted at first of two sermons on the Sabbath, and a lecture on Wednesday evening. He devolved the prayer-meeting, on Friday night, on the Elders and Deacons,—of purpose, as he told me, and by agreement. After a while, however, such was the effect of his ministry, and the report brought to him of the awakening manifest in the prayer-meeting, that he resolved to attend it, and after the first visit, he was never absent. These meetings were crowded; and such was the zeal of the people that, when unable to get within the principal room of the "Old Welch Meeting House" near the church, where the evening meetings were then held, they flocked to the upper room, and shared the benefit of the exercises below, as well as they could, by means of the only communication, *through the ventilator!* Dr. Milledoler used to speak to me of those scenes as the most precious in his ministry; and, to this day, the few who have survived that generation, describe them as heavenly. Nor did this fervour cease to the very last. There was a continual revival. I have in my possession a register of his texts on all occasions, kept by one of the "Mothers in Israel,"—and such there were indeed. There they stand, *four* every week; seldom is the chain broken by the record of an assistant, substitute or exchange, and so far as I have searched, no text is ever repeated. And such texts! No selections for curious speculation or vain display, to draw "itching ears;" but "fat" with the marrow of the Gospel, and rich in suggesting the discussion of those themes of Christian experience in which he delighted,—practical, earnest and searching. And then what unction, what melting pathos, what tenderness and "persuasion hanging on his lips," pervaded these discourses! I can well believe the testimony of his hearers of that day; for since then I have felt the power of his preaching, when the almond tree was flourishing on his head, and of his prayers, poured forth from an overflowing heart, with his silver tongue, as if an angel spoke by him, both for us and for God. *Such* prayers as his I never heard. They subdued—they rapt—they brought you into the presence-chamber of Heaven, where a saint was pleading and a child of God was holding communion with his Father; and a sweet awe fell upon

you as you were led up to the Mercy-seat, and saw the Divine Mediator there, and the propitiated Answerer of Prayer. It was once said to me, by an eminent Pastor of this city, that it seemed to him "as if Dr. Milledoler had been given to the Church for the express purpose of teaching ministers how to pray." His prayers were not graduated to the modern Procrustean Canon, which prescribes "just fifteen minutes" for a sermon, and five for a prayer; which tires at that, and is regarded as a nuisance at best. But it was impossible for them to seem long. You never knew they were so till you consulted your watch, when all was over.

Once I went with him—or, to state it more exactly, he requested that he might go with me—upon a pastoral visit to some aged persons, who had been his parishioners and "children" here, for he was very fond of calling upon those of his old friends who still remained among us—the greater part were "fallen asleep." I suffered him to be "sole Pastor" for the occasion. What a refreshment it was to witness these interviews—the hearty greetings, the spiritual discourse, at firesides and beside the sick-beds, the prospects that lit up the faces of this aged Pastor and these saints who were of his hope and joy and crown of rejoicing in the presence of the Lord Jesus Christ; the talk of Heaven and the statutes of God; their song in the house of their pilgrimage, and those prayers again; and the blessings which the Patriarch invoked on me also! I learned much that day.

No wonder that I revered him and revere his memory. He respected himself, and loved and encouraged his younger brethren, and was respected and beloved by all. On one occasion, when he was telling me, in his chamber, the simple history (of which he was minded to leave some record) of some public transactions affecting his position in the Church, wherein he had reason to think injustice had been done to him, and his feelings had not been duly considered, he remarked, with some emphasis,—“There is not, and never was, a man whose face I was afraid or ashamed to meet.” It was not bitterly expressed; neither was it a boast. It was the appropriate utterance that became his conscious purity and integrity, from his youth up, and it was no more—it was even less than the public voice would have uttered. And you already gather how much public confidence was attracted by his gentle dignity and courteousness, his paternal manner, his condescension to the young and the lowly, his sympathy with the sorrowful, his guileless simplicity, his knowledge and love of Christ's holy Gospel, and his discriminating, solid, judicious and persuasive preaching and conversation, and the unmistakable evidence of his whole demeanour, every where, in all circumstances, that he walked not only humbly but intimately with God. The influence of his ministry remains upon this church to this day, in its conservative character, its fervent attachment to the plain truth of the Gospel, its simple and unostentatious piety, its peace and love, its care of the poor and needy, and in its unheralded plans and untrumpeted labours to do good.

Aside from the brief historical reference to his ministry in Rutgers Street, I have not gone beyond my personal observation of his character. I have not sought to make him perfect, but to record the grace of God that was with him. He had infirmities, but he knew them himself, and his habitual piety was their remedy; he leaned on the All-Sufficient, and when he felt most weak he became strongest to overcome. His spirit was sometimes cast down—perhaps he had some natural tendency to melancholy; and yet while he was grave he was cheerful, never frivolous, and withal a charming companion. The sense of imperfection, and his devotion to Christ and to souls, brought a weight upon him. He related to me how once, while he was the Pastor of Pine Street Church in Philadelphia, when he was greatly depressed during a season of apparent fruitlessness, he was made glad and took courage by the

unexpected call of one young person, who was afterwards a great comfort to him, and had come to converse with him concerning her soul, the very day after preaching a sermon which seemed to him as if it had fallen to the earth and perished, but which, it turned out, was the means of awakening her. And this was the experience of a man whom God made the means of converting hundreds upon hundreds, and of building up his saints in the faith and love and hope of Christ's redeemed ones. It was, too, the beginning of good to himself and to the Church of the First Born.

There is one instance of the "return of prayers" which I must not omit. Dr. Milledoler, man of prayer as he was, "full of faith and of the Holy Ghost," *believed* that "the hairs of his head were numbered" by Him who "callesth the stars by their names." He referred *every thing* to God. For some years before his death his decaying strength made him solicitous as to the effect upon himself, in case he should be bereaved of his excellent and beloved wife, whose health was very precarious. He prayed that he might not be left long to survive her. He died just one day before her! When she, lying sick in an adjoining apartment, was informed of his decease, she waived the suggestion to see his remains, saying,—“No, my spirit will soon be with his.” They were buried together. Was it not a *Euthanasia*?

I am very truly

Your friend,

JOHN M. KREBS.

FROM THE HON. JAMES W. BEEKMAN.

NEW YORK, May 18, 1859.

Rev. and dear Sir: I recall with gratitude to God the period during which it was my privilege to have daily intercourse with the excellent Dr. Milledoler. He came to New York after his resignation of the offices of President and Professor at New Brunswick, and here passed the last seven years of his life, in great tranquillity, awaiting his departure.

The most prominent characteristic of Dr. Milledoler, as I knew him, was his earnest and elevated piety,—a daily looking to God, not merely in prayer but in conversation. His prayers in the family were characterized by great fervour, tenderness and affection: he seemed to be addressing a most loving Father,—to be impressed and absorbed by the milder rather than the more terrible attributes of his character. But while his thoughts were habitually set upon the things that are above, the tone of his conversation was uniformly cheerful, and his interest in passing events lively and intelligent. His supreme desire was to see the Kingdom of Christ spread over the whole earth. His heart was especially set upon the welfare of the Jews, and upon their conversion to Christianity. But, towards the end of his life, he rarely referred to this subject; for repeated disappointments in respect to the Society for Meliorating the Condition of the Jews had lessened his confidence as to the immediate success of the enterprise. Yet he never failed, I believe, to pray for them; and sometimes he poured out his heart in their behalf in a strain of the most impressive devotional eloquence.

Certain events in connection with the College to whose interests he had been devoted for many years, occasioned him no small degree of regret and annoyance; but he contented himself with leaving on the last page of a manuscript biography, the simple quotation,—

“Be comforted, my son; it is only at fruit trees that boys throw stones.”

Dr. Milledoler suffered much from illness, caused by too close attention to his in-door duties in College; but this, like every other affliction, he bore with unshrinking fortitude. I think of him as a venerable, vigorous minded

man; strong yet humble; of ardent temperament and genial spirit; a sage whom a long life of diligent study and labour had only confirmed in all that was good and noble. His great energy has often reminded me of Peter; but his gentle, kindly spirit was worthy of that disciple whom Jesus loved.

Heartily thanking you for your efforts to preserve and hallow the memory of "our fathers, the prophets,"

I am, with sincere regard,

Yours faithfully,

JAMES W. BEEKMAN.

JOHN BARENT JOHNSON.*

1795—1803.

JOHN BARENT JOHNSON was born at Brooklyn, N. Y., March 3, 1769. His father, Barent Johnson, was of Dutch extraction, and was a farmer in prosperous worldly circumstances. His mother was Maria Guest, daughter of Captain John Guest, of New Brunswick, N. J., who commanded a vessel which sailed from New York to Antigua. John's mother, who was his father's second wife, died in 1769, when he was but five weeks old; and he lost his father before he had completed his ninth year. Under his care and instruction, he remembered to have learned certain portions of Scripture; though it does not appear that any very decisive religious impressions had been made upon his mind. After his father's death he went to live with an aunt,† and, for several years, attended a common school. When he was in his seventeenth year, he was sent to school at Flatbush, Long Island, where he studied Arithmetic and Surveying. While he was there, the Rev. Dr. John H. Livingston, who afterwards became his particular friend, took a house in the village to pass the summer. He became somewhat acquainted with the Doctor, during his stay there, and accompanied him to New York, when he returned thither in the autumn. Dr. L., discovering that he was a boy of much more than ordinary talents, encouraged him to enter upon a course of study, with a view to a liberal education; and, as an inducement to him to do so, offered to receive him into his own family. Young Johnson gratefully accepted the offer, and, by the advice of Dr. L., entered a Latin School, kept by the Rev. William Cochran, D.D.,‡ Professor of the Greek and Latin Languages in Columbia College. At this time his mind was considerably exercised on the subject of religion, and he was not without some hope of having felt its power. Having remained in New York nine or ten months, he returned to Flatbush, where, in the mean time, an Academy had been established; and he studied Latin under Mr. Lupton and Dr. Minto, afterwards Professor at Prince-

* MS. from his son, Rev. Dr. S. R. Johnson.—Dr. Romeyn's Sermon on his death.

† One authority says a *cousin*.

‡ WILLIAM COCHRAN, D.D., was a graduate of Trinity College, Dublin, and an Episcopal clergyman; came to this country about the close of the Revolutionary War; was Professor of the Greek and Latin Languages in Columbia College from 1784 to 1789; and, finding his emoluments inadequate to his support, he accepted an invitation to Windsor, Nova Scotia, to preside over an institution which was at first a Grammar-school, and afterwards a College. He revisited this country about 1818, when Trumbull painted his portrait, and he expressed his regret that he had left New York, without, as he said, having given it a fair trial.

ton College. After a few months he went back to New York, and resumed his studies under the instruction of Dr. Cochran, and continued there until he was prepared to join the Freshman class in Columbia College, half a year advanced.

He entered College in 1788, and, at the close of that year, by advice of Dr. Livingston, who was his spiritual guide, became a communicant in the Reformed Dutch Church. He graduated with distinction in 1792. His son, the Rev. Dr. S. R. Johnson, says,—“He seems to have had a passion for Societies. In his Journal he records his being a member of the *Columbia College Society*, November 6, 1780, which, for four years, he attended regularly on Thursday evenings. On the 13th of December, 1788, he assisted to frame laws for a *Theological Society*, his attendance on which he subsequently noted. In February, 1789, he makes a record of having attended a ‘Religious Society.’ He entered the *Uranean Society*, (often recording ‘no meeting,’) delivering an Oration before it, September 11, 1792, and again, December 10, 1793. He entered the *Tammany Society*, October 1, 1792, and delivered an Oration before it on the Centennial Anniversary of the Discovery of America; and on May 12, 1794, an Oration on Union, which was published. On the 27th of February, 1793, he was initiated into the *Black Friars’ Society*. In 1794, he visited Princeton and was admitted into the *Clisophic Society*; and, in the same year, he was initiated into the *Democratic Society*, for which he wrote an Address in April.”

After his graduation Mr. Johnson seems to have been occupied, for some time, in miscellaneous studies, though not without an ultimate reference to the ministry. In 1794, residing at Brooklyn, he attended Dr. Livingston’s Theological Lectures, while he was pursuing his studies in private, and thus making his immediate preparation for licensure. He was examined and licensed by the Classis of New York, on the 21st of April, 1795, and preached his first sermon in New York, for the Rev. Dr. Kuypers, on the succeeding Sabbath.

During the following summer he was occupied in preaching in various places, chiefly in the city of New York and on Long Island. In September he travelled into New England, extending his journey as far East as Portsmouth, N. H.; and then proceeded in a Westerly direction as far as Whitestown, N. Y., passing a Sabbath, on his way, in Albany. The Dutch Church, being then desirous of settling a colleague with the Rev. Dr. Bassett, and being much pleased with Mr. Johnson’s services, invited him to return and spend another Sabbath with them; and, immediately, upon his doing this, they presented him a call. After taking a few weeks to consider the subject, he signified his acceptance of the call, early in January, 1796, and commenced his labours among them on the 27th of February, though he was not inducted into the Pastorship until the 5th of June. The Ordination and Installation Sermon was preached by the Rev. Dr. Bassett.

On the 11th of May, 1797, he was married to Elizabeth, daughter of William Lupton, then deceased.

Mr. Johnson continued to discharge his duties, to the great acceptance of his congregation, for more than six years. In May, 1802, he received a call from the Dutch Church in Schenectady, and, in the course of the ensuing summer, another, from the Dutch Church in Brooklyn. As there were some circumstances, not at all reflecting upon his character, that inclined him to leave Albany, he determined to avail himself of this opportunity for doing so; and, after mature deliberation,

made up his mind in favour of Brooklyn. He preached his Farewell Sermon on the 26th of September, and was installed at Brooklyn, by Dr. Linn, on the 24th of October following.

Mr. Johnson's health had begun to fail previous to his leaving Albany, and there was some reason to apprehend an incipient disease of the lungs. He, however, continued his ministrations at Brooklyn, without interruption, until the death of his wife, which occurred on the 31st of March, 1803. From this time his health rapidly declined; and, in the latter part of June, by the advice of his friends and Physician, he sailed for St. Johns, New Brunswick, in the hope that a short voyage might prove beneficial to him. He reached his place of destination without difficulty, was very hospitably entertained, and formed several pleasant acquaintances on the island. After a short sojourn there he returned by way of Boston, Springfield and Hartford, with his unfavourable symptoms not a little aggravated, and every thing to indicate that the time of his departure was drawing nigh. He went immediately to Newtown, to the house of his brother-in-law, Peter Roosevelt, and remained there until his death. He was not at any time confined to his bed, and, the day before he died, he was able to walk into the street. He was actually walking about the room, when his last symptoms approached; and, as the friends who were present sustained him, he said,—“Can this be death?” and then breathed his last. He died on the 29th of August, 1803, in the thirty-third year of his age.

Mr. Johnson was the father of three children, one daughter and two sons. His daughter was married to the Rev. Evan M. Johnson, in 1816, and died in 1825. Both his sons were graduated at Columbia College, and are Episcopal clergymen. One (*William Lupton*), is (1862) minister at Jamaica, L. I., and the other (*Samuel Roosevelt*) is Professor in the General Theological Seminary New York.

The following is a list of Mr. Johnson's publications:—

An Oration on Union, delivered in the New Dutch Church in New York	
on the Anniversary of the Tammany Society or Columbian Order,	- 1794
A Sermon on the Fourth of July, entitled “Dealings of God with Israel	
and America,”	- - - - - 1798
A Eulogy on Washington, delivered before the Legislature of the State of	
New York,	- - - - - 1800
A Farewell Sermon, delivered at Albany,	- - - - - 1802

Besides these, he contributed largely, both in poetry and in prose, to several of the literary periodicals of the day.

FROM THE HON. TEUNIS VAN VECHTEN.

ALBANY, January 11, 1852.

My dear Sir: My recollections of the Rev John B. Johnson reach back to the period of my childhood. I used to attend his catechisings, which, in those days, formed a much more important item of pastoral duty than they do now. My father belonged to the church of which he was Pastor during the whole time of his residence here, and he was on intimate terms with our family. Though my acquaintance with him did not extend beyond the period of my youth, I have vivid recollections of many things in respect to him, and I know well the general estimation in which he was held by his congregation, and by the community at large.

The personal appearance of Mr. Johnson was much in his favour. He was not above the middle height, and was of rather a slender frame, but he was well-proportioned, and moved easily and gracefully. His countenance had an expression of great benignity, united with high intelligence. His manners were bland and courteous, and predisposed every one who saw him to be his friend. And his countenance and manners were a faithful index to his disposition. He was acknowledged, on all hands, to possess an uncommonly amiable and generous spirit. He had the reputation of being an excellent Pastor. He mingled freely and to great acceptance with all classes of people. He was particularly attentive to the young, and had the faculty of making himself exceedingly pleasant to them—this I know from personal experience.

As a Preacher, he was undoubtedly one of the most popular in the Dutch Church at that day. Of his manner in the pulpit I retain a very distinct recollection. His voice was a melodious one, and, though not of remarkable compass, yet loud enough to be heard with ease in a large church. His enunciation was remarkably distinct. His gesture was natural and effective, though, I should think, not very abundant. He began his sermon in rather a low tone, and his voice gradually became louder, and his manner more animated, and sometimes he reached what I should think a high pitch of pulpit oratory. He was remarkably free from all affectation—you felt that the man was dealing with you in all simplicity and honesty. He never used notes in the pulpit, but, I believe, wrote his sermons carefully and committed them to memory. Of the theological or literary merit of his discourses I was too young to be a competent judge, but from the opinion which I used to hear expressed concerning him by his more intelligent hearers, I have no doubt that his sermons were fine specimens of composition for the pulpit.

I well remember that, during one winter, he preached a series of biographical sermons on the Patriarchs, which attracted great attention and filled the house, on Sabbath evenings, to overflowing. Some half dozen of them, I should think, related to the history of Joseph, and I believe that they were regarded as among the finest of his productions. He had very considerable power at description, and this was a subject that gave full play to his chaste but exuberant fancy.

He delivered a Eulogy on Washington that produced a great sensation throughout the community. The exordium was spoken of at the time as a rare specimen of eloquence; and the whole performance was certainly of a very high order. I speak with confidence concerning this, as it was published, and I have had the opportunity of reading it since I have been more competent to judge of its merits than I was when it was delivered.

The only instance in which I ever knew of Mr. Johnson's giving offence to any of his people was in preaching his Farewell Sermon. He imputed great blame to the congregation for their treatment of Dr. Bassett, who was his colleague, and a part of them regarded his remarks as ill-timed and unduly severe. However this may have been, I doubt not that he was governed by honest convictions of duty; for I am sure he was incapable of acting in so important a matter from caprice or irritation. He left an excellent name behind him, and the few who still remember him cherish gratefully the recollection of both his gifts and graces.

Yours very truly,

TEUNIS VAN VECHTEN.

CHRISTIAN BORK.*

1796—1823.

CHRISTIAN BORK was born in the city of Berlin, Prussia, on the 11th of March, 1758. He was baptized in his infancy, and the name given him by his mother was *John Christian Frederick*. His parents were of respectable standing in society, and his father was a Colonel in the Prussian army, and a wound, which he received on the battle-field, proved mortal before this son was born. He was instructed in the principles of religion, in his childhood, by his surviving parent, and, at the age of fourteen years, first received the Sacrament of the Lord's Supper as a member of the Lutheran Church. He was kept at school most of the time until he was eighteen years old, and had made considerable progress in the study of several languages. About this time an event occurred which gave complexion to the whole of his subsequent life. He had gone about thirty miles from home to transact some business for his mother, when the agents of Government seized him, and pressed him into the military service in connection with a corps which was about to be sent to this country, hired by the British to aid in reducing the United States, which had just declared themselves free and independent. He could have obtained his release from the agents into whose hands he had fallen; but, being the son of a soldier who had sacrificed his life in the service of his country, and withal being ardently desirous of seeing America, he concluded to remain with the army and accompany it to its trans-Atlantic destination.

He was twenty-four weeks in making the passage across the ocean. The next year, (1777,) the troops to which he belonged formed part of the army under General Burgoyne, who invaded the State of New York from Canada, by way of Lake Champlain. When Burgoyne and his army surrendered at Saratoga, many of the German troops, among whom was Mr. Bork, chose to remain in this country. He left the British army shortly after their departure from Albany, and took up his residence in the neighbourhood of that city. Having received a good education at Berlin, and being without the knowledge of any mechanical business, he offered himself as a schoolmaster, and, for some time, taught a school a few miles from Albany, on the road to Kinderhook.

In the spring of 1781 he joined a Regiment of New York State Levies, under the command of Colonel Marinus Willett, having the post of an Orderly Sergeant; and he was honourably discharged from this service on the 29th of December, of the same year.

On leaving the army, or shortly after, Mr. Bork went to reside at Livingston Manor, where he remained several years in the capacity of a teacher. Here, in or about the year 1784, he was married to Tabitha, daughter of Peter and Rachel Chisholm. In 1787 he removed to Poosten Creek, a few miles from Albany, where he continued, for several years, the business of school teaching. Hitherto his mind had never been seriously directed to the concerns of religion; but the time had now come when his thoughts and affections were to fasten upon

* Communications from his family.—MSS. from Rev. Dr. Van Cleef, and Rev. Messrs. H. A. Raymond and B. F. Snyder.—Records of the different churches he served.

a new set of objects. The Rev. Dr. John H. Livingston came into the neighbourhood in which he was living, to preach to the destitute and scattered population; and, on one occasion, while he was holding a religious service in a barn, Mr. Bork became deeply impressed under his preaching, and, soon after, as he believed, embraced the offer of eternal life. He resolved, almost immediately, to devote himself to the Ministry of the Gospel; and, though he had many difficulties to encounter in accomplishing his object, he met them with unyielding resolution and complete success. He pursued his theological course, in connection with his duties as a teacher, at Poosten Creek, under the direction of the Rev. Dr. Bassett, of Albany, whom he was accustomed to visit, for the purpose of receiving aid in his studies, every Saturday.

In August, 1795, he received a call from the United Congregations of New Rhinebeck and Dorlach, (now Lawyerville and Sharon,) which, after due consideration, he accepted in October following. He removed his family to New Rhinebeck in November, and, on the 19th of that month, commenced his labours in these congregations. On the 2d of March, 1796, he had his final examination before the Classis of Albany, and, having received their approbation, was ordained the same evening as "Minister of the Gospel in full authority." On the 14th of August following he was installed Pastor of the above-mentioned churches.

Mr. Bork's connection with these churches continued between two and three years. On the 14th of February, 1798, a call was made out to him, from the churches of Schodack and Bethlehem, to succeed the Rev. Jacobus Romeyn. The terms of the call were that "Schodack should pay yearly, in semi-annual payments, two hundred and twenty-five dollars in gold and silver; also twenty-five bushels of good and marketable wheat, and eighty loads of fire-wood—also to furnish a good house and stable; and to allow one free Sabbath: that Bethlehem should pay a hundred and fifty dollars; a farm, dwelling house, and barn, with twenty-five bushels of good and marketable wheat, with an allowance of one free Sabbath." He accepted the call on condition that "the Schodack Congregation should dig a well by the side of the Parsonage, and build in the chamber as large a room for a study as the house would allow; also, that the two congregations should be at the expense of moving himself and his family." These conditions having been complied with, he took up his residence at Schodack almost immediately, being then about forty years of age. His Installation took place on the 12th of August, 1798.

Mr. Bork retained the pastoral charge of both these congregations until 1803, when his connection with Bethlehem ceased, and he assumed the charge of Union village in connection with Schodack. At this period of his ministry he preached in both Dutch and English, and also administered the Communion alternately in one language and the other.

In the summer of 1808 Mr. Bork was invited to become the Pastor of the "North-west Dutch Church," as it was incorporated, or the "Franklin Street Church," as it was afterwards called, in the city of New York. He accepted the invitation, and was installed there in the autumn of the same year. This was his last and most important field of labour. Here he had a highly useful ministry, and maintained an excellent standing among his brethren till the close of life. The disease of which he died was dropsy; but its fatal termination was rather sudden, as he was able to preach almost till his last Sabbath. He was

perfectly tranquil in the immediate prospect of his departure, and passed out of life in the full confidence that he was entering on the life everlasting. His death occurred in September, 1823.

Mr. Bork was the father of eleven children,—five sons and six daughters, of whom eight are (1862) believed to be still living. Mrs. Bork died in 1820, aged about sixty-three years.

Mr. Bork received the degree of Master of Arts from Queen's College in 1811.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, September 11, 1861.

My dear Dr. Sprague: I have very distinct recollections of the Rev. Christian Bork, of whom you ask me to give you some account, though much more than the average period of human life has passed since he closed his earthly career. I knew him first about the year 1806, while I was a student of Theology in Dr. Mason's Seminary; but I became more intimate with him in 1810, when my connection with the Dutch Church commenced; and, from that time till his death, my relations with him were such as to furnish me the best opportunities of observing his course, and forming a judgment of his character.

Mr. Bork was a short, fleshy man, with a round Dutch face, beaming with animation and benevolence. A slight acquaintance with him would reveal to you the fact that he possessed much more than ordinary talents; and, if his education had been more systematic, and had not been interrupted by his enlisting in the army, I doubt not that he might have made a shining mark as an intellectual man. In his moral constitution also he was eminently favoured. He was one of the most simple hearted, ingenuous and benevolent men I ever met: and these fine qualities were imprinted on his countenance, expressed in his manners, and were beautifully conspicuous in his whole life. Though not predisposed to take offence on slight grounds, he had a native self-respect and high sense of honour, that rendered it impossible for him to brook even the shadow of an imputation against his perfect integrity and fairness; and though from his admirable moral constitution, especially his considerate regard to the claims of others, such a thing was little likely to occur, yet, if it ever did occur, it was sure to strike a fiery cord within that would vibrate in words of no equivocal import. He was, withal, one of the best humoured of men—he had a rich fund of anecdote, and so strong was his relish for this kind of illustration, that he would sometimes suddenly stop in conversation and call for “a good story.”

As a Preacher, Mr. Bork was plain, direct, eminently scriptural, and therefore very instructive. While both his style and manner were plain and unadorned, there was always the moving of a vigorous and well balanced mind, enriched, in an unusual degree, by the treasures of Divine truth. In his sermons he always kept you to the very letter of God's Word; not only quoting, in the most ample manner, proof texts for every position, but always referring to the chapter and verse at which each text was to be found. He delivered himself with great earnestness, impressing others by showing himself deeply impressed by the truths he presented. I have sometimes heard him when he has evinced so much emotion as to affect considerably his power of utterance. He had a good deal of gesture, which, as it was the result of feeling rather than art, helped to give effect to his delivery. He retained somewhat of the German accent, but not so much as to materially impair the effect of his preaching with an audience whose vernacular was English. His voice was loud, and his utterance fluent, and his manner altogether quite impressive. The natural

benevolence of his spirit, sanctified and elevated as it was, by a fervent piety, made him a most devoted Pastor. While he attended faithfully to his whole flock, he was especially mindful of those in the humbler walks of life; always seeming to bear in mind the peculiar adaptedness of the Gospel to the wants of the poor. On the whole, he may be considered as having occupied an important position in the ministry here, and discharged his duties in such a manner as to leave a grateful and honourable savour behind him.

Affectionately yours,
J. M. MATHEWS.

FROM THE REV. JAMES B. HARDENBERGH, D.D.

NEW YORK, October 2, 1861.

My dear Sir: Though not the immediate successor of the Rev. Christian Bork in the pastoral charge of "the North-west Protestant Reformed Dutch Church in the city of New York," yet I was honoured with a name and a place in that line about seventeen years after his decease,—sufficiently early to find there and to become acquainted with a small number of survivors, who had not only often "seen the shape," but for a long time also "heard the voice," of that ambassador of Christ. My opportunities to form a correct estimate of his character have therefore been very good; and I venture to forward to you a few traditional reminiscences concerning him, in the hope that they may be of some use to you in enabling you to present a faithful portrait of the man.

The testimony of those who knew Mr. Bork well, is that he united a very benignant countenance and winning manner to quite a manly form. In social intercourse, his conversation, though generally cheerful, seems always to have been "seasoned with the salt of Divine grace;" while his official presence with those over whom he was placed appears to have been attended, from first to last, with "the fulness of the blessing of the Gospel of Christ;" for while his doctrine dropped like the rain, and his speech distilled like the dew continually, God's Spirit was frequently poured out in rich effusions, and large numbers were gathered into the fold.

His public discourses, both on the Sabbath and during the week, must have been more than ordinarily instructive, attractive and impressive;—for persons of every class and condition are reported to have waited on his ministry. A Quaker, residing in a distant ward, asked me at a funeral service, held in his neighbourhood, some years ago, *where* I was labouring, and, though answered in definite terms, he could not fix the precise locality in his mind until he had inquired further whether it was where Friend Bork formerly held forth the Word of life, and whither he had himself been occasionally drawn by the light with which he had shone in the world. His sermons were, in the main, of the expository kind; and, however thoroughly prepared, he seldom, if ever, had a manuscript before him in the delivery. They were, moreover, enriched, in an unwonted measure, with pertinent quotations from Scripture, and that too in the precise language there employed. His subject for the pulpit on the Sabbath was usually introduced to the consideration of his audience at the lecture immediately preceding; and thus, probably, both the preacher and the hearers became more interested in what was so soon to follow. And of the many souls that were added to the Church through his instrumentality, the few who still abide in the flesh certainly afford conclusive evidence of having been rooted, and grounded, and built up in the faith, as they had been taught in their youth. Individuals are rarely met with who are more conversant with Gospel truth, in its letter, and spirit, and practice, than the small number who remain to witness to the consistency and power of this venerable man's ministrations.

Father Bork—for so he was commonly called, as well on account of his paternal character as his advanced age—was a watchful and tender shepherd of the flock of which the Holy Ghost had made him an overseer. He knew them all intimately, and could readily call each of them by name. And when they were not present on the Lord's day to be led forth in the green pastures and by the still waters, he was sure to go out the next morning and seek that which was lost, and bring again that which was driven away, and bind up that which was broken, and strengthen that which was weak. So grateful were these visits to the pious, that a mother in Israel would sometimes stay at home in the afternoon, that she might thereby secure one; and she was rarely, if ever, disappointed. And so vivid and affecting were the recollections of a venerable Elder, of his attitude, address, and expression at his own fireside, that he has been observed, more than once, to be melted into tears by simply looking at his portrait, now in the possession of his daughter. In short, the name of Christian Bork, wherever pronounced, is yet like ointment poured forth, to all who remember him or have been made acquainted with his character. His memory is yet blessed on earth by here and there a weary pilgrim, and will be blessed in Heaven forever by a company which cannot be numbered now.

He was in the habit, even while in health and strength, of referring to the decease he expected soon to accomplish, as he stood upon the heights of Zion; while he committed to his Consistory the solemn charge of his interment, pointing out the very spot in the middle aisle where he would have them lay his mortal remains. And they faithfully obeyed the commandment which he gave them. Nor, when their sanctuary was removed from Franklin to Twenty-third street, did they leave the sacred deposit behind them, but took it along, and placed it in a tomb situated as nearly as possible like the spot selected by himself for the original grave.

Yours, in the ministry and fellowship of the Gospel,
JAMES B. HARDENBERGH.

JAMES SPENCER CANNON, D.D.*

1796—1852.

JAMES SPENCER CANNON, a son of William and Ruth P. (Spencer) Cannon, was born on the Island of Curaçoa, January 28, 1776. His father, who was a sea captain, was a native of the city of New York, and was of Irish extraction. His mother was born in Rhode Island, and was of Scotch extraction. She died at Baltimore, and lies there in the Friends' Burying ground.

Upon the death of his mother, his father placed his three sons, of whom James was the youngest, in the Academy of Peter Wilson, LL.D., at Hackensack, N. J. They had been there three or four years when death deprived them of their father. Captain Cannon sailed for Charleston, S. C., in a vessel commanded by Philip Freneau, who was considerably known in his day as a poet. During the voyage a storm arose, and Mr. F., who was not a practical navigator, being unable to manage the ship, surrendered command to Captain Cannon; but, during the gale, the latter was knocked overboard by the jib-boom and drowned. He left considerable property, though, by some means or other, it never passed

* Memoir prefixed to his "Pastoral Theology."—MS. from Rev. Dr. W. H. Campbell.

into the hands of his children. But Providence raised up a friend for James, in Elias Brevoort, Esq., of Hackensack, who defrayed the entire expenses of his education. The other two sons died young.

James continued his classical studies, under the instruction of Dr. Wilson, till the removal of the latter to a Professorship in Columbia College, in 1789; and subsequently completed them under the care of the Rev. Alexander Miller. He was a diligent and successful student, and excelled particularly in the art of speaking.

In the spring of 1794 he left Mr. Miller's school, and commenced the study of Theology under the direction of the Rev. Solomon Froeligh, D.D. Here he remained until the spring of 1796, when, as Dr. Froeligh was not empowered to give Professorial certificates to be presented to the Classis, he went to complete his studies under the direction of Professor (Dr. John H.) Livingston, who then resided on Long Island. After a residence here of about two months, he received, in July, his Professorial certificate, and shortly after presented himself before the Classis of Hackensack for licensure. The result of a very thorough examination, continued through two days, was that he was licensed to preach the Gospel.

He was, from the beginning of his course, a more than commonly acceptable preacher. He was soon invited to settle over several different churches; but he finally accepted a call from the Reformed Dutch Churches of Six-Mile-Run, and Milstone, N. J., which had then recently become vacant by the resignation of the Rev. Mr. Van Harlingen. When the collegiate relation of those two churches terminated, Mr. Cannon devoted the whole of his labours to the Church at Six-Mile-Run.

The degree of Master of Arts was conferred upon him, by Queen's College, in 1811, and that of Doctor of Divinity, by Union College, in 1819.

In 1826 he was elected Professor of Pastoral Theology and Ecclesiastical History and Government, in the Theological Seminary of the Reformed Dutch Church, at New Brunswick. In this office he continued till the close of life. For many months previous to his death his health had been declining; but he was able to attend to his classes until within a few weeks of his departure. At the meeting of the General Synod in June he tendered the resignation of his Professorship, but the Synod accepted it only by passing a Resolution expressing the highest estimate of his character and services, and continuing to him his salary as long as he lived. His disease was an affection of the throat, which, for a long time, rendered his speaking difficult, and finally incapacitated him altogether for using the vocal organs. He died, in great peace, on the 25th of July, 1852. A Sermon on the occasion of his death was preached by the Rev. Dr. Gosman.

He was married on the 7th of October, 1796, at Hackensack, to Catherine, daughter of Elias Brevoort, his benefactor. They had twelve children, four of whom received a collegiate education; and, with the exception of one who died near the close of his college course, engaged in professional life. Mrs. Cannon died July 28, 1851.

Dr. Cannon published a Fourth of July Oration, also a Sermon (anonymous) on a Sacramental occasion in 1815. His Lectures on Chronology and Pastoral Theology were printed chiefly for the benefit of his students; but the latter have been republished in a volume, with a brief Memoir of his life, since his death.

FROM THE REV. JOHN PROUDFIT, D.D.

NEW BRUNSWICK, July 25, 1855.

My dear Dr. Sprague : It is so difficult to say "No" to any request which comes from you, that my pen refuses to record the monosyllable ; though it would relieve me, in this instance, from a task for which I have no special competency. My acquaintance with Dr. Cannon was limited to the last decade of his life. It began in the year 1841, when I became partially associated with him by entering on a Professorship in Rutgers College. It was impossible not to be struck with his appearance, not only on account of his goodly stature and uncommonly fine person, which was, I should think, at least six feet high, and filled out with an amplitude and robustness which one does not often see in our American clergy, at least of later times, but a certain gravity and stateliness, mingled indeed with a studious and somewhat formal courtesy, which decidedly belonged to the olden time, and the antique style of his dress which scrupulously perpetuated the fashion of half a century before—his dress, address and opinions, his estimate of the past and present, and his ideas of the future, all bore, in fact, the impress of this peculiarity. He was in all respects, and at all points, *vir antiqui moris*.

He preached every third Sunday in the College Chapel. His sermons were always instructive and edifying, sometimes very impressive and affecting. He was most happy, I thought, in delineating character, tracing the workings of the heart, and exhibiting the phases of Christian experience. Of two of his sermons I retain a vivid remembrance. One was on the repentance of Peter—(Matt. xxvi, 75) "Peter went out and wept bitterly." The other on Proverbs, xxi, 22:—"A wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof." In handling the latter text he showed the superiority of moral endowments and instrumentalities over mere physical force and material obstacles, in a way which I thought very admirable. It was remarkable that he seldom chose subjects of this class ; and it has occurred to me, as an illustration of the unquestionable fact that few preachers understand where their own power lies. He was less successful in subjects where a close logic, or power of extensive combination, is required. Yet to these his selections manifested a decided partiality. Three series of discourses of the latter description occupied a very considerable part of his ministrations in the chapel pulpit—one on the typical significance of the Aaronic Priesthood and Hebrew Worship ; another on the historical evidence of the Truth of Christianity ; and a third on the Christian virtues as presented in the Epistle to the Philippians, iv, 8. He once remarked to me, however, that, when he first entered on his Professorship, he thought proper to give a somewhat philosophic cast even to his sermons, as they were preached almost entirely to students, but he soon came to the conclusion that the simple Gospel was the best theme for the pulpit and the Lord's day, and that philosophy, even the philosophy of religion, had better be confined to the week and the Professor's chair.

His delivery lacked, perhaps, vivacity and variety ; but he always fixed the attention of his hearers, not only by the weight of his matter, but by his earnest tone, and a certain home-dealing directness, which seemed constantly to say to the hearer,—"*I have a message from God to thee.*" Few preachers were heard with more attention.

He used no manner of notes. But whether he spoke from memory, or to a certain extent extemporaneously, I do not know. The full flow of thought attested the thoroughness of his preparation, in whatever form it was made. He once earnestly recommended to me to prepare for the pulpit almost wholly

by research and meditation, using the pen (before preaching at least) only so far as to draw up an outline sufficient to secure the train of thought, and to trust the embodiment to the moment of delivery—at least to prepare in such form as to leave the mind and heart perfectly open and free to the suggestions and sympathies of that moment. It was, substantially, the method recommended by Fenelon, and undoubtedly practised by the early Christian preachers, as well as the great orators of antiquity. Whether Dr. Cannon adopted this plan latterly I am not able to say. He had, in earlier life, committed his sermons, and practice had enabled him to do so with astonishing ease and exactness.

The love of study made him almost a recluse. "His booke was his bryde, and his studie his bryde-chamber." During his pastorate, nothing, it is said, less than the claims of religious duty, could withdraw him from his study. The farm attached to his parsonage was left very much to take care of itself. To material concerns and appearances he was remarkably indifferent. The same wagon that took the potatoes to market, conveyed the Dominie to church. He once gave an order for the purchase of a horse to a dealer in that precarious commodity, adding,—“You know what I want.” The man called in a few days, and was shown into the study. “Well, Dominie,” said he, “I have got you a horse that will suit you to a fraction.” “What is the price?” said the Doctor. The dealer stated it. The Doctor rose, walked to his desk, and, taking out a roll of bills, began to count out the money. “What,” said the dealer, “are you not going to look at the horse?” “No,” said the Doctor, “you say he will suit me.” This fearless reliance on the conscience of the dealer worked into unwonted activity that long dormant faculty. He declined the money, and saying “Well, Dominie, perhaps I *can* get you a better horse,” he withdrew, and, in due time, returned with a purchase which proved in every respect satisfactory.

Dr. Cannon's accession to a Professorship enabled him to gratify, almost without restraint, his love of studious seclusion. Punctual and willing as he always was in his labours as a teacher, the space which elapsed between the dismissal of his class and the resumption of his studies was simply that which was occupied in passing from his lecture-room to his library. He was kind-hearted and hospitable, loved and enjoyed conversation, and excelled in it, yet he seldom, very seldom, *sought* society. He was a close observer of the world “through the loop-holes of retreat,” reading with keen interest the journals of the day, and delighting to discuss current events and topics, and to forecast the future of the Church and of society from the aspects and “signs of the times.” But he looked at the present and the future, it must be owned, with the shades of the past lingering about him. “The loop-holes of retreat” do not, after all, afford one a full and fair view of the great living and moving world. One must not only look at men, but live among them, to keep his human and social sympathies in full play, and to hold the balance with an even hand between the things which are and those which have been. Dr. Cannon was, even beyond the characteristic partiality of old men for old times, a *laudator temporis acti se puero*. He thought the doctrine of the Church was purer, the tone of social virtue more elevated, half a century ago than now. Had he mingled more with men, his warm heart and his shrewd and active intellect would have done better justice to the times in which he lived. More intercourse with men of kindred pursuits with his own would have tended, too, to give a wider range, as well as a more practical cast, to his acquirements, and would have led to the coining down of much that was stowed away as mere bullion in the capacious cells of his mind, into forms that would have been useful to the Church and to society.

He is reported to have had extraordinary wisdom in settling difficulties, seasoning unpalatable counsel with a humour which rendered it at once less wounding and more effective. His people once fell out on the question whether the church should be re-painted white or yellow. The opposite parties agreed to send each a committee to the Dominie to state the controversy and ask his opinion. When the two parties had urged with some acrimony the reasons for their preference, the Dominie quietly observed,—“Perhaps you had better paint the church black. It would be cheaper, which seems to be an influential consideration, and it would be highly appropriate that the church should put on mourning when her members cannot agree on such a question.” The committees retired, and the church was adorned with a robe of white as speedily as the painters’ brushes could so attire her.

I saw him often during his last illness, and was struck, as I believe all who visited him were, with the evidence afforded in the closing scene, at once of great peace in God and of a clearness and force of intellect beyond any thing I had witnessed in the best days and happiest efforts of his public life. His sufferings were very great. I generally found him standing, or walking slowly about the room, apparently in severe pain. He conversed, however, with great animation, not only on the topics which especially fortify a Christian in the near approach of death, but on all that related to the progress of the Kingdom of God in the world, and especially on the religious discussions and controversies of the time. I recollect that I stated to him, on one of these occasions, the Christological speculations of a certain writer, which had then recently appeared, a prominent feature of which is the idea that even had sin never entered the world, the incarnation would have been necessary; that the manifestation and communication of God to humanity constituted the necessity for it, which, therefore, was included in the very act of creation. He listened to the statement of this theory with much interest; and, when it was finished, raising his hand with great deliberation and solemnity, said,—“thus putting the incarnation of our Lord Jesus Christ into the same category with those of Vishnu.” He reiterated his firm belief that the theory had an Oriental origin.

I saw Dr. Cannon a few moments before he left the world. He was still in the full possession of his faculties, and awaited the last enemy like one who had “put on the whole armour of God,” and had nothing to fear from his approach. Among his last words were,—“I have kept the faith.”

Yours truly,

J. PROUDFIT.

ANDREW YATES, D.D.

1797—1844.

FROM THE REV ICHABOD S. SPENCER, D.D.

BROOKLYN, N. Y., March 9, 1849.

My dear Brother: You have requested me to furnish you such information as I possess in relation to the life and character of the late Dr. Andrew Yates. I cheerfully comply with your request; though I feel bound to state that my acquaintance with him was limited chiefly to the time while I was an undergraduate, and he a Professor, in Union College, and afterwards while he was giving direction to my theological studies. The material for the narrative of his life I have obtained from one of his near relatives.

ANDREW YATES was born in Schenectady on the 10th of January, 1772. He was the third son of Colonel Christopher P. Yates, a worthy officer of the army of the Revolution. His elder brothers were the late Joseph C. Yates, Governor of the State of New York, and the Hon. Henry Yates, of Albany. The youngest brother was the Hon. John B. Yates, who died in 1836, and left the greater part of his large estate to the Legislature of the State of New York, for literary and benevolent purposes.

The subject of this sketch, during his childhood and youth, manifested a firmness of purpose, and a perseverance in his undertakings, which became the matured characteristics of his entire life. Forced to struggle with a feeble constitution, he nevertheless pursued his studies most sedulously, and graduated at Yale College with honour, in 1794. Thence he removed to Long Island, where he pursued an entire course of theological studies, under the instruction of the Rev. Dr. John H. Livingston, the Professor appointed by the Synod of the Reformed Protestant Dutch Church. He became a communicant in the Dutch Church in Schenectady before he entered College.

On being ordained to the ministry, in 1797, he received an appointment to the Professorship of Ancient Languages in Union College. He discharged the duties of this office for four years, at the end of which time he was invited to settle as Colleague Pastor with the Rev. Dr. Eliphalet Williams, over the Congregational Church in East Hartford, Conn. Mr. Yates had married a Miss Austin, of New Haven, and, being an Alumnus of Yale College, his domestic and literary connections gave rise to an attachment to the State of Connecticut, which he retained through life. Under a sense of duty, and the force of inclination, he accepted a call from that church, and was installed as its Pastor on the 23d of December, 1801, the Rev. Dr. Dana, of New Haven, preaching the Installation Sermon. Many years have passed since his pastoral connection with the Church in East Hartford was dissolved; but many fathers in Connecticut remember the blessings that crowned his ministry. As a Pastor, he was consistent, uniform, diligent and persevering. He witnessed two interesting revivals of religion, which were not followed by that coldness and apathy which too often mark the reaction of popular excitements of the present day. His ministry was remarkable, not so much for an unusual as for a usual "attention to religion" among his people. In his pastoral visits he almost always found a tenderness on the subject of personal piety, and in no instance did he administer the Communion without the admission of one or more on a "profession of faith." This is certainly not a little remarkable. That, for fourteen years together, there should have been such a steady progress of religion among the people, that no Communion season should pass without some new convert to Christ welcomed to his table, is a fact which speaks high commendation of his ministry. His preaching was uniformly of so serious and solemn a character, his intercourse with the people so familiar and kind, and their confidence in him so great and uninterrupted, that there was good ground for expecting new instances of seriousness and conversion all along, and also for expecting that the Pastor would know, and know well, the minds and hearts of the people, and would do much to prevent any incipient impressions from vanishing away, as the morning cloud and the early dew. He was a faithful minister, not at times, but always; not merely in the pulpit, but out of it. With him preaching was never a mere matter of course—it always meant something; and nobody could mistake its aim. God was pleased to smile upon his

labours, and he had none of those discouragements which spring from an unstable and fluctuating condition of religion. He was uniformly happy and successful in his ministry.

In addition to the charge of a large congregation, Mr. Yates, at the earnest solicitation of his ministerial brethren, opened a Theological Class for candidates for the ministry, and also a classical school for the education of youth. Labour seemed to constitute his happiness, and such was his attachment to that arduous sphere of usefulness that he unhesitatingly compromised the prospect of ease, and any feelings of ambition which he might otherwise have indulged, by declining an invitation to one of the oldest and most respectable churches in the city of New York.

During his entire life Dr. Yates was in the habit of alluding to East Hartford with the tenderest recollections, and repeatedly asserted that the happiest part of his life was spent, while the retired and laborious Pastor of that kind and affectionate congregation. But it pleased God to remove him from the place and the work he loved. In 1813 he found that, however willing the spirit might be, the flesh was weak. He was attacked with a disease of the throat, which threatened the entire loss of his voice. On account of this failure of his health, and the earnest solicitations of his relatives in the State of New York, he resigned his charge and returned, for the second time, to Union College, in 1814, as Professor of Moral and Intellectual Philosophy. It was with great grief that he requested a dismissal from his people. The application was received by them all with deep regret, and by a portion of them with feelings of disappointment amounting almost to displeasure.

In 1814 the degree of Doctor of Divinity was conferred upon him by Middlebury College.

Several of his theological students accompanied him to Schenectady, and their number was increased by new accessions. While a Pastor in East Hartford, and during the subsequent five years of his Professorship, he conducted, either partially or fully, the studies of thirty young men in their preparation for the ministry. Among them may be mentioned President Wayland, of Brown University; the Rev. Dr. Tucker, of Wethersfield; the Rev. Dr. Wisner, of Boston, who preceded his teacher through the valley of death, and some others, who are or have been known to the public, as profound scholars and distinguished divines. The eminence and usefulness of those who were his pupils constitute a pleasing testimony to the fidelity and efficacy of his instructions.

The duties of his Professorship were discharged with his usual perseverance, unwavering uniformity and accuracy in teaching, united with great kindness in his intercourse and deep solicitude for the mental and moral improvement of the students. His vacations were devoted to excursions in the country, supplying destitute churches, and organizing new ones where none had before existed. There are, in the environs of Schenectady, three handsome church edifices, which owe their existence to these labours of Dr. Yates. They are the sanctuaries of worshipping assemblies, each with its own pious and estimable Pastor. Their spires rise amid the surrounding farms, and above the foliage of the forest, imparting an air of intelligence to that beautiful scenery, so much admired by all that have ever viewed it from the halls of Union College. Aside from the duties of his Professorship, he accomplished much for the promotion of religion in his vicinity. He was ever ready to preach in destitute places, and lend his

aid to his ministerial brethren, as far as his health would permit. Few men have been more vigilant to find places for doing good, and few have done more to extend the influences of religion around them. His heart was in his Master's work.

In 1825 he was induced to resign his Professorship, with the prospect of increased usefulness in opening a large Seminary for young men on the estate of his younger brother, in Chittenango. This institution was known as the "Polytechny," and continued in a most prosperous condition until, on account of circumstances beyond the control of himself or his brother, it was abandoned. During his connection with this institution he had been instrumental in collecting a large congregation, and erecting a large and commodious house of worship. When the institution was given up, he accepted the call of this Church, and once more entered upon his favourite duties of a settled minister of the Gospel. Within two years, however, his health entirely failed, and he retired to Schenectady, apparently to die. He was overwhelmed with a complication of disorders, and his friends looked forward to his speedy dissolution as inevitable. But travelling for some time in New England, and entire relaxation from his customary labours, were the means of his restoration.

No longer engaged as a Pastor or Professor, and feeling himself too far advanced in life to assume again the obligations of either, he devoted all his energies to organizing new churches where they were needed, or aiding those which required his assistance. In this field of labour he was exceedingly useful, and there are now thirteen churches in the Reformed Protestant Dutch or Presbyterian denominations, which owe their existence or prosperity to the labours of Dr. Yates in his old age. An account of these labours cannot now be given. It would be one of great interest, and might form a very appropriate illustration in a course of Lectures on Pastoral Theology. I may add, in this connection, that he, at one time, made effective visits to many of our churches, to raise funds for African Colonization,—a scheme in which he took great interest, and which he believed would be developed in wonderful results.

Let me now give an outline of the last scene of his life and his usefulness. About a year before his death he retired from his labours among a large congregation in the Valley of the Mohawk. Two years previous he had found them in a state of painful dissension, and, as a church, apparently ruined beyond hope. He left them harmonious in Christian fellowship, and, after erecting, under his supervision, a beautiful place of worship, united in the choice of a highly acceptable Pastor.

On returning to his family, Dr. Yates selected, as the scene of his last enterprise, the town of Day, a mountainous and unproductive region in the Northern part of the County of Saratoga, and known by the Indian name of Sacondaga. He became acquainted with this region by having inherited a portion of its mountains; and, though years had passed since he had parted with every interest of this kind, he had always felt a strong desire to aid in its mental and moral culture. His sister had also disposed of her inheritance, with the exception of a small farm on which she had erected a pleasant cottage for her summer residence. This appeared to him a providential indication of his duty. Here was an interesting field of usefulness, provided with a pleasant retreat, where he could find those comforts, and receive those attentions, which were essential to his advanced age. He entered on this humble enterprise with the ardour of youth, the

energy of manhood, and the wisdom of many years of experience. The affection and gratitude with which he was received by the inhabitants cheered him in his labours, and stimulated him to great exertions. "It was the sublimity of doing good,"—wrote a clergyman who visited him at this time,—“Dr. Yates, three score years and ten, one of the most successful Preachers and Pastors, an accomplished scholar, a profound theologian, and whose pupils at that moment occupied some of the most prominent places in Church and State,—impelled by no necessity, and with no other motive than the love of man,—toiling up the foot-path of the mountain, climbing over rocks to reach a cottage perched high, that he might raise the latch to teach the little circle within the truths of his mission, with a simplicity which a child could understand, comfort the sick and the afflicted, and do as his Master did,—preach the Gospel to the poor.”

Within a few months a congregation was collected and a church-edifice required. The people had no money. They offered the materials which the country afforded for building, their hands to work, and their teams to draw. Dr. Yates found it necessary to come down from the mountains of Sacondaga to visit the churches in our opulent cities, to perform a task, which was always irksome, and for which he had no talent,—“to beg.” His relatives and personal friends responded cheerfully to his calls, and raised the greater portion of the required funds. But not all. To raise the residue he was obliged to apply to individuals, who could know him only as an applicant for aid in behalf of a feeble church. By some he was received kindly, but, by the majority, with coolness and indifference. But notwithstanding the obstacles he encountered, he succeeded in his attempt, and commenced erecting the building.

Two weeks previous to its dedication, (October 24th,) Dr. Yates had exerted himself beyond his strength in making pastoral visits. On Friday, October 4th, he was ill, though not confined to the house. The day following he renewed his pastoral labours, and, on the Sabbath, preached two discourses. But, on Monday, his illness became so alarming that he was obliged to call in medical aid; and, on Tuesday, an express was sent for his friends and family physician. His disease resisted every means for its removal. On Saturday mortification took place, and on Sabbath morning, at ten o'clock, (October 13th, 1844,) he expired.

He seemed to entertain a presentiment that his last work would be his mission at Sacondaga; and, when overtaken with his distressing illness, it created neither alarm nor surprise. He remarked that, when he graduated at Yale College, he did not anticipate a life beyond fifty years, but God had granted him three score and ten, abounding with expressions of his goodness and mercy. It would have been gratifying, he said, to have witnessed “the Dedication,” and to have aided the Church in procuring a Pastor; but, if God saw fit to arrest him in his labours, he was glad to rest. The day previous to his death the Consistory of the church assembled around his bed. After giving them a statement of the affairs of the church, and the course they should pursue, he took his leave of them with a most affectionate and tender exhortation. He entered into his rest with joy.

It may be mentioned that he is buried in the sepulchre of his fathers; but no monument to his memory can be so gratifying to his family as the churches he has built, and the bell in the church in Day, which is placed there, with his epitaph inscribed on it. With his name, that bell peals through the valley, and echoes from the mountains, to gather the worshippers of God.

Dr. Yates was married, on the 8th of October, 1797, to Mary, daughter of David Austin, of New Haven. Mrs. Yates died on the 30th of October, 1806. He was married, a second time, on the 11th of June, 1810, to Hannah Allen, daughter of Captain James Hooker, of Windsor, Conn. She died on the 20th of October, 1859. By the first marriage there were three children,—all sons—by the second there were ten children, seven of whom died in infancy.

The foregoing is but a meagre account of a great and good man. So far as it goes, I believe it presents a just and faithful view of his character and life; and it would not, perhaps, be wrong to stop here. But he possessed some characteristics which seem to me to deserve more particular notice.

Dr. Yates was, in the best sense of that much abused word, a *gentleman*. Uniformly and everywhere he was polite, frank, sincere and kind. Nobody felt embarrassed long in his company. His manners were as easy and simple as his heart was sincere; while he ever maintained a dignity of demeanour which, without any tincture of haughtiness or pride, would instantly discourage any approach towards impropriety in conduct or conversation. Of an excellent family, and associated from his youth with many of the most intelligent and polished people of the State, his manners received an ease, dignity and polish, comparatively rare, even in literary men. In conversation he was fluent, instructive, and often humorous, and never offended against good taste. He was an agreeable companion and could be a companion to his juniors and inferiors, without any thing of that patronizing air which seems to say "See how graciously I can condescend." An inferior would feel at ease in his company, and if he felt the Doctor's superiority, it was not because he tried to make him feel it, but because he could not conceal it.

Dr. Yates was an accomplished and useful *officer of College*. He was attentive and prompt in every thing which he deemed obligatory upon him. He was never absent from a recitation which it was his duty to hear, nor did he ever go over any lesson superficially, or in a hurried manner, as if it were a matter of little importance. His known habits of study, and his exactness with his class in respect to their daily lessons, have had an influence of incalculable importance upon those educated under his care. He, by no means, confined his attention to the particular branches he was appointed to teach, but was, in a good degree, a general scholar. And he suffered no temptation to divert him from any scientific, literary or official duty, which he owed to the College. He had none of the vanity and insolence of office. He maintained order and administered discipline, not as a tyrant, or as a man puffed up with ideas of office and self-consequence, but as a gentleman, a father, and a Christian.

Dr. Yates was a man of *system*. Order was a law with him. He not only held to doing duty, but to doing it in the right time and manner. He studied every lesson he was to teach, however familiar he might be with it. And he studied it at the time appointed for the class to study it; and might always be found in his room at such hours, not only ready, but pleased, to render assistance to any who chose to call upon him. His example herein was important. He once said, with emphasis, to one of his theological students,—“If you would succeed as a professional man, you must be systematic. There can be no excellence without system. You must go to bed at such a time, and get up at such a time, and study at such a time. That is the way to have leisure and to avoid doing things by the halves. I have my hour for retiring, and aim not to vary from it.

And my habit is so established that, when sick or in pain, I can lay my head upon my pillow at the hour and sleep for a time. Habit, order will enable you to triumph over all difficulties."

Dr. Yates was a man of *candour*, *frankness* and *humility*. His firmness sometimes passed for insensibility, and his attachment to principle for prejudice, but only with those whose knowledge of him was superficial. He was not a man of prejudice—he formed his opinions upon evidence, but, once formed, they were not easily shaken. He was most faithful in his friendships: once gain his confidence and it could not easily be lost. On one occasion he entered the room of a college student with what was familiarly termed the "Black Book," (a record of the daily delinquencies of the students, for which they were called to account to Dr. Yates each week,) and, turning to the name, he said, "I have one mark against you—absent from recitation, Thursday, at eleven o'clock." "Who, I absent?" said the student. "Yes," said the Doctor. "I was not absent," replied the student. "I think you must have been; it is so reported to me, Sir," said the Doctor, pointing to the page, "there it is—Thursday, eleven o'clock." "Well, the mark is wrong," said the student. "Think a moment," said the Doctor, perseveringly,—“perhaps you have forgotten.” “I tell you, Dr. Yates, I know I was there; I am never absent,” said the young man, with some spirit. “Oh, well,” said the Doctor smilingly, “we will excuse you.” “But I don’t ask to be excused,—I won’t consent to be excused—I tell you, Dr. Yates, I *was there*, and that mark must come off, and the book tell the truth!” Doctor Yates laughed, and rubbed out the mark. The next time he came around with the black book, and entered the same room, this young man asked him to be seated a moment, for he had something to say to him. He then adverted to the circumstance of the “mark,” (which the Doctor recollected perfectly,) and told him that the mark was *right*,—that he was absent that day, but had forgotten it at the time, because, as he supposed, he was conscious of no deficiency in duty,—that he certainly did not intend to deceive him, but had said what was not true, and felt bound, by his sense of duty, to tell him. “That’s right,” said the Doctor, “that’s right; we are all liable to err. If we make a mistake, let us own it, and correct it, if we can.” He then carefully inquired the day, and the time of day, of this absence, and restored the erased mark. The young man had gained his confidence, and he never lost it. Ever after this Dr. Yates would enter his room, report the number of marks, and say “excused;” and leave the room without asking any question; taking it as a certainty that, if the young man was ever absent, he had good reason for it. On one occasion a student was unable to translate a difficult passage in Tacitus, and Dr. Yates, to whom the class was reciting the lesson, translated it for him. But he did not translate it correctly. That evening, another member of the class called upon him:—“Dr. Yates, I think you made a mistake to-day in translating a passage in our lesson, and I have called to ask you about it.” “Ah,” said the Doctor, smiling, but evidently surprised,—“that may very well be; I am not infallible; come, sit down, Sir; I am glad to see you on such a subject. Let us see. Here is my Tacitus. Where is the passage?” It was pointed out to him. “Very well,” said he, “I read it in this way, (translating the passage,)—is not that right?” “No, Sir, I think not.” “No? Well, how do you read it?” The student read it to him. “Indeed! Stop, stop,” said the Doctor, “let me see. Read that over again.” The student read it, and gave reasons for his translation.

"Right," said the Doctor; "that's right; thank you, Sir; I am very much obliged to you. You have done me good; I must get my lessons better. If ever I get wrong again, come and tell me; I shall be glad of it." The next day he mentioned the circumstance to the class; said he had blundered, and that one of the class had been so kind as to come and tell him. He then requested any of them to come to him in the same way, if they ever found him wrong. All this was done with as much frankness and readiness as if he had been in the student's seat, and not in the Professor's chair.

Dr. Yates was a man of *great kindness*. The poor, the sick and the afflicted found in him a valuable and ready friend; the perplexed, a wise and useful counsellor. With a sympathy not common, he would cheer the discouraged, and many a young man, by his counsel and aid, has been stimulated onward to overcome difficulties in getting an education, who would otherwise have faltered and failed. By solicitation among his friends, he raised a private fund, which he dispensed himself for this purpose, whenever he found a poor young man aiming to prepare for the ministry, and likely to fail for lack of means.

Dr. Yates was a man of the *most unbending integrity*. His principles were as rock. His feelings, tastes and practices were subordinated to truth and duty. He had an absolute abhorrence of a lie,—of all untruthfulness, in actions no less than in words. All confessed that he was upright, but few understood the strength of his principles. A clergyman who was one of his pupils, has just related to me the following anecdote:—Dr. Yates bought a yoke of oxen for the use of a tenant, who resided on his farm. On his way, as he was driving them to the farm, he met a farmer in whose judgment he had confidence, and, telling him that he had been buying these oxen, asked him to look at them and say how much they were worth. The farmer carefully surveyed them, and told him they were worth sixty dollars. "Then," said Dr. Yates, "I must go back and pay the man ten dollars more, for I bought them for fifty." He rode back, found the man, and paid him the ten dollars. The man told of it, and the story got abroad. Such was his honesty.

Dr. Yates was a *thorough Theologian*. He read extensively and carefully, and thought as he read. He greatly admired the works of President Edwards and Dr. Dwight. His theological views very much accorded with theirs. As a teacher of Theology, he insisted upon an extensive course of reading. The Sacred Scriptures, fairly interpreted, constituted his only acknowledged authority on the great principles of Theology; but for the purposes of a just interpretation, for explaining doctrines and silencing skeptical arguments, he resorted to the light and power of a cool and strong logic. Truth, with him, was a thing worth labouring after. That it is always easily found, he had too much sense to suppose. He used to say to his students,—“You must know what you believe, and why you believe it.”

Dr. Yates was an *excellent Preacher*. His sermons were uniformly evangelical, methodical, instructive and solemn. He played no tricks in the pulpit. He came directly to his subject and handled it seriously to the end. If he sometimes seemed to lack animation and fire, it was because his judgment led him to place more reliance upon truth, brought home to the understanding and conscience, than upon any mere impression that comes one knows not why, and vanishes one knows not how. He rarely drew a picture *from* the imagination, and never drew one *for* it. To instruct and to convince were essential matters with him, which

he never forgot. Human nature is so perverse that men are often most profited when they are least pleased; and, deeply sensible of this, and above the vanity and meanness of seeking for mere popularity, his aim was to make his preaching useful, whether it pleased or not, commending himself to every man's conscience. It is quite probable that he would have been still more useful if he had been a more vivid and persuasive preacher, with more animation in his style. But it seems rather perilous to venture a criticism upon a minister whose preaching was followed with such results as he witnessed at East Hartford, and afterwards among the numerous feeble congregations which grew into strength under his care. Faithful, firm, unwearied and affectionate, he kept on preaching Christ crucified. He felt that life was given him to labour, and welcomed death as a "rest."

Dr. Yates had none of the ambition of authorship. He wrote little for the public. Beyond a few occasional pieces and sermons, I am not aware that he sent any thing to the press. The following list, I believe, includes all his acknowledged publications:—

The Blessedness of Dying in the Lord: A Sermon delivered at Hartford, at the Funeral of Mrs. Amelia Flint, Consort of the Rev. Abel Flint, 1810.—Charity the Evidence of Piety: A Sermon delivered in the North Presbyterian Church in Hartford, at the request of the Female Beneficent Society, 1812.—The Effectual Preacher: A Sermon delivered in the First Reformed Dutch Church in the city of Albany, at the Installation of the Rev. John Ludlow,* 1823.—God's Blessing on His Own Institutions: A Discourse delivered at the Dedication of the Reformed Dutch Church in Chittenango, 1829.

Dr. Yates was an *eminently useful man*. During his life this was not very much noised abroad, because he did his work so silently. He took no pains to be known. "I allow myself to do nothing," said he, "*for the purpose* of being superior to my neighbours. Ambition is a bad motive. The Bible does not appeal to it. Alluding once to the love of fame, he said,—“The dew falls

* JOHN LUDLOW, a son of John R. and Elizabeth (Vreeland) Ludlow, was born at Acquackanonk, N. J., December 13, 1793. At the age of thirteen he became a pupil in the Columbian Academy, in Bergen, N. J.; and, after remaining there about three years, was removed to the somewhat celebrated school of the Rev. Samuel Whelpley, at Newark. At the age of nineteen he entered the Junior class in Union College, from which institution he graduated with the highest honour in 1814. Having, during his residence at Newark, become, as he believed, the subject of a spiritual renovation, he resolved to devote himself to the Ministry; and, accordingly, immediately after his graduation, entered the Theological Seminary of the Reformed Dutch Church at New Brunswick. At the close of his first session, however, he accepted a Tutorship in Union College, though he still continued his theological studies under the Rev. Dr. Yates. At the close of a year he returned to New Brunswick, where he completed his theological course in May, 1817. Shortly after his licensure by the Classis of New Brunswick, he accepted a call from the First Reformed Dutch Church in New Brunswick; but retained this connection for only a single year, in consequence of being appointed Professor of Biblical Literature and Ecclesiastical History in the Theological Seminary. In 1823 he resigned this Professorship and accepted a call from the First Reformed Dutch Church in Albany. Here he remained till 1834, when he accepted the position of Provost of the University of Pennsylvania. Having discharged the duties of this place with great fidelity and dignity for more than eighteen years, during which time he had declined invitations to both the Presidency of Rutgers College and the Professorship of Didactic and Polemic Theology in the Theological Seminary, he, finally, in 1852, accepted the Professorship of Ecclesiastical History, Church Government, and Pastoral Theology, in the latter institution, and was formally introduced to his office on the 1st of October, of that year. Here he continued diligently and successfully employed till he was arrested by the disease that terminated his life. He died at the house of his eldest son, Dr. J. Livingston Ludlow, in Philadelphia, on the 8th of September, 1857. He adorned every relation that he sustained, and was one of the very finest specimens of intellectual and moral nobility.

silently,—nobody hears it; but the fields feel it. The attraction of gravitation makes no noise.” Such expressions indicate his views and explain his practice. To be useful was his grand aim: in accomplishing it lay his greatness. He was useful all his life, and in every station he filled. He failed nowhere, from the time of his license as a Preacher down to the day of his death. Let any man carefully trace his public course, from his Church, and School, and Theological Students, and Revivals and Communion in East Hartford, through his Professorship in College, where he stood not least among such men as Nott, and McAuley, and Brownell, and Wayland, and Potter,—his course among his students and Church in Chittenango; and above all, in his old age, among the feeble and infant churches which were nurtured by his care,—down to the time when he died in the harness among the mountains of Sacondaga; and such an examination will convince any man of the uncommon usefulness of his life.

Dr. Yates was a *happy Christian*. He believed in being happy. He made it a principle, and gratefully enjoyed it as a privilege. He was uniformly cheerful. In prosperity he was grateful, and the goodness of God was one of his most frequent themes. In affliction he was solemn and submissive. On the character of God he loved to dwell; and the providences which affected him, he took as the direct dispensations of the perfect Being whom he adored and loved. He was happy in society, which he adorned and enjoyed. He was happy in labour, in patience, in hope, and in faith. So he lived and so he died.

Dr. Yates doubtless had his faults, for he was human. But he had fewer faults than most men; and the extent and evenness of his virtues are seldom equalled. He was a great and good man; if greatness is to be measured by usefulness in the service of God, and goodness is to be measured by resemblance to his character. His life was full of usefulness, and his death a scene of moral sublimity. He died as such a man should die. His death was in keeping with his life. He lived to Christ, and he died to Christ. He died to live forever.

I am, Dear Sir, truly and fraternally yours,
 ICHABOD S. SPENCER.

FROM THE HON. THOMAS S. WILLIAMS.

CHIEF JUSTICE OF CONNECTICUT.

HARTFORD, January 17, 1849.

Rev. and dear Sir: You ask for my recollections of the late Dr. Yates. They are of so general a character that I imagine they can be of but little use to you; but, such as they are, they are quite at your service.

In early life it was my privilege to know him well. We met in the same class in Yale College. He joined the class during our Sophomore year. He was distinguished there for his sobriety, stability and propriety of conduct. With a becoming reserve and self-respect he passed along in a quiet, unassuming way, so as to secure the confidence of the Faculty and the affection of the students. While he gained the honours of College, he never excited the envy of his associates. His quiet, unpretending manner made him welcome to all classes; and, although among the young and buoyant spirits around him, he seemed grave and serious, he was always sufficiently cheerful. He devoted himself to study with great assiduity, and left College with high honour and universal respect.

After a separation of some years, I was again brought into habits of familiar intercourse with him by his settlement as a Pastor in this immediate neighbourhood. And a more devoted or a more beloved Pastor than he was, I think it

would not be easy to find. At several different periods, during his ministry at East Hartford, he had the happiness to witness large accessions to his church, in connection with revivals of religion. His preaching was distinguished rather for its solidity and unction than its brilliancy; and yet no minister in the vicinity was more cordially welcomed into all our pulpits than he was. His paramount object evidently was to do good to the souls of his fellow men. The fervour of his prayers, the earnestness of his exhortations, and the general solemnity of his manner, left an impression on my mind that time has done little to efface. It may, however, reasonably be doubted whether he did not accomplish more by his labours out of the pulpit than in it. While he abounded in pastoral visitation, few men have been so well fitted as he, by their natural constitution, to render their services in this department both acceptable and effective. His uncommonly affectionate manner and familiar style of address gave him easy access to the hearts of his people; and the conversations which he thus held with them in private, were an admirable preparation for their welcoming and improving his more public instructions. He was indeed a Good Shepherd, who led his people like a flock; and it cannot be doubted that he was instrumental of guiding many souls to glory.

Before Temperance Societies were known, he set an example of abstinence in his field as well as in his house.

He was a constant attendant, as I am told, at the meetings of his clerical brethren, and took a prominent part in their deliberations.

When he left his congregation for a Professorship in Union College, thus retiring from the ground which had been rendered fruitful by his labours, other churches in this region beside his own deeply felt the loss. In subsequent years he occasionally returned to the scene of his former labours, and was always most gratefully and affectionately welcomed by those to whom he had ministered, as a beloved father is welcomed by his own family after a temporary absence from them. On one of these visits a friend and former parishioner ventured to say to him, in reference to his having left East Hartford, that he had made one mistake in his life; to which he replied with characteristic mildness,—“And who is there that has not made at least one?”

After Dr. Yates left this neighbourhood, our intercourse in a great measure ceased. But, in conformity to what is now common,—that the members of a college class shall meet at stated periods, like soldiers after a battle, to count their numbers, and recount their deeds, he was invited to meet the surviving members of his class at New Haven, on the Fiftieth Anniversary after their graduation. The following extract from the letter which he wrote in reply to the invitation, will show his feelings in relation to that event:—

“Your proposition is reasonable and grateful. A half hundred years since our little band dared, under the threats of the Yellow Fever, to assemble for the last time, with the children of Alma Mater, to receive our mutual greetings, and benedictions and valedictories! How few of the number are left! Where are the remaining pilgrims on the journey? What are they doing and whither are they moving? Who would not, that could, hasten to the favourite spot,—a place associated with a thousand precious recollections? What God may order to encourage the effort, or what he may allow to interdict the enjoyment, I know not; but, if He please to prosper the attempt, I will be there. Should He see fit to lengthen the days of my life and health, that I may redeem this pledge, I will redeem it.

“I hope you will succeed in the endeavour. Get us all there, and make arrangements so that, while we talk and inquire individually, gathering information to gratify our affectionate solicitude for each other, one or more

may come furnished with information in detail, respecting every individual, departed or absent as well as present, and impart the whole, with suitable thoughts, to the little remnant who shall never meet again in that relation.

"Should it be my unhappy lot, before the day of our proposed convention, to be called elsewhere unavoidably, I shall remember you and long to hear of your joys and doings. And if I should be called to a nobler meeting, to the General Assembly above, it will be my highest gain, while it will be your privilege to profit by the voice of Him that speaketh louder than the sound of thunder to them that have ears to hear."

It was so ordered in Providence, to the great regret of the small band who met, that Dr. Yates was not present; and a very short time after, (I think about two months,) he was called to that meeting above, to which his letter contains so touching an allusion.

I am, Dear Sir,

With great respect, yours,

THOMAS S. WILLIAMS.

FROM THE REV. WILLIAM H. CAMPBELL, D.D.

PRESIDENT OF RUTGERS COLLEGE.

NEW BRUNSWICK, August 15, 1859.

Dear Sir: I became acquainted with Dr. Yates in 1831, when I preached in the Church at Chittenango, N. Y., of which he was the Pastor. The acquaintance ripened into friendship, and in the following September I became his colleague. From that period till 1844, the year of his death, I saw much of him, and corresponded with him. The abiding impression made on me by all I ever saw of him was that for him to live was Christ. He acted as if he thought that his work was to win souls to Christ, and he gave himself wholly to it. I suppose there was not a single person of all the wide circle of his friends and acquaintances to whom he had not spoken in private in regard to an interest in Christ. He waited on Providence to afford him opportunities of doing good, and when doors of usefulness were opened to him, he promptly entered. His piety was most unostentatious. He talked little of his own experiences or labours, but very much of the growth and prosperity of the Kingdom of Christ. I have learned since his death, from one of his former pupils, that he was a very rigid disciplinarian. He never allowed a fault, whether great or small, to pass unnoticed. My informant, a very distinguished lawyer, thinks that he erred in being excessively strict.

In conclusion, permit me to say that I regard it as a great blessing to have been an eye-witness of the life of so exemplary a Christian, and to have enjoyed the counsel of so devout a Pastor. To all who knew him intimately his name is as ointment poured forth.

Yours most affectionately,

WILLIAM H. CAMPBELL.

One of Dr. Yates sons (*John Austin Yates*) entered the Ministry. He was born at East Hartford, Conn., on the 31st of May, 1801. He was fitted for College chiefly at the Grammar School in Schenectady, under the care of Rev. John S. Mabon. He entered Union College in 1817 and graduated in 1821. Shortly after his graduation he entered the Theological Seminary at New Brunswick, and remained there until 1823, when he was chosen Tutor in the College from which he had graduated. He was licensed to preach (I am unable to ascertain by what Classis) in 1824. He held the office of Tutor till 1827, when he was advanced to the Professorship of Oriental Literature. In the autumn of that year he went to Europe for the purpose of perfecting himself in the studies appertaining to his Professorship. He remained abroad nearly

two years, the greater part of which time he spent at the University of Berlin, in Germany, though he was for a while in Italy, and visited some other parts of Europe. He returned in the spring of 1829, and immediately entered on the duties of the Professorship to which he had been appointed. This post he continued to occupy with great popularity till a few days before his death, which occurred after a brief illness, on the 26th of August, 1849. He was honoured with the degree of Doctor of Divinity from Geneva College. He was never settled as a Pastor, but preached often, as there was opportunity or occasion, and generally to great acceptance. He was married, in the autumn of 1829, at Chittenango, to Henrietta M. Cobb, step-daughter of his uncle, Hon. John B. Yates. They had four children. Mrs. Yates died March 28, 1842.

Dr. Yates was a man of very considerable personal attraction, of a genial spirit, of agreeable manners, and of marked ability. As a Professor in the College, he endeared himself greatly to the students, by mingling freely with them, and making their joys and sorrows his own. He had fine social qualities, and always made himself felt in any company into which he might be thrown.



JOHN SCHUREMAN, D.D.*

1800—1818.

The ancestors of JOHN SCHUREMAN were, for several generations, distinguished for moral worth, and some of them for their influence in civil society. His great-grandfather emigrated from Holland to this country, as the associate of the elder Frelinghuysen, who is not unjustly regarded as the Patriarch, in his generation, of the Dutch Church. His grandfather was a merchant in New Brunswick, N. J., was a Judge of the County Court, and often a member of the State Legislature; and, at the same time, was an earnest and active Christian. His father, the Hon. James Schureman, was a member of the Senate of the United States from New Jersey. His mother was a descendant from a branch of the Schuyler family, which removed, at an early period, from Albany to New Brunswick. He was himself born in the neighbourhood of New Brunswick, October 19, 1778, his parents having been driven from that city by the invasion of the British during the Revolution. From his earliest years he was mild and cheerful, tractable and docile, and a favourite wherever he was known. He began, also, at a very early period, to manifest great tenderness of conscience and susceptibility to religious influences; and, as his father's public engagements kept him from home much of the time, his *moral* training especially devolved, in a great measure, on his excellent grandfather, who spared no pains to imbue his mind with the principles and spirit of piety. There is reason to believe that, from his early youth, if not from his very childhood, religion was formed in his heart as a living and permanent principle.

His collegiate course was at Queen's College, New Brunswick, where he graduated in 1795, before he had reached his seventeenth year. During the period of his connection with College,—a period fraught with great danger, and

* MS. from Rev. Dr. Van Vranken.

not unfrequently fatal to the brightest promise, he behaved with most exemplary propriety, and gave evidence of a regular and rapid growth in the spiritual life. Having formed the purpose of entering the ministry, he commenced the study of Theology shortly after he was graduated, at New York, under the direction of the venerable Dr. Livingston, with whom he continued till the year 1800, when he passed through the requisite examinations before the Classis, and was licensed to preach the Gospel.

In the year 1801 he was ordained, and installed Pastor of the Reformed Dutch Church at Bedminster, N. J. Here he laboured for several years with great fidelity and acceptance, and with many tokens of the Divine blessing.

Within about two years after his settlement, he was married to Julia Ann, daughter of Colonel Elias Conover, of Monmouth County, N. J.,—a lady, who, by her fine talents and accomplishments, her amiable and cheerful temper and fervent piety, was eminently qualified for the responsible station to which her marriage introduced her. She died on the 24th of May, 1834, leaving three children,—all of them daughters.

In 1807 he received and accepted a call from the Reformed Dutch Church at Milstone, N. J. Here also his services were highly acceptable to his congregation, and it was a matter of no small regret to them that they could not be permanently retained. But, in 1809, so great was the reputation he had acquired that he was called to be one of the Pastors of the Collegiate Reformed Dutch Church in the city of New York; and he was, accordingly, transferred to that important field. Here, as in the more retired charges he had previously held, he acquitted himself in a way honourable alike to his talents, his diligence and his piety; and if he was not among the preachers whom the crowd delighted to follow, he was one to whom the judicious and devout hearer could not fail to listen with attention and profit.

It was not long after he commenced his ministry in New York, before it became apparent that his health, which had never been very vigorous, was inadequate to the great amount of labour which there devolved upon him; and, having received the offer of the Vice Presidency of Queen's College, he thought it his duty to accept it, and, accordingly, resigned his charge and removed to New Brunswick in 1811.

The College with which he now became connected, had, for some time, been on the decline, in its financial interests and its general prosperity; and it was even doubted by some whether it could much longer be kept in existence. Mr. Schureman, deeply impressed with the importance of the institution, in its bearing on the interests especially of the Dutch Church, resolved to put forth a vigorous effort to restore it at least to its former standing; and, though the effort was less successful than he desired, it was acknowledged, on all hands, that his administration was characterized by discretion, diligence and dignity. The change of employment, and particularly the cessation from public speaking, hereby secured to him, proved favourable to his health, so that, at no distant period, he felt himself quite adequate to the ordinary duties of the ministry.

The Reformed Dutch Church in New Brunswick, being now vacant, extended to him a call to become their Pastor; and, having accepted it, he was installed in January, 1813. His labours in that respectable congregation were instrumental of securing an amicable settlement of some difficulties, by which, for some time, their peace had been disturbed; but, scarcely had his benign influence begun to

be felt, when the indications of returning disease, occasioned by his return to the labours of the pulpit, suggested the necessity of his again resigning his charge;—a measure to which he finally, but reluctantly, consented.

In October, 1815, he was appointed, by the General Synod of the Reformed Dutch Church, Professor of Ecclesiastical History and Pastoral Theology in the Seminary under their care. This appointment was alike honourable to his character, and grateful to his feelings. He accepted it, and entered with great alacrity on the discharge of the duties which it devolved upon him. His Lectures were listened to by his pupils with deep interest; and his affable and modest, yet dignified, manner secured to him, in a high degree, their respect and good-will.

In 1816 the degree of Doctor of Divinity was conferred upon him by the Trustees of Columbia College.

At the time when he was rising most rapidly in reputation and influence, and when his prospects of usefulness seemed the brightest, he was suddenly arrested in his career by death. He fell a victim to the Typhus Fever, May 15, 1818, aged about thirty-nine years and seven months.

Of the closing scene of his life the following description has been given :

“ During the progress of the disease which terminated in his death, he spoke but little. The disease proceeded with rapid and irresistible violence, baffling the skill of medicine and the assiduities of affection; and, for the most part of the time, was attended with a lethargy which rendered it difficult and irksome for him to converse. He, however, retained the use of his reason, and, on the last afternoon, when the stupor had abated, and just before he obtained release, he attempted to converse with his mother, but his speech failed, and what he said could not be understood. His afflicted wife was too much overcome to witness his departure; but his parents, who were in the room, he took affectionately by the hand, as soon as he found himself to be in the agonies of dissolution. Then waving his hand, and pointing to the light of the upper part of the window, he *laughed aloud*, thus expressing his joy that his spirit was about to be disengaged from his earthly frame, and to wing its flight to the regions of light and bliss, just like a bird that, tired of its cage, claps its wings when about to be set at liberty. With ‘one eye on death and one full fixed on heaven,’ he seemed to say, in the moment of expiring,—‘Now that God has given me the wings of a dove, I will fly away and be at rest.’ ”

The Rev. Dr. J. H. Livingston, in a letter to a friend, shortly after Dr. Schureman's death, thus speaks of him:—

“ You knew him. He was mild and pleasant; discerning and firm; steadfast but not obstinate; zealous but not assuming. The frequent hemorrhage of his lungs and the habitual weakness of his constitution prevented him from close and intense studies; yet he was a good belles-lettres scholar. His style was correct and pure, and he made such progress in the official branches of his Professorship, that his Lectures upon Ecclesiastical History and Pastoral Theology were highly acceptable and very useful. The suavity of his manners and the propriety of his conduct endeared him to the students, and recommended him to the respect and affection of all who knew him. He was growing into extensive usefulness, and had he lived and progressed as he began, would have become a treasure to the Theological College.”

FROM THE REV. S. A. VAN VRANKEN, D.D.

PROFESSOR IN THE THEOLOGICAL SEMINARY, NEW BRUNSWICK.

NEW BRUNSWICK, June 23, 1848.

Rev. and dear Sir: I regret that it is not in my power to give you such an account of the late Dr. Schureman as is at all satisfactory even to myself. I knew him well; but my knowledge of him came not in association with any class of incidents which might serve for the illustration of his character to others. Neither am I in possession of a sufficient number of facts to give a

biographical character, even if it were desired, to this communication. On these accounts I should have declined a compliance with your request, but for a full conviction that it is due to the character of the Man, to the Church, and to the stations which he occupied, that the name of Dr. Schureman be found among those of the men whose worth it is the object of your proposed work to commemorate.

The life, temper, and public ministrations of Dr. Schureman proceeded in a gentle and uniform flow. There were no cataracts or rapids in his course. There was nothing in him to create astonishment,—nothing to strike you as eccentricity often strikes you; or as the combination of all the faculties in overpowering strength strikes you. Yet he impressed you,—commanded your esteem, and irresistibly made his way into your heart.

Dr. Schureman did not belong to that class, the members of which, towering high above the level even of the educated mind, attract the general gaze, and impress upon the age in which they live the evidences of their extraordinary genius, learning and influence. Still his position was elevated. He belonged to that rank of worth and honour to which it is mainly given to sustain and carry forward the best interests of the community;—a rank composed of men who think correctly, legislate wisely, and act efficiently; to whom, in the State, you may safely commit the conduct of public affairs; and on whose shoulders, in the Church, you may place, without fear, the Ark of God's Covenant.

My opportunities of becoming acquainted with the personal and private character of Dr. Schureman were principally confined to the period of my connection with the Theological Seminary. With a dignity that repelled unbecoming familiarity, there was a benevolence running through his whole manner, which invited to all the freedom that would be deemed compatible with the circumstances and relations of the parties. In the family, in the study, at casual meetings, and in the lecture room, the same benevolence of disposition was always seen in striking and happy prominence. I never knew a man to whom the thought of wounding the feelings of another would occasion greater pain; and, if I may judge from the known and uniform feelings of his pupils, none could be more completely fortified against rude assaults from others.

The mind of Dr. Schureman was solid and judicious, rather than brilliant. He was not destitute of imagination. Fine passages were not wanting in his compositions. But they did not denote the characteristic features of the writer's mind. Few men judged more correctly of the value of a principle, of the force of an argument, or of the accuracy of a distinction—few, consequently, were in less danger of being perplexed by the intricacies, or beguiled by the fascinations, of error. Viewing things in their principles, and in their logical relations and dependencies, he became, of necessity, a man of system, established, settled, grounded.

In the grounds of his religious system he illustrated the correctness of the observation that the heart has its arguments as well as the understanding. Certainly in every graciously exercised mind humility has its arguments; and trust and hope and love, and the spirit of prayer and of adoption, all have their arguments, and they bear upon the peculiar truths of the Bible with a power like that of consciousness itself upon an ordinary moral subject. Dr. Schureman received these truths, not only because his understanding was convinced that they were revealed by the Holy Ghost, but also because he found a response to them in the exercises of his own heart. That Divine teaching, the first lessons of which, there is reason to believe, he received at the early age of twelve years, by its influence upon the investigations of his judicious

mind, gave a species of sacredness to his conclusions, and added to the strength of his character as an able Minister of the New Testament.

The state of Dr. Schureman's health, during the time that he officiated as Vice President of the College and Professor in the Seminary, while it did not prevent him from fully attending to the appropriate duties of these offices, unfitted him for public speaking; and I have no recollection of having heard him in the pulpit while I was connected with the institution. When but a youth, and incapable of a judgment that deserves to be recorded, I attended on his ministry in New York; and I well recollect the high esteem which I often heard expressed for his character as a Preacher, by those whose judgment, education and experience entitled their opinion to much consideration. Such of his manuscript sermons as I have seen accord well with the general character of his mind, as I have attempted to describe it. His manner was modest, deeply solemn, and altogether such as becomes a Minister of the Gospel.

To say that he was a man of extensive reading would perhaps be unwarranted. His career was but a short one; and the greater part of his ministerial life was occupied with charges which made large drafts upon him for services that could not be performed in the study. He did not enter upon the duties of Vice President of the College and Professor in the Seminary till towards the close of his life. In the latter department, in which I principally knew him, he gave promise of fruit, which, had not the Master called him so soon, would have greatly enriched the Church. His Lectures took a wide range, and displayed a high order of analytical talent, which eminently fitted him for the business of theological instruction. Although his pupils were favoured with only the first draft of his Lectures, prepared in a short time, and while he was performing all the duties of Presiding Officer of the College, they received them with unqualified satisfaction. Had his life been prolonged, and the studies of his department prosecuted through a course of many years, as they were begun, he would doubtless have become as eminent for his learning as he certainly was for his virtues.

Your brother in Christ,

S. A. VAN VRANKEN.

JOHN SCHUREMAN VREDENBURGH.*

1800—1821.

JOHN SCHUREMAN VREDENBURGH, a son of Peter and Margaret (Schureman) Vredenburg, was born at New Brunswick, N. J., on the 20th of March, 1776. His father was a respectable merchant of that city. He pursued his academical studies at New Brunswick, and, in due time, entered Queen's (now Rutgers) College, where he graduated in 1794. On leaving College,—being quite young and without any tendency to a serious habit of mind,—he was placed for one year as a clerk in his uncle's store; but, in the course of that year, his mind took a new and better direction. After a season of deep reflection and great anxiety, he was enabled, as he believed, to embrace the gracious provisions of the Gospel, and henceforth showed himself an active and decided Christian.

*MS. from his daughter, Mrs. Woodward.

Not long after this change he formed the purpose of devoting himself to the Christian Ministry, and commenced the study of Theology under the direction of the Rev. Dr. John H. Livingston. The relation into which the two were thus brought, as instructor and pupil, became quickly identified with a most endearing friendship, which was mutually cherished ever after until they were separated by death. Mr. Vredenburg was licensed by the Classis of New Brunswick in the spring of 1800, and was ordained and installed Pastor of the Church at Raritan, N. J., on the last Sabbath of June following.

Mr. Vredenburg's connection with this charge continued till the close of his life. About six years before his death, he was induced to add to his other labours the superintendence of the Academy at Somerville, but this proved too great a tax upon his constitution, which was naturally not very strong, and very soon he was overtaken by that fearful disease,—epilepsy. The fits recurred at intervals of from three to six weeks till within a year of his death; and though the disease produced no visible effect upon his mind, yet it had so far reduced his bodily strength and his ability to labour that he felt constrained to resign his pastoral charge. So strongly were his congregation attached to him, however, and so highly did they prize his ministrations, that they declined to accept his resignation, preferring that he should remain with them and perform only as much service as his enfeebled health would permit. During the last year of his life the malady from which he had been suffering was suspended, and he had hoped entirely broken; in consequence of which he was enabled to prosecute his labours more vigorously than he had done in several preceding years. He had been engaged for three successive days, in company with one of his Elders, in visiting his flock; and his heart had been greatly cheered by finding not a few among them who were deeply concerned in respect to their immortal interests; and this proved the commencement of a revival of great power; which, however, he was not permitted to witness unless it were from Heaven. Returning home much fatigued at the close of the third day, some apprehension was expressed that he might have overtaken his strength; but he replied with emphasis that he was exceedingly anxious to finish his visitation on that day; from which it was inferred by some that he had a presentiment of his approaching departure. After taking leave of a Foreign Missionary and his wife, whom he had married a short time before, he conducted his family devotions, and then retired to rest. Just after he had fallen asleep, his epileptic fits returned upon him with unaccustomed violence, and, by one o'clock the next morning he had breathed his last. His death occurred on the 4th of October, 1821. The tidings took his congregation by surprise and overwhelmed them with sorrow. His Funeral Sermon was preached to an immense concourse of people, including the whole Classis of New Brunswick, by the Rev. John Ludlow.

Mr. Vredenburg was married, on the 23d of April, 1800, to Sarah, daughter of the Rev. James Caldwell, the heroic martyr of the Revolution. They had eleven children,—two sons and nine daughters. The eldest son died at the age of eleven, and was the subject of a tract illustrative of his wonderful knowledge of Scripture, and the great comfort which he derived from it on his sick bed. The other was graduated at the University of New York, went abroad for his health, and died in great peace, on the Island of Java, July 17, 1844, at the age of twenty-five. One of his daughters was married to the Rev. Dr. Painter, of the

Presbyterian Church, Kittanning, Pa., and another was married to the Rev. John Edgar Freeman, both of whom were killed in the Sepoy mutiny, in 1857. Mrs. Vredenburg survived her husband five years. She was a lady of fine intellectual endowments and culture, and was a most efficient coadjutor with her husband for the accomplishment of all the great ends of his ministry.

JOHN EDGAR FREEMAN was born in the city of New York, in the year 1809. In early life he was exposed to great temptations, through the influence of wicked associates, and he yielded so far as to be at one time on the verge of ruin. He was awakened, however, at several different times, though it was not till about the beginning of the year 1829 that he found the joy and peace in believing. In March of that year he made a public profession of his faith by joining the First Presbyterian Church of Elizabethtown. In December following he resolved to study for the ministry, and, having purchased the residue of his time, (for he was serving an apprenticeship,) commenced his preparation for College. In due time he entered the College of New Jersey, one year in advance, and graduated in 1835. He then took the regular course in the Theological Seminary at Princeton, at the close of which he was accepted by the Presbyterian Board of Foreign Missions, and was ordained at Elizabethtown in August, 1838. Shortly after his Ordination he was married to Mary Ann, daughter of Isaac N. and Mary Beach. On the 12th of October Mr. and Mrs. Freeman embarked for Calcutta, and reached there after a voyage of an hundred and twenty days. They proceeded immediately to join the Mission at Allahabad, and, after spending two or three years, chiefly in the acquisition of the language, they took charge of the orphan children. On the 8th of August, 1849, Mrs. Freeman, in the midst of her usefulness, was suddenly called to her rest. Mr. Freeman, soon after, being in feeble health, returned with his two children to this country, arriving here in April, 1850. His health having greatly improved, he returned to his field in July following, having previously been married to Miss Elizabeth Vredenburg. On their return they were stationed at Mynpoorie, distant from Allahabad about two hundred and thirty miles, and laboured there nearly six years. In November, 1856, the scene of their labours was transferred to Futteghur. They both perished in the terrible Sepoy mutiny, being shot dead on the morning of the 13th of June, 1857. They were both among the most self-denying, earnest and efficient missionaries of their day.

FROM THE REV. ISAAC FERRIS, D.D.

CHANCELLOR OF THE UNIVERSITY OF NEW YORK.

NEW YORK, March 10, 1863.

My dear Sir: I am very willing to do any thing in my power to assist in embalming the memory of that truly excellent Man, and able and devoted Minister, the Rev. J. S. Vredenburg. Though his unambitious and retiring habit may have kept him from being so widely known as some of his brethren who were his inferiors in point of solid ability and worth, I have always been accustomed to assign to him a place among the model ministers of his day. I knew him first in 1819, shortly after I went to New Brunswick to take the last year of my theological course in that institution. He was a member of the Classis that licensed me to preach, and after I was settled as Pastor of the Church in New Brunswick, he was one of my nearest ministerial neighbours until the time of his death. I was often at his house, where I found myself in one of the most delightful domestic circles I have

ever known. I was accustomed also to meet him often in the Classis, where I had an opportunity to observe the workings of his sound judgment and great wisdom in connection with ecclesiastical affairs. I went with Dr. Livingston, Dr. Ludlow, and many others, from New Brunswick to attend his Funeral; and I can truly say that I scarcely remember any deeper demonstrations of mourning, or higher testimonies of respect, than I witnessed on that occasion.

Mr. Vredenburg was rather below than above the medium stature, and firmly and compactly built. You could not call him a handsome man, and yet the expression of his countenance was both intellectual and benevolent—it was a mirror that reflected at once the sound, vigorous mind and the generous and confiding heart. And his character was just what you would infer from his external appearance. His mind was acute and discriminating, patient in its investigations and careful in its conclusions. Though he could not be called an eminent scholar, his general acquirements were highly respectable, and in Theology he was deeply and thoroughly read,—as was evident from the manner in which he conducted the examinations of students who were candidates for licensure. He possessed great kindliness of spirit; and, while he manifested this in all his intercourse, it was especially apparent in his manner of treating young men. Such was the confidence that our students reposed not only in his kindness but his wisdom that it was not uncommon for them, when they were in difficulty, to go out to Somerville to solicit his counsel and aid; and whatever it was in his power to do for them they were sure would be done. He was remarkable for his thoughtful regard to the interests of others. I believe he never lost an opportunity of doing good.

As a Preacher, he held deservedly a high rank. His discourses were full of well digested, evangelical thought, expressed in a simple, perspicuous and correct style, but without any attempt at artificial ornament. His manner was animated and earnest, though it varied, in this respect, not a little, with the changes in his physical condition. His preaching, without being of the most popular cast, was always acceptable, and was most highly appreciated by the most intelligent and pious portion of his hearers. It was rather of a revival cast, and was very faithful in its dealing with the consciences of sinners.

He was distinguished for a profound knowledge of the principles and the workings of human nature; and yet, while he made good use of this knowledge in both his public and private relations, it was accompanied with that perfect transparency and guilelessness of spirit that always kept him from being suspected of any purposes of a doubtful nature. This peculiar quality was constantly manifested in his intercourse with his Consistory—he had the faculty, without seeming to exert any influence over them, to make them carry out his wishes to the letter. This, too, was one of the qualities that made him a most valuable member of a Church Court—his influence in Classis and Synod was scarcely exceeded by that of any of his contemporaries. He was also one of the best of Pastors—his devotion to the interests of his flock was untiring; and their attachment to him and confidence in him scarcely knew a limit.

Mr. Vredenburg's ministry had literally closed before its most blessed results had begun to develop themselves. Shortly after his decease, a revival of religion took place among his people, which might be considered the joint product of his life and of his death. I visited the congregation during the period, and conversed with many of the anxious inquirers, and was struck with the fact that, while they had received their impressions under his ministry, they had been deepened and matured and developed by his death. Upwards of three hundred made a public profession of their faith during that revival, most of whom no doubt may be reckoned as gems in his crown.

My duty would not be completed did not I call attention to the fact that my excellent friend was blest with a wife whose admirable qualities aided him unusually in his work. Suffering, as he did, from occasional attacks of illness, which for weeks would interrupt his work, it was her habit to mingle much with the sick, the poor and the afflicted, and by counsel and prayer to make up for the want of his services. For this she was remarkably qualified by education and piety. She was a rare woman and endeared to all the people. She was the daughter of Rev. Mr. Caldwell, of Elizabeth, and was a babe in her mother's arms when Tory hands took that mother's life.

I am yours very truly,

ISAAC FERRIS.

JACOB SCHOONMAKER, D.D.*

1801—1852.

JACOB SCHOONMAKER, a son of the Rev. Henricus and Salome (Goetschius) Schoonmaker, was born May 11, 1777, at Aquackanonck, N. J., where his father was then settled in the ministry. He passed his early years at home, and was fitted for College in the Academy in his native place. In due time he entered Columbia College, in the city of New York, and graduated there in August, 1799, on which occasion he delivered an Oration, in St. Paul's Church, on Imprisonment for Debt. He prosecuted his Theological studies partly under the Rev. Dr. Solomon Frøeligh, and partly under the Rev. Dr. Livingston, the latter of whom then had classes of Theological students at his residence at Bedford, L. I. He was licensed to preach by the Classis of Paramus, at Hackensack, on the 7th of October, 1801; but was dismissed from that Classis to that of New York, on the 5th of October, 1802, at which time he received and accepted a call from the Collegiate Churches of Jamaica and Newtown, L. I., where he had been preaching since the preceding February. His Ordination took place on the 24th of October. After the lapse of many years, the great increase of the congregation in Newtown seeming to require their separation from Jamaica, he delivered his Farewell Discourse at Newtown on Sunday morning, October 14, 1849, from the text,—“In all places where I record my name, I will come unto thee, and I will bless thee.” The occasion was one of peculiar interest, the venerable preacher having outlived all who were either officers or members of his church at the time of his settlement.

Within a year after his resignation of the Newtown part of his charge, he felt constrained, on account of the still further increase of bodily infirmities, to tender his resignation at Jamaica also; and, accordingly, he preached his Farewell Sermon there on the 6th of August, 1850, from the words,—“And now, Brethren, I commend you to God and the Word of His Grace, which is able to build you up, and give you an inheritance among all them that are sanctified.” Here, as at Newtown, he gave an historical sketch of the Church, especially in connection with his own labours, from which it appeared that from a very small and feeble Body in 1802, it had grown to the number of two hundred and ten families, two

* Chr. Int. 1852.—MS. from his son, Rev. R. L. Schoonmaker.

hundred and thirty communicants, and a congregation of one thousand and sixty souls. At the close of his discourse he stated that, by reason of the infirmities of age, (being then nearly seventy-four years old,) and from a desire to give his people an opportunity of securing a younger and more efficient minister, he voluntarily resigned his pastoral charge. He also thanked them for their generous provision for his declining years, and rendered a cheerful testimony to the obedience and godly support that both the Consistory and the members of the Church had constantly yielded him, during his long continuance among them; and closed by fervently praying for the Church, that Peace might be within its walls, and Prosperity within its palaces. His words were full of kindness and pathos, and many were melted under them. Assisted by his old friend, the Rev. Dr. Brodhead, he then proceeded to administer the Sacrament of the Lord's Supper to a large and deeply affected body of communicants, most of whom he had baptized, married, and received into the church.

After his resignation he continued to preach occasionally, as his services were required, in the neighbouring churches and at Funerals. The last Funeral which he attended was that of an old parishioner at Newtown, on a very stormy day, and he took a severe cold, which brought on an affection of the throat, of which he died after an illness of about three weeks. The day before his death, the Rev. Dr. W. L. Johnson, of the Episcopal Church, called to see him, and offered a very appropriate prayer at his bedside, which Dr. Schoonmaker repeated after him, word by word. He then seemed gradually to sink, and from that time took little notice of external objects. Among the last words he uttered were those of the Apostle,—“I have fought a good fight, I have finished my course;” and shortly after this it was perceived that his spirit had fled. He died on the 10th of April, 1852. His Funeral Sermon was preached, in the Reformed Dutch Church in Jamaica, on the day of his Interment, by the Rev. Dr. Marselus, of New York, from Heb. xi, 13. He was honoured with the degree of Doctor of Divinity from Dickinson College, Carlisle, in 1831.

He was married, on the 7th of January, 1806, to Catharine, daughter of Richard Ludlow, of Aquackanonk, who still (1862) survives. They had eight children, two sons and six daughters. The eldest son (*Richard Ludlow*) was licensed to preach the Gospel in 1831, and is now Pastor of the Reformed Dutch Church at Rotterdam, near Schenectady.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

Albany, July 28, 1862.

My dear Sir: If my memory serves me, I was acquainted with the late Rev. Dr. Jacob Schoonmaker as early as the year 1820. While I was the Pastor of a church in Catskill, he frequently visited his friends there, who were members of my congregation, and by that means I had the opportunity of forming a very pleasant acquaintance with him. I met him also occasionally in the Synod and elsewhere, and though I cannot say that I was ever on terms of great intimacy with him, I saw him often enough and knew him well enough, to feel justified in attempting to comply with your request.

Dr. Schoonmaker's personal appearance and bearing would predispose you decidedly in his favour. He had a fine portly frame, being at least six feet in height and every way well proportioned. His countenance was expressive of great benevolence, and of thoughtfulness and gravity rather than brilliancy. His manners were by no means wanting in simplicity, and yet they were

dignified and gentlemanly, and could hardly fail to leave the impression that he had had much intercourse with cultivated society.

Dr. Schoonmaker, though not possessed of those dazzling qualities that sometimes give temporary elevation to men of inferior merit, was eminently fitted, intellectually, morally, socially, to be both popular and useful. He possessed a well-endowed, well-balanced, well-cultivated intellect. Perhaps if he had any one faculty in a higher degree than the rest, it was judgment—his perceptions were uncommonly clear; and his conclusions on all subjects, even those involved in controversy, and in respect to which there was ample room for prejudice to operate, always evinced the utmost fairness and impartiality. Without the least approach to cunning or disingenuousness, he was remarkably discreet in all his movements, and was not likely to jeopard a good cause by being too hasty on the one hand or too cautious on the other. He had a most kindly and benevolent spirit, and, no matter where he might be, it was sure to find ample scope for its operation. He was ever upon the look out for opportunities for doing good; and the motto of his life seemed to be “Always about the Father’s business.”

What Dr. Schoonmaker was, in his various relations may readily be inferred from what I have already said of the elements of his character. As a Friend, he was one of the truest and the best—without being remarkably demonstrative, he was ever ready for any substantial act of good-will that was within his ability. In his intercourse with general society no man could be more considerate and accommodating, and none more forgiving in case of injuries. As a Citizen, he was eminently public-spirited, availing himself of every opportunity to promote the interests, not merely of the community in which he lived, but of society at large. He was especially watchful for the intellectual and moral improvement of the young, and as Trustee of the Union Hall Academy, as well as of Rutgers College, he performed services which have caused his name to be embalmed in both those institutions. As a Preacher, he was highly evangelical, logical and instructive; and no one could fail to be profited by his sermons, if it were not his own fault. His manner was grave and dignified, without any extraordinary display of emotion. As a Pastor, he could hardly have been exceeded either in fidelity or tenderness. He mingled with his people almost as if he had been the father of every family that he visited; and the record of his pious counsels and earnest prayers, I venture to say, remained in every house. He was, by education, conviction and long association, strongly attached to the Dutch Church; but he recognized the image of Christ just as readily out of it as in it, and he rejoiced in the reflection that good men of all communions were united with him in a common brotherhood. On the whole he was an admirable specimen of a minister of the Gospel; and the hearty and universal mourning which his death called forth, showed unmistakably that one of the excellent of the earth had passed away.

It is due to candour that I should state that some things contained in this letter are not given as the result of my own observation; but they come to me upon evidence that leaves no room to doubt of their perfect authenticity.

I am, Dear Doctor,

Yours very cordially,

I. N. WYCKOFF.

JOHN MELANCTHON BRADFORD, D.D.*

1803—1826.

JOHN MELANCTHON BRADFORD was born at Hanover, N. J.,[†] May 15, 1781. He was a son of the Rev. Ebenezer Bradford and Elizabeth Green, daughter of the Rev. Jacob Green, for many years Pastor of the Presbyterian Church in Hanover, N. J. His father (Ebenezer Bradford) was born at Canterbury, Conn., and was one of the twenty-one children of William Bradford, the great-grandson of Governor Bradford. He was settled at Hanover, N. J., and afterwards preached for some time at Danbury, Conn., where he was stationed at the time it was burnt by the British in 1777,—his own house being destroyed in the conflagration. He closed his ministry at Rowley, Mass., where, for nineteen years, he laboured with great success. Previous to his being called to Rowley, there had been serious and protracted difficulties in the congregation, and a large number of candidates had been employed, in none of whom had they been able to unite. Mr. Bradford visited them, and was one hundred miles on his way home, when he received an invitation to return and become their Pastor. He went back, and took for the text of his first discourse Peter's address to Cornelius,—“I ask, therefore, for what intent ye have sent for me.” He was an earnest and practical preacher; had great command of language and thought; and would deliver a long and edifying discourse with very little preparation. He favoured the hasty introduction of young men into the ministry, sometimes giving them license so that a few months only would have intervened between their leaving the plough and appearing in the pulpit. He was a vigorous and effective writer; though not more than two or three of his productions were given to the public.

The subject of this sketch, descended as he was, from a long line of pious and ministerial ancestors, and surrounded, as he was, from the beginning of life, with the best of domestic influences, manifested very early a love of religion, and resolved to devote himself to the Ministry of the Gospel. In this design he had the cordial approbation and co-operation of his father, who, always ready to welcome new labourers in the vineyard of Christ, rejoiced especially that his own mantle should fall upon a beloved son. His intellectual development was precocious; his taste for reading intense; and the extent of his acquirements in the field of elegant learning, while he was yet quite young, somewhat remarkable.

At an early age he was placed at Dummer Academy, Newbury, Mass., then under the charge of the Rev. Isaac Smith.[‡] In the autumn of 1797 he entered the Sophomore class of Brown University, where he graduated, in high standing, in the year 1800. He soon after became the Principal of an Academy at Salisbury, N. H., but left it the next year to commence the study of Theology under

* Dr. Rodgers' Hist. Disc.—MS. from Hon. A. W. Bradford.

[†] His birth place has been fixed, by different persons, both at Danbury and Canterbury, but it is understood that his own statement was that it was Hanover.

[‡] ISAAC SMITH was born in Boston, May 7 (O. S.), 1749; was graduated at Harvard College in 1767; was a Tutor there in 1774-75; was ordained to the work of the ministry, and installed Pastor of a Church in Sidmouth, Devonshire, England, June 24, 1778; returned to this country after a few years, and from 1789 to 1791 was Librarian at Harvard College; from 1791 to 1811 was Preceptor of Dummer Academy; then was, for several years, Chaplain to the Boston Almshouse, and died at the house of his sister, where he had resided, on the 29th of September, 1820, in the eighty-first year of his age.

the direction of the Rev. Dr. Ashbel Green, his maternal uncle, at Philadelphia. He was licensed to preach, by the Presbytery of Philadelphia, on the 19th of October, 1803. Previous to his being licensed, he accepted a Tutorship in the College of New Jersey, which he held till some time in the year 1804, though, in the mean time, he often occupied pulpits in New York and Philadelphia. From the beginning he had great popularity as a Preacher, and was universally regarded as giving promise of extraordinary usefulness. The Reformed Dutch Church in Albany, being now vacant, was attracted by his already brilliant reputation, and in May, 1805, extended to him a call to become its Pastor. In due time he gave an affirmative answer to the call, and, on the 11th of August following, was ordained to the work of the ministry, and installed as Pastor of said Church, Rev. Dr. Linn preaching the Sermon on the occasion.

Mr. Bradford not only took a very high stand as a clergyman, but identified himself with various enterprises having a bearing on the intellectual and moral improvement of society. He took a deep interest in the promotion of education; and was one of the originators of the Albany Academy. He was a liberal contributor also to the periodical literature of the day. He received various testimonies of public favour, among which was the degree of Doctor of Divinity, conferred upon him by Union College in 1812,—when he had been only seven years a settled Pastor. His high social position, his great power of conversation and fascinating address, in connection with the then existing usages of society adverse to abstemious habits, exposed him to powerful temptations, to which he so far yielded as to bring himself temporarily under ecclesiastical censure, though the sentence was removed some time before his death. He resigned his pastoral charge in 1820, but remained in Albany during the rest of his life.

In February, 1826, he was seized with paralysis, and lingered till the 25th of March following, when he died, in the forty-fifth year of his age. During his illness, though his power of utterance was much impaired, he was frequently heard to repeat the gracious promises of the Gospel, and especially that (I Cor. xv. 42) of a glorious resurrection to the believer.

He was married on the 9th of December, 1807, to Mary, daughter of Stephen Lush, Esq., a distinguished lawyer of Albany, and an officer of the Revolution. They had seven children,—three sons and four daughters. Two of the sons, *Alexander W.* and *John M.*, graduated at Union College, and became lawyers; the former of whom, for several years, held the office of Surrogate of the city of New York.* Mrs. Bradford, a lady of great personal attractions, as well as of high moral and Christian worth, died at Albany, in November, 1861.

Dr. Bradford's published Discourses are, *The School of the Prophets*; a Sermon delivered at New Brunswick, N. J., before the Board of Superintendents of the Reformed Dutch Church, 1813. *The fear of the Lord the Hope of Freedom*; a Sermon on the present struggle of the Dutch for Emancipation, delivered at the request of the Consistory of the Reformed Dutch Church, Albany, 1814. *The Word of Life*; a Sermon delivered in the New Presbyterian Church in Chapel street, Albany, by appointment of the Albany Bible Society, 1817.

I heard Dr. Bradford preach but once, and then in his own church, in 1817. The impression of his fine, commanding appearance, his elegant attitudes, his distinct and energetic utterance, and the very scholarly character of the whole

* Both these sons are now (1868) deceased.

performance, still remains vividly in my mind. It has always seemed to me that his general style of preaching strikingly resembled that of Dr. Inglis, of Baltimore. Both of them had great control of an audience, and were undoubtedly among the most accomplished Pulpit Orators of their day.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, June 15, 1857.

My dear Friend: Your request for my recollections of Dr. Bradford touches a tender chord in my heart. I knew him in prosperity and in adversity, in sorrow and in joy; and though many years have passed since our intercourse was terminated by his death, I can truly say that I have many tender and grateful remembrances of him which it gives me pleasure to record.

My acquaintance with him commenced about the year 1810, at the time of transferring my relations from the Associate Reformed Church, in which I had been educated, to the Reformed Dutch Church. From that time till near the close of his life, a much more than ordinarily intimate friendship existed between us. There was a standing mutual agreement that, as I visited Albany and he New York, we should occupy each other's pulpits on the Sabbath; and this arrangement was carried out,—I may say, nearly up to the period when his ministry closed.

Dr. Bradford was remarkably favoured in his personal appearance. He was of about the ordinary height, with a frame of uncommonly fine proportions, and a face of classical and manly beauty. So distinguished was he in this respect that he could scarcely fail to be a subject of observation from strangers who met him in the street. His manners were dignified, courtly, in short, those of a polished gentleman. With strangers he may have seemed somewhat reserved; and I remember that some of his own brethren of the profession sometimes complained of his not being easily accessible; but, with those who knew him well, he was a very model of all that was kindly and amiable as well as cultivated and refined. When he really formed an attachment to a person, there was no sacrifice that he was not ready to make to gratify and oblige him.

As a Preacher, Dr. Bradford undoubtedly ranked among the most impressive and popular of his day. The staple of his sermons was, in perhaps more than an ordinary degree, evangelical truth. They were always well considered, well digested, and highly finished productions. His mind was of a logical cast, and that was one of the most strongly marked features of his sermons. He had also a very highly cultivated taste, as well as a prolific imagination; and both these characteristics also were prominent in his public discourses. His voice was distinguished for its melody and richness and susceptibility of fine modulation. His manner was greatly distinguished for general propriety and dignity; but it was not always accompanied with that fervour which opens the most direct passage to the heart. There were times, however, when his feelings became greatly excited, and then his voice would become the channel of deep emotion, and take on an indescribable tremor, which it was difficult for any heart to resist. I remember a striking instance of this which occurred in my own pulpit, when he was preaching a sermon on the consequences of parental unfaithfulness, the basis of which was a touching passage in the history of Eli. While it was one of the most finely wrought, and I may say elegant, discourses that I ever heard from him, hardly any thing could exceed it in the impressiveness of its admonitions and appeals; and it told with wonderful power upon all classes of his hearers. I afterwards spoke to him of the effect of the discourse upon myself and others; and he remarked that if he could write an impressive sermon on any subject, it

would be strange if it were not that, as he had so many sad practical illustrations of it constantly passing under his eye.

Dr. Bradford was not distinguished as an extemporaneous speaker,—neither for copiousness nor fluency. He was, however, a highly valuable member of a Church Court, and always took his share with great intelligence and propriety in its deliberations; but he never spoke unless it seemed to be necessary,—never unless he had something to say that had not been said by others before him. He exerted an important influence in the establishment of the Theological Seminary at New Brunswick, as well as in other important measures of Church polity. Indeed, whatever Body he might be a member of, his presence was *felt* as an element of power.

You will doubtless feel it your duty to inform your readers that Dr. Bradford, towards the close of life, suffered, in common with a multitude of others, from some of the then prevailing customs of society; but that is no reason why so much true nobility of character as he possessed should not be embalmed, nor can I allow it even to embarrass me in paying what I consider a deserved tribute to his memory.

I am, with great regard, affectionately yours,
J. M. MATHEWS.



JACOB BRODHEAD, D.D.*

1804—1855.

JACOB BRODHEAD was a descendant of Captain Daniel Brodhead, who came from Yorkshire, England, with Colonel Nicolls, at the time of the surrender of the Colony of New Netherlands to the British Crown, in 1664. He was a son of Charles W. and Sarah (Hardenbergh) Brodhead. His father was a highly respectable citizen, and an officer in the army during the War of the Revolution. He was born at Marletown, Ulster County, N. Y., the residence of his parents, May 14, 1782. He was the youngest son, and his father designed him for a profession, hoping that it might prove the Ministry of the Gospel.

In 1794, when he was twelve years of age, he was placed under the care of the Rev. Abraham Van Horne,† of Rochester, Ulster County, to study the languages. At the end of two years he was transferred to Schenectady, at that time the residence of the Rev. Dr. Direk Romeyn, who had married his father's sister. He there entered the grammar school, under the direction of Mr. Halsey, and remained a year. In 1797 he was sent to the Kingston Academy, which had long enjoyed a high reputation, and was then under the superintendence of Timothy Treadwell Smith, afterwards a Professor in Union College. He lost his father in September, 1799, and, in November following, entered the Junior class in Union College, and graduated in the spring of 1801. In June, of the same year, he commenced the study of Divinity at Hackensack, N. J., under the Rev. Dr. Solomon Freligh, where he continued until October, 1802, when he was called to be a Tutor in the College at which he had graduated. This

* Memorial of Dr. Brodhead, by Dr. Bethune.—MS. from Hon. John Romeyn Brodhead.

† ABRAHAM VAN HORNE was graduated at Queen's College in 1787; was licensed to preach in 1788; was Pastor of the Churches of Warwarsing, Marletown and Rochester, from 1789 to 1795, and of the Church at Coghawaga from 1796 to 1833; and died in 1840.

office he held for eighteen months, at the same time pursuing his Theological studies under the direction of his uncle, Dr. Romeyn. In April, 1804, he was licensed, by the Classis of Albany, to preach the Gospel.

Scarcely had he commenced preaching when he received a call from the Reformed Dutch Church at Rhinebeck Flats, in Dutchess County, to become their Pastor. He accepted the call, was ordained by the Classis of Poughkeepsie, and installed in October following. The same month he was married to Eliza, daughter of John N. Bleecker, of Albany.

Mr. Brodhead continued with his first charge a little more than five years. In November, 1809, he received a call from the Collegiate Reformed Dutch Church in New York, which he accepted; and, on the 17th of December following, he and the Rev. James Schureman were installed as colleagues with Doctors Livingston, Kuypers, and Abeel.

During the war of 1812-15 with Great Britain, Mr. Brodhead was appointed, by Governor Tompkins, Chaplain of a Regiment of Artillery, and he constantly visited the troops at their station in the performance of his duty. In 1812 he was elected one of the Trustees of Queen's (now Rutgers) College; and he was always on the alert to serve the interests of that institution by every means in his power.

A new project having been started for the extension of the Reformed Dutch Church in Pennsylvania, Mr. Brodhead was selected as the most suitable person to carry it into effect. Hence, in the summer of 1813, he resigned his place in the Collegiate Church, and, in September following, went to Philadelphia, and undertook the establishment of the First Reformed Dutch Church in that city. Here he was at once eminently popular and successful. His church and congregation soon became strong and prosperous, and one or two other churches of the same communion were formed under his auspices, or through his instrumentality. During the twelve years that his ministry continued here, he received invitations to several important fields of usefulness, all of which, however, he declined.

In 1815 he was honoured with the degree of Doctor of Divinity from Queen's College.

In the spring of 1826 Dr. Brodhead returned to New York, having accepted a call from the Reformed Dutch Church in Broome Street, which was then in a somewhat depressed state. It, however, quickly revived under his ministry, and the congregation increased to the full extent of their accommodations. Here he remained the acceptable and useful Pastor of the church, until October, 1837, when, for the benefit of his wife's health, he resigned his charge and removed to Saugerties, Ulster County, where he purchased a country residence. About the same time he accepted a call from the Church at Flatbush, a few miles North of Kingston.

In the spring of 1841 he was induced, after much solicitation, to give up his residence in the country, and become the Minister of the Central Reformed Dutch Church in Brooklyn. Here he continued his labours until October, 1846, when he resigned his charge.

In May, 1841, he was called to part with the wife of his youth. In 1844 he was married to Mrs. Fanny Spence, of Brooklyn, who died in January, 1852. He had six children,—all by the first marriage,—of whom two only survive (1855). One of these, *John Romeyn*, is well known as "Naval Agent," and still better as the Historian of New York.

After the death of the second Mrs. Brodhead, the Doctor resided successively at Brooklyn, New York, and Springfield, Mass., with different branches of his family, almost constantly performing ministerial service for vacant churches, or in aid of his brethren. In October, 1854, he went to New York, and remained with his only son during the winter. He seemed in fine health and spirits, and preached once on each Sunday during the winter, in the Broome Street Church, which was then vacant, and in the Collegiate Churches. His last sermon was preached in the Ninth Street Church, on the first Sunday in March, on the Parable of the Pharisee and Publican. Shortly after this his health began to decline, and, in the latter part of April, he went to Springfield, intending to stay a while with his daughter, in the hope of being invigorated by a change of air. His disease, however, steadily advanced, and it soon became apparent that the time of his departure was at hand. On the 20th of May, the ordinance of the Lord's Supper was administered to him in his chamber, several of his brethren in the ministry being present and participating in the solemnity. He looked at death serenely and triumphantly, and evinced an unflinching faith to the last. He died on the 6th of June, 1855; and his Funeral was attended in the North Dutch Church, New York, on the 8th, when there was an Address, suited to the occasion, delivered by the Rev. Dr. Thomas Dewitt. On Sunday evening, the 1st of July, a Funeral Sermon was preached, in the same church, by the Rev. Dr. Bethune. Both the Address and the Sermon were published.

The following is a list of Dr. Brodhead's publications:

An Introductory Discourse delivered in the Reformed Dutch Church in the city of Philadelphia, - - - - -	1813
A Plea for the Poor: A Sermon delivered in the Independent Tabernacle in Philadelphia, for the benefit of the Female Hospitable Society, -	1814
A New Year's Memorial for Minister and People: A Sermon preached in Crown Street Church, Philadelphia, - - - - -	1826
A Sermon delivered in the Reformed Dutch Church, Broome Street, New York, on Thanksgiving Day, - - - - -	1830
A Discourse on Education, delivered in the Reformed Dutch Church, Broome street, for the benefit of the Sunday Schools of the Church, -	1831
An Address delivered at the Interment of the Rev. Dr. Gerardus A. Kuypers, in the North Dutch Church, New York, - - - - -	1833
A Sermon preached in the Central Reformed Protestant Dutch Church, Brooklyn [the last Sermon preached in the Church], - - -	1851

The first time I ever saw Dr. Brodhead, I heard him preach a sermon in one of the churches in New York. previously, I think, to the commencement of my own ministry, on the text,—"The righteous is more excellent than his neighbour." I had been accustomed, even in New England, to hear of him as one of the popular preachers of the day, and I thought his services on that occasion fully sustained his reputation. I afterwards heard him once at least in my own pulpit, when the effort fully equalled, if it did not exceed, the preceding one. In each case the sermon was well written, natural and luminous in its arrangement, and full of useful scriptural thought, without the appearance of special elaboration; and it was delivered with a fine commanding voice, a deep tone of evangelical fervour, and an apparent utter self-obliviousness, which could not fail to render his excellent thoughts powerfully impressive. I had several interviews,

and some correspondence, with him, at different periods, the result of which was that I became deeply impressed with the purity and elevation of his spirit, and his high character as a Minister of the Gospel. I remember one instance particularly, in which he exhibited a rare degree of conscientiousness, in keeping silent where his own wishes, not less than those of some of his friends, would have prompted him to speak. He was one of the most obliging of men. A generous, kindly spirit shone in his countenance, and breathed in his utterances, and gave complexion to his whole character. The last time I saw him he had become somewhat disabled by infirmity, but the warmth of his heart, and his interest in the great objects of the ministry, seemed unabated.

FROM THE REV. JOHN GOSMAN, D.D.

SAUGERTIES, January 16, 1863.

Rev. and dear Brother: My acquaintance with the Rev. Jacob Brodhead commenced in the summer of 1808. He was then settled at Rhinebeck, Dutchess County, as successor to his brother-in-law, John B. Romeyn. Shortly after this, his connection with that people was dissolved by his acceptance of a call from the Collegiate Reformed Dutch Church in New York. From this period to the close of his life our intercourse was both frequent and fraternal; and my impressions of his person and character are still readily recalled.

His personal appearance was dignified and imposing, and well fitted to command attention. The activity and ardour of his affections imparted life and earnestness to his voice and manner. There was a directness, a solemnity, a tenderness in his utterances, evidently springing from a deep conviction of the importance of the truth which he delivered, and a corresponding experience of its power upon his own heart. No one who listened to him attentively could fail to perceive that he preached "not as pleasing men but God," who had "committed to him the word of reconciliation." He led to Sinai to awaken, to Calvary to subdue and sanctify. He entertained the most exalted views of the design of the Gospel ministry. He had no great relish or aptitude for mere matters of speculation—his mind was eminently practical. His ministrations were adapted to enlighten, to arouse, to edify, and to establish in faith and holiness. Like the Apostle, he "determined not to know any thing," among those to whom he ministered, "save Jesus Christ and Him crucified." In his exposition of revealed truth, his aim was to give the form, colour, magnitude to all its elements, which they severally obtained in the word of God. Repentance towards God and faith in the Lord Jesus Christ were urged on the conscience and the heart with a degree of pathos and power which many of his hearers found it impossible to resist. He was a well read theologian. He never lost his early attachment to science and literature, but he made all his attainments subordinate to the grand object of fulfilling his ministry.

In the providence of God he was called to occupy, I think, no less than six different fields of labour. In each he was favoured with many seals to his ministry, and his memory is still cherished with strong affection. In that important department of ministerial service,—pastoral visitation,—he was "in labours more abundant"; and he was admirably constituted to render these labours an efficient agency in securing the affection and confidence of his charge. His gentleness, urbanity and frankness gave him easy access to their hearts; and, by identifying himself with their sorrows and joys, he was enabled, with a graceful facility, to adapt his counsels to their varied characters and circumstances. In his intercourse with his brethren he exhibited a most kindly and fraternal spirit, and those who were associated

with him still recall gratefully his genial smile and hearty courtesousness of salutation. In the Judicatories of the Church he was at once wise and energetic. In the various benevolent operations of the day he felt a deep interest, and was ever ready to lend a helping hand to diffuse the blessings of a pure Christianity over the country and the world. In the more intimate relations of life he exhibited the utmost warmth and tenderness. Few of the ministerial brethren with whom he was associated survive; but those who remain, I am sure, cherish a grateful remembrance of his faith and love, and anticipate, with joyful hope, a renewal of their fellowship with him where every thing will be bright and permanent and perfect.

In the best of bonds,

Very truly yours,

J. GOSMAN.

FROM THE REV. GEORGE W. BETHUNE, D.D.

BROOKLYN, November 17, 1855.

My dear Sir : I had a long and intimate acquaintance with the excellent man concerning whom you ask for my recollections, and it devolved upon me, shortly after his death, to pay a tribute to his memory in the form of a Funeral Discourse. I know not how I can meet your wishes better than by availing myself of some portions of that Discourse in framing the present communication.

Dr. Brodhead was constituted with an ardent temperament and healthful disposition. No one could look on his marked, pleasing features, expressive of thought and feeling, his tall, manly frame and his easy, prompt movement, without recognizing a sound mind in a sound body. Frank, generous and kind, he appeared what he was. Keenly sensitive, he could not disguise his feeling of wrong; and, courteous himself, he expected courtesy. With less quickness of nerve and emotion, he would have lacked that appreciation of others which was his chief charm, and that perception of fitness which was his chief talent. Vanity was too mean a vice to reach him, but, with less grace in his heart he would have been proud, for his notions of self-propriety were learned in that school of gentlemen now, unhappily, become old; yet no one was more alive to the joy or sorrow of a fellow being. When he gave you his hand you knew that his heart came with it, and his smiles or his tears were as natural as a child's.

It is no wonder, then, that under the influence of religion he was what he was. Firm, yet not impassible; consistent, yet never pragmatical; steadfast in faith and virtue, but free from exacting bigotry and petty scrupulosities; fearless in censure of vice and fatal error, yet tolerant of human weakness; covetous of converse with the gravely wise and wisely good, yet affectionately considerate of the young, and delighting to take little children up in his arms; open to approach and winning in his advances; so, mingling freely with all classes, but ever mindful of his allegiance to the Kingdom which is not of this world, he proved, not less in the common duties of daily life than in the fellowships of Christian solemnity, that his piety was a dominant principle, maintained by habitual communion with God, study of the Scriptures and contemplation of eternal things.

To say he never had an enemy were poor praise, for he followed the Crucified; yet I never heard of one. To claim that he was without a fault or foible were to deny his humble confessions of trust only in the Saviour of sinners, yet no scandal ever clung to his name, no blot rests on his memory, nor even an eccentric folly impairs the pleasantness of the image he has left on our minds. Many good men wept at his death, while censure stood veiled and silent beside his sacred grave.

He shrank from no responsibility which Providence laid upon him. His patriotism was a love of his whole country and of all his countrymen, loyalty to the Union and its safeguard, the Constitution, zeal for the education of its youth and increase of its science ; but always elevated by his unshaken belief that "righteousness alone exalteth a nation" and that "sin is a reproach to any people." In his personal friendships he was true and constant ; and, in the more endearing relations of his family, he was a model of dignity and tenderness. His life resembled not a sheltered pool, placid because stagnant, or a water-course straightened by artificial embankments ; but a stream of strong tide through open fields, ruffled only by the free airs and its own force, more useful from its graceful curves, yet ever flowing on, with still increasing volume, to freshen and to bless, till it reached the bright, illimitable sea.

As a Preacher, Dr. Brodhead was remarkable for preaching only the Gospel. This was, in his conscientious judgment, not only the sole theme proper for the pulpit, but the great method appointed by the wisdom of God for the exercise of his power in removing the evils consequent upon sin from our unhappy world. Hence I never heard of his bringing into his discourses any of the various measures and schemes of reform, which have, like fashionable epidemics, excited the world and the Church—not that he did not desire a universal freedom and morality, but because he doubted the efficiency of every invention that came not from God. Whether the success of the Gospel were immediate or delayed, he had no alternative. Politicians might wrangle about laws, and self-styled philosophers aim at reconstructing the world on a better system than that of its Divine Author,—he was neither statesman, nor legislator, nor judge, nor philosopher, but a Preacher of the Gospel.

He preached the Gospel in its simplicity. He was particularly happy in teaching Christian doctrine with clearness and sweetness. His style was an unusual compound of didactic statement, glowing illustration, and pathetic ardour. He gained attention by no unworthy arts. He never truckled to vulgarity of taste, or prejudice or passion ; never pleased the gross ear by invective or caricature ; never scoffed at the recorded wisdom of pious experience, nor acted the pantomime of droll or clown. No light mocking laugh ran through his galleries, to the profanation of holy time and place. He was ever solemn, earnest, reverent of God and respectful to man. A well-taught child could understand him, even when most eloquent. For eloquent he was,—eloquent from the depths of his personal piety, from his thorough acquaintance with our best model, the English Scriptures, from his admiration of evangelical truth ; but chiefly because his Master's love, and pity and tenderness for sin-stricken and sin-burdened souls poured through all and over all he said an unction from the Holy One, fragrant with the name of Jesus.

Tenderness was especially his characteristic. Having that almost instinctive skill to reach the more sensitive chords of the human heart, which belongs, as a distinguishing attribute, to oratorical genius, with a most lively apprehension of things concerning our eternal peace, he could not restrain his emotion while he probed the torpid conscience to the quick, or supplied the balm of Gilead to the bleeding spirit. Hence, catching a fondness for a parable from our Lord's sermons, he delighted to preach on scriptural narratives, laying open the humanity common to us all, and making his hearers feel that the moral of the story was applicable to them. A man of such strong feelings lives fast ; and, though he was clear, interesting and impressive to the end, it could not be expected that he would retain all the enthusiasm of his palmy prime—but the age that sobered, mellowed him—and his olden hearers liked him not the less ; and his last charge was more fruitful than his first.

Dr. Brodhead was far, very far from bigotry or sectarian exclusiveness. He loved and was beloved by evangelical Christians of all communions, freely exchanging pulpits with those of their ministers to whom such courtesy was agreeable, and rendering such aid as he could to those that sought it; but he loved his own Church with a loyalty never chilled or shaken. He loved her people and her clergy, and her institutions; he loved her catechisms, her creeds, and her devotional forms; he loved her history and her usages; and he loved her to the end, as those near him in the closing days of his pilgrimage can testify. And she will cherish his memory with gratitude and affection as one of her noblest and most honoured sons.

Ever very faithfully yours,

GEORGE W. BETHUNE.

FROM THE REV. CORNELIUS VAN SANTVOORD, D.D.

NASHVILLE, Tenn., August 3, 1863.

My dear Sir: I first knew the late Rev. Dr. Brodhead intimately in the summer of 1840. I had just been settled as the Pastor of the Reformed Dutch Church of Saugerties. Dr. Brodhead was the Pastor of the Reformed Dutch Church of Flatbush, four miles south of mine. He was living in his pleasant country home, about a mile to the South of my own residence, where, with his thirty acres around him, and a wide and charming view of the Hudson, he seemed to find great delight in the repose and the quiet employments of his chosen retreat. He preached on the Sabbath morning in his church, situated about three miles from his residence, and in the afternoon often lectured in some one of the districts of his congregation, continuing this arrangement till the spring of 1841, when he removed to Brooklyn to take the Pastoral charge of the Reformed Dutch Church on Henry Street. At the time of his return to the city, four years had elapsed since leaving his Broome Street charge in New York and coming to reside near Saugerties.

Though Dr. Brodhead had reached the ripe age of nearly three-score at the time referred to, he was still an extremely acceptable and effective Preacher. The air and exercise of the country had refreshed his strength, and in the vigour of his pulpit ministrations he betrayed nothing of the valetudinarian, or indeed evidence of a decay of power in any direction.

I recall his appearance in the pulpit vividly now—a tall man, full six feet high, of a muscular though not full frame, broad-shouldered, well-proportioned, perfectly erect, and with a gait at once graceful and dignified. His face was a marked one. His eyes were of a grayish colour, lively, intelligent, and at times keen. His nose was straight and well-defined; his mouth somewhat large, with firm, well-formed lips, a character belonging to his chin as well, and, what deserves mention for its comparative rareness, his teeth were hardly touched by time, remaining white, regular, and perfectly sound till he fell on his last sleep. Add to this a forehead high and receding, and thin brown hair much besprinkled with gray, and brushed back from the top, and an aspect deeply grave and reverent as he rose to conduct the sanctuary service, and you have Goldsmith's description exemplified:—

“At church, with meek and unaffected grace,
His looks adorned the venerable place.”

His voice was one of the finest I ever heard—clear, full, sonorous, musical. Every syllable that he uttered was perfectly articulated. People partially deaf, who found it difficult to follow most other speakers comfortably, feasted on the clearly apprehended accents of Dr. Brodhead. His gesture was neither frequent nor striking,—at least at the period I refer to. His impression was made by his well-modulated and penetrating voice, by the dignity, earnest-

ness, force, fervour, tenderness of his whole manner. His sermons were thoroughly evangelical, and marked by a simplicity that made his thoughts patent to the apprehension of the least learned hearer. His preaching was eminently tender. While urging Christ upon the sinner's acceptance, and expatiating, as he loved to do, on the abounding riches of the atoning provision, and the security of those who had made the Cross their refuge, his emotion would often seem too great to be controlled, and tears would course down his cheeks. I have often seen him pause after such a burst, raise his spectacles on his forehead, wipe the tears from his eyes, and then resume his discourse. The effect of this action, on the part of one so venerable and sincere, may easily be imagined. I remember the remark made to me by an excellent old member of my Church at Saugerties, after the Doctor had given one of his most impressive sermons in my pulpit,—“I don't know how it is, Dominie, but when Dr. Brodhead sheds tears as he preaches to us, my tears will come too.” The remark shows the electric power of, not sympathy merely, but a pulpit tenderness that is unaffected, and serves to explain one of the secrets of this excellent Preacher's remarkably successful ministry.

Dr. Brodhead had his sermon before him, pretty fully written. I have heard him, in the lecture-room, speak well and forcibly without notes; but he preferred to have his manuscript before him, in the church, and I have never known him deviate there from this habit. His paper was but little constraining to him, and occasionally he would break from it into an animated extemporary utterance, as some passing thought or image arose before his mind. I never heard any one object to the use of the written sermon in the pulpit as *he* used it, which is pretty conclusive evidence that the force and effect of his delivery were but slightly, if at all, impaired thereby.

He retained, almost to the last of life, and seemingly in full elasticity, the qualities that made his preaching so cogent and tenderly impressive. He preached for me on the completion of his seventieth year, from the familiar and appropriate words,—“The days of our years are three score years and ten,” &c. I had rarely heard him deliver a discourse with more vigour and animation, and it was commonly remarked by his hearers that years, instead of abating his force, seemed rather to increase it. He preached for me again about a year or so afterwards, and with scarcely diminished energy. His long ministry was rich in fruits. Many were born into the Kingdom of Christ through his means, and it is said, on excellent authority, that the aggregate of members received on confession into the various churches to which he ministered, was greater than that which any one minister was favoured with in the history of the denomination—such rare honour the Master gave to his work!

He was a pleasant man, socially—relished an anecdote and could tell one well, and loved a hearty laugh. Those who were intimate with him were delighted to have his visits, and his winning smile and frank manners had strong attractions for the youth of his congregation, in whose welfare he always manifested a lively interest. The education of the youth, religious and intellectual, he lost no opportunity to promote. He was for years a Trustee of Rutgers College, devoting himself faithfully to its interests, as also to those of the Theological Seminary connected with it. Many a young man, rejoicing in an education and in a position of honour and usefulness, has had occasion to bless the counsels that guided, and the kindly hand that helped forward, to these achievements. His work is done, but its fruits remain, and the devout men who carried him, in a good old age, to his burial, felt, as all who knew him did, that the grave was garnering the dust of a man who had faithfully “served his generation by the will of God.”

Yours sincerely,

C. VAN SANTVOORD

FROM THE REV. SAMUEL OSGOOD, D.D.

SPRINGFIELD, MASS., August 30, 1860.

My dear Sir: I had long known Dr. Brodhead, by reputation, as a very popular and useful minister, in the Reformed Dutch Church, but never had the privilege of making his acquaintance till some short time before his death, when he came to reside in this place, in the family of Mr. Atwater, who was married to his daughter. From that time till the close of his life his home was here; and, as he generally attended on my ministry, I saw him frequently, and became quite intimate with him, and he occasionally (though on account of his infirmities rarely) preached in my pulpit. All that I can say of him has respect to the period that he spent here, though my recollections of him, as he was then, are so vivid that I feel no embarrassment in communicating them to you.

Dr. Brodhead, at the period to which I am referring, had a truly venerable appearance. Age had silvered his locks and somewhat debilitated his frame, but his face was bright, and his manner that of a thoroughly well-bred gentleman of the old school. He had fine social qualities, combining intelligence, good nature, and great ease and freedom of communication. But I think that his most distinctive characteristic, when I knew him, was deep spirituality and an earnest devotion to the cause of Christ. A very slight acquaintance with him would reveal the fact that the things above had a much stronger attraction for him than the things below; and the more you saw of him, the deeper your impression of his heavenly-mindedness would become. He attached a high importance to what he believed to be right views of Divine truth; and, notwithstanding the natural kindness of his spirit, he was not specially tolerant towards any wide departures from the accredited standards of orthodoxy. Indeed I think he looked with a degree of concern upon some of the onward movements of the day; and while his heart was always in what he believed to be a healthful progress, he was jealous of the spirit of innovation, where the advantage that was aimed at did not seem to him of a very palpable character.

Dr. Brodhead had doubtless lost some degree of his vigour and power in the pulpit before I heard him; but even then he would, I think, pass with any congregation for a highly interesting Preacher. His sermons that he preached in my pulpit were written out, and the manuscript was before him, but he read with great ease and fluency, and withal with a good degree of animation. His subjects, as I remember them, were deeply evangelical, and the nearer he got to the Cross the more he seemed to be at home. They were not characterized by profound investigation, but they were plain and earnest exhibitions of Divine truth, fitted at once to gain the popular ear, and to touch the popular conscience and heart. His voice was naturally loud and strong, and his enunciation very distinct, but I think there was no great variety in his tones, and in his old age no exuberance of gesture.

Dr. Brodhead's last illness was brief, but it was characterized by the most meek submission and dignified serenity. I saw him two or three times while the disease was doing its work, and he uniformly conversed as became a veteran in the service of Christ, who was just laying his armour by and getting ready to be crowned. He had evidently no painful misgivings in making the passage through the dark valley, but knew in whom he had believed. Though he had been a resident here but a short time, his death was deeply lamented, and the savour of his devout spirit and excellent Christian example remains with us until this day.

Affectionately yours,

S. OSGOOD.

SELAH STRONG WOODHULL, D.D.*

1805—1856.

SELAH STRONG WOODHULL, a son of James and Keturah (Strong) Woodhull, was born August 4, 1786, in the city of New York, where his father was a merchant. His mother died when he was only four years old, and his father when he was twelve. He was very early fitted for College, and entered the Freshman class at Yale in 1798, about the time of the death of his father.

One of his classmates theret writes thus concerning him:—"He was the youngest in the class, and hardly advanced enough to appreciate fully the value of thorough scholarship; still he appeared well in the recitation room, showed that he acquired his lessons easily, and possessed a mind capable of great acquisitions. Had he been sixteen or eighteen when he entered College, he would probably have ranked among the very best scholars of the class."

He graduated in 1802, at the age of sixteen. Shortly after, he commenced the study of the Law in the city of New York, but soon relinquished it for the study of Theology. His mind had been somewhat seriously exercised in regard to his spiritual interests before he left College; but it was not till some time after, when he was on a visit to his venerable relative, the Rev. Dr. John Woodhull, of Freehold, N. J., that his religious impressions became so deep that he felt himself justified in looking towards the ministry as a profession.

He commenced the study of Theology under the direction of his uncle, Dr. Woodhull; but, after having continued with him for some time, went to Princeton, where, during the residue of his course, he enjoyed the instruction of the Rev. Dr. Henry Kollock. He was licensed to preach by the Presbytery of New Brunswick, in April, 1805; and was ordained and installed as Pastor of the Church in Bound Brook, on the 6th of December following; the Sermon on the occasion being preached by Dr. Kollock. Here he remained but about eleven months. On the 25th of November, 1806, his relation to this people was dissolved, and he accepted a call from the Reformed Dutch Church in Brooklyn, L. I. In the year 1814 he held, for a time, the office of Chaplain in the army of the United States, in connection with the War with Great Britain. In 1820 he was appointed Secretary of the American Bible Society for Domestic Correspondence, and continued to hold this office as long as he retained his pastoral charge. In September, 1825, he was chosen by the General Synod of the Reformed Dutch Church to the Professorship of Ecclesiastical History and Pastoral Theology in the Theological Seminary at New Brunswick; and, at the same time, was appointed, by the Trustees of Rutgers College, to a Professorship of Metaphysics and the Philosophy of the Human Mind. In consequence of his acceptance of these appointments, he removed to New Brunswick in November following; but he had done little more than enter upon his new duties, when death terminated his earthly career. After having suffered severely from the influenza, from which he never entirely recovered, he was attacked with an inflammatory fever, of which he died, after ten days of great suffering, February 27, 1826, in the fortieth year of his age. In an early stage

* Ref. D. Ch. Mag. 1826.—MS. from Rev. Dr. David D. Field.

† Rev. Dr. Field.

of his disease the idea was impressed upon him that he should not recover, and he bowed in humble submission to the Divine will. A Sermon was preached on the occasion of his death by the Rev. Dr. Brownlee,* a part of which was published in the Magazine of the Reformed Dutch Church for December, 1826. It is remarkable that when Dr. Woodhull died, he had fifty-two sermons written out that he had never preached.

He was married, in April, 1806, to Cornelia, daughter of Aaron and Hannah Vanderve, of Lawrenceville, N. J. They had seven children, all daughters but one.

FROM THE REV. CORNELIUS C. CUYLER, D.D.

PHILADELPHIA, November 6, 1849.

My dear Sir: The Rev. Dr. Woodhull, of whom you ask me to give you some account, was, for many years, my intimate friend; we were often visitors in each other's houses, and, after his death, I preached a Sermon Commemorative of his life and character. It is grateful to me, therefore, to comply with your request, in giving you my general impressions and recollections concerning him.

Dr. Woodhull was uncommonly favoured in his original constitution. He was easy and affable in his manner, humane and generous in his disposition, cautious in forming his opinions and purposes, diligent and persevering in the pursuit of his object,—but not inordinately elated by success or depressed by disappointment.

As a Friend, he was kind and faithful. You might rely on him with confidence, and he would never disappoint your expectations. When he had tried you, he would open to you his heart with the utmost freedom. Few, if any, who ever enjoyed his friendship, subsequently became alienated from him.

His mind was of a high order. His judgment was sound and discriminating; his perceptions clear and vivid; his memory retentive; his taste exact and delicate. He was remarkable for his regard to system, as well as for the

* WILLIAM CRAIG BROWNLEE, the fourth son of the Laird of Torfoot, Scotland, was born in 1783, at Torfoot, the family homestead for many generations, dating back to the reign of Queen Anne. His mother's maiden name was Margaret Craig. At a proper age he passed through the University of Glasgow, and received his Master's degree, and subsequently received from the same institution the degree of Doctor of Divinity. After studying Theology under the Rev. Dr. Bruce, he was licensed to preach the Gospel, in 1808, by the Presbytery of Sterling, shortly after which he migrated to this country. His first settlement was in the Associate Church of Mount Pleasant, Pa. Thence, in 1813, he was called to the Associate Scotch Church in Philadelphia. In 1816 he removed to New Brunswick, to take charge of the Academy connected with Queen's (now Rutgers) College. In 1819 he again assumed the pastoral work in Baskingridge, N. J., in connection with the charge of a Classical Academy. In 1825 he returned to New Brunswick as Professor of Languages in Rutgers College, and in 1826 was elected a Pastor of the Collegiate Church in New York, to supply the vacancy caused by the removal of the Rev. Dr. Milledoler to the Presidency of Rutgers College. Here, for nearly seventeen years, he pursued his ministry with great assiduity and acceptance, until September 23, 1843, when, in the full vigour of his powers and usefulness, he was stricken down by paralysis. His physical functions, especially his speech, he never fully recovered, though he still retained some degree of mental activity. He died on the 10th of February, 1860. He published, *On Quakerism*, 8vo.; *The Roman Catholic Controversy*, 8vo.; *Lights and Shadows of Christian Life*, 8vo.; *Christian Youth's Book*, 12mo.; *The Whigs of Scotland* (a romance), 2 vols. 12mo.; *Christian Father at Home*, 12mo.; *On the Deity of Christ*, 24mo.; *On Baptism*, 24mo.; *Papery an Enemy to Civil and Religious Liberty*, 24mo.; *The Roman Catholic Religion Viewed in the light of History and Prophecy*; *St. Patrick, or the Ancient Religion of the Irish*. He was also the author of several pamphlets and Premium Tracts, and edited the Dutch Church Magazine through four consecutive volumes. He was distinguished for a noble, generous spirit, for a vigorous intellect, for varied and extensive acquirements, for great astuteness and boldness in controversy, and for untiring devotion to his work.

power of concentrating his faculties on any subject to which his attention was directed.

As a Preacher, he was eminently instructive and methodical. His manner of delivery had in it more of solemnity than animation. He was a thorough Calvinist, and his views of Christian doctrine were made quite prominent in his preaching.

He was a diligent student, and his attainments in classical and general literature, in science and theology, were highly creditable not only to his talents, but to his application. He was familiarly acquainted with all the forms and details of business in every department in which he was called to act. As a Presiding Officer in our ecclesiastical assemblies particularly, it may be doubted whether he had his superior in his denomination.

You may judge of his capacity for business from the fact that, over and above his pastoral engagements, his diligence in study, his active concern in all the principal affairs of the Reformed Dutch Church, he, for five years, conducted, with great ability and fidelity, the domestic correspondence of the American Bible Society.

As a Pastor, he was attentive, faithful and beloved. Though his ministry was not attended by any remarkable revival, his church had a steady and healthful growth.

He was an earnest friend of the Reformed Dutch Church, with which he was more immediately connected, but still had his arms always open to welcome all who love our Lord Jesus Christ in sincerity. Indeed, he was a fine example, not only of charity, but of all the Christian graces.

In person, Dr. Woodhull scarcely reached the medium height; his features were somewhat prominent; his nose inclining a little to the aquiline, and his countenance expressive of great benevolence and fine intellect.

Faithfully yours,
C. C. CUYLER.

FROM THE REV. THOMAS M. STRONG, D.D.

FLATBUSH, June 17, 1859.

My dear Brother : My relations with Dr. Selah S. Woodhull were such as to give me a good opportunity of observing his peculiar traits, and my estimate of his general character such as to render it only a pleasure to me to record them. I will hint at a few of them in the order in which they happen to occur to me.

Dr. Woodhull was remarkable for his industry. He was always engaged in business pertaining to his profession, and seemed seldom to have a leisure hour. But he never suffered his work to drive him,—never allowed himself to be in a hurry. While Secretary of the American Bible Society, he conducted all the correspondence, and not unfrequently had all his letters for the day written before breakfast. Indeed, his death may be ascribed, in a great degree, to his habit of severe and uninterrupted occupation. It was a favourite object with him to have his Lectures, as Professor of Church History, Ecclesiastical Government and Pastoral Theology, completed as soon as possible; and, at the time of his death, which was only about four months after his appointment, he had all his Lectures on one, if not more, of the branches on which he was to give instruction, ready to be delivered. He was a man of great decision of character. He never seemed to waver in his opinion or purpose—if his mind was once deliberately made up, you always knew where to find him afterwards. He was a model of promptness and punctuality. He was most conscientiously exact in keeping all his appointments. No one could ever complain of having lost time in waiting for him. His piety was deep and all-pervading, but not ostentatious. Those who knew

most of the economy of his religious life, knew that, whatever else might be declined or postponed, his regular seasons for private devotion were always sacredly observed. Sometimes, and under certain circumstances, he might have been thought stern and dictatorial; but he really possessed a most amiable and affectionate disposition, and whatever of apparent sternness there may have been, was attributable to his unflinching decision in all matters which involved important principles or results. He was a person of strong, vigorous intellect, and sound judgment. As a Counsellor, as well as Friend, he was highly esteemed by all who knew him, and especially by those with whom he was in more intimate relations. By his fine social qualities and bland and gentlemanly manners he made himself a universal favourite.

In executive ability he had few, if any, superiors in the Church. In consequence of his great familiarity with financial matters, he was chosen by the General Synod a member of their Board of Corporation, and held the place till the close of his life. He was very likely to be appointed on Committees in which an acquaintance with worldly business was required. As a Preacher, he was energetic and earnest, pungent and evangelical. His exposition of Scripture was at once simple, lucid and forceful. His delivery was graceful and attractive. Though he used notes, he had cultivated the habit of taking in several lines at a glance, so that many of his hearers supposed that he was preaching either memoriter or extempore.

I may add, he was remarkable for his spirit of perseverance. He was not easily turned aside from any pursuit in which he was engaged, or any object to which his thoughts or efforts had been seriously directed. If he were only satisfied that he was moving in the right direction, you would find him still moving forward against all obstacles not absolutely insurmountable.

With sentiments of the warmest affection and highest esteem, I remain,

My Dear Sir, yours very truly.

T. M. STRONG.

ALEXANDER GUNN, D.D.*

1807—1829.

ALEXANDER GUNN, a son of George and Sarah (Ballard) Gunn, was born on the 13th of August, 1784. His father, who was the son of a respectable farmer in Sutherlandshire, Scotland, migrated to America about the beginning of the Revolution, and, soon after his marriage, in 1783, removed to Digby, Nova Scotia, where this, his eldest child, was born. His parents subsequently returned to the United States, and, after a temporary residence in Philadelphia, settled permanently in the city of New York.

After the death of his father, in 1797, his mother placed him in a counting house as a clerk, with a view to his engaging ultimately in mercantile pursuits. Though he was then but thirteen years old, and had not made a public profession of religion, he was of such a decidedly serious turn that he immediately took his father's place in conducting the family worship. While he was attending faithfully to the duties of his clerkship, his mind was exercised not a little on religious subjects, and he began soon to indulge the wish, and at length formed the purpose, to devote himself to the ministry of the Gospel. His

* Ref. D. Ch. Mag., 1829.—MS. from his son, Dr. Gunn.

views on this subject being seconded by his mother and other Christian friends, especially the venerable Dr. Rodgers, he terminated his mercantile engagement early in 1802, and entered upon a systematic preparation for College, though he had, for some time previous, devoted all the leisure he could command to classical studies.

In the ensuing autumn he entered the Freshman class in Columbia College, and, by unusual application, completed the prescribed course of study in three years. He graduated with one of the highest honours of his class, in August, 1805, in the twenty-first year of his age.

About this time he made a public profession of his faith, and became connected with the United Presbyterian Church in the city of New York. In November following he commenced the study of Theology, under the direction of the Rev. Dr. Henry Kollock, who then resided at Princeton, N. J. Circumstances having rendered necessary his return to New York, in the spring of 1806, his Theological preparation was completed under the superintendence of the Rev. Dr. Rodgers; and, on the 7th of October, 1807, he was licensed to preach the Gospel, by the Presbytery of New York, then sitting at Rahway, N. J.

On the 21st of May, 1808, he was called to the Pastoral charge of a Reformed Dutch Church, then lately organized, at Bloomingdale. He accepted the call, and, having been dismissed from the Presbytery, and admitted a member of the Classis of New York, was ordained and installed on the 17th of the ensuing August.

Here he laboured with exemplary fidelity and untiring zeal during the remainder of his life. The church, when he took charge of it, was in its infancy, and without any suitable place for public worship. He lived to see a numerous and flourishing congregation collected, and a suitable edifice erected for their accommodation; all of which had been accomplished chiefly through his instrumentality.

He was honoured with the Degree of Doctor of Divinity, by Alleghany College, Meadville, Pa., in 1817.

In the early part of September, 1829, he was attacked by a bilious fever, which, after a three weeks' course, had a fatal termination. His death was worthy to crown his exemplary and devoted life. After his recovery became hopeless, he was asked if the Saviour was precious to him, and he answered,—“Oh, yes, precious; the chiefest among ten thousand and altogether lovely.” He then spoke at some length of the glorious plan of Redemption through Christ, and commended his wife and children to the care and blessing of a covenant-keeping God. During the last two days of his life he was much engaged in prayer; and, while in this exercise, was overheard to say,—“I trust my confidence in my Redeemer will not be rejected. Blessed Jesus, to thy blood alone do I flee for refuge; on thy righteousness, not my own merit, do I rely for acceptance.” The afternoon previous to his death, he looked up, and, recognizing a friend standing by his bedside, pointed significantly towards Heaven, and said,—“The Lord is trying me in deep waters.” His friend remarked,—“The Lord will not forsake you”—to which he replied with an air of joyful confidence,—“The Lord forsake His children? No, no, the Lord will not forsake any that put their trust in Him.” He passed away in perfect peace, just as the words,—“Lord, Jesus, receive my spirit,” died away upon his lips. His death took place on the

1st of October, and his Funeral Sermon was preached by the Rev. Dr. Kuypers, of the Collegiate Church, New York.

Dr. Gunn published a Sermon Commemorative of the Rev. John N. Abeel, D.D., in 1812; and another Commemorative of the Rev. John H. Livingston, D.D., in 1829. He was also the reputed author of a large pamphlet written in reply to Mr. Whelpley's Triangle, 1817; also of two Letters [by Clericus] to a Clergyman of the Reformed Dutch Church, on the question whether a man may lawfully marry his deceased wife's sister, 1827.

He was married, not far from the time of his settlement at Bloomingdale, to Sarah, daughter of Lewis Nichols, Esq., of New York. They had six children, who lived to maturity. Two of the sons were graduated at Columbia College, and are in the medical profession. Mrs. Gunn died in April, 1831.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, March 4, 1852.

My dear Sir: I was intimately acquainted with the late Dr. Gunn for many years,—I think from about the time that I entered the ministry till his death. I saw him in various situations, and can, without any embarrassment, give you my estimate of his character.

Though he was rather short in stature, his personal appearance was decidedly in his favour. His countenance indicated intelligence, but it was expressive also of great benignity and amiableness. He had a sound, compact and well directed mind, while yet it was better adapted to working up materials to good advantage, and making the most of good and useful thoughts which were readily accessible, than to the more difficult process of actual origination. The movements of his mind were not rapid, but they were usually very safe—he generally reached his results by a fair and luminous process, which gave great strength to his convictions. He was cautious and laborious, never admitting any position as true, of which he had not an intelligent view of the evidence, provided it was within his reach. He was a diligent observer of men and manners, and was well acquainted with the workings of human nature.

Dr. Gunn's moral dispositions were every thing that his mild and benignant countenance indicated. He was keenly sensitive to injury or neglect, but he was charitable in his appreciation of other men's motives, and was conciliatory and magnanimous, even where he had suffered from other men's conduct. His manners were polished, but quiet and unostentatious. He was a man in relation to whom, to know and to love were nearly identical.

As a Minister, he was eminently diligent and faithful in the discharge of his duties. He evidently acted under a deep sense of the solemnity and weight of his ministerial obligations. His preaching was always highly acceptable, and was well fitted to bring home Divine truth to the heart and conscience. His manner was calm, equable and correct, rather than very commanding. His discourses generally evinced mature preparation, and abounded in illustrations that were gathered from his observation of passing events. His Theology was strongly of the Calvinistic type; and perhaps there was no man among us who viewed any departure from this system with a more watchful jealousy. He had a strong antipathy to all the forms of Hopkinsianism.

In Church Courts Dr. Gunn was active, discreet and useful. He was not a great talker; but what he said always received much consideration. He was generally among the last to speak, and he sometimes gave a happy direction to a difficult subject.

Dr. Gunn, as a Writer, was highly respectable. Besides his life of Dr. Livingston, which is his chief work, he published several things in pamphlet form, among which is a controversial pamphlet or two, which evince a very accurate knowledge of his subject, and a good degree of polemic skill. His style is always perspicuous and direct.

He was a fine specimen of a man. His memory is embalmed in many hearts.

Very affectionately yours,

J. M. MATHEWS.

GILBERT ROBERT LIVINGSTON, D.D.*

1808—1834.

GILBERT ROBERT LIVINGSTON was a descendant of the Rev. John Livingston, of the Church of Scotland, celebrated for his connection with the great Revival at the Kirk of Shotts. He was a son of Gilbert Robert and Martha (Kane) Livingston. His mother was a daughter of John Kane, a native of England, who came to this country in early life, and died at Schenectady, leaving a numerous and respectable family. His father was originally a merchant in the city of New York, and, during the Revolution, adhered to the Royal cause. He resided, for a time, at Stamford, Conn., and here, on the 8th of October, 1786, his son, *Gilbert R.* was born. He subsequently fixed his abode in the town of Beekman, Dutchess County, N. Y., and there his son passed his early years, except while he was with his mother's family at Schenectady. He fitted for College chiefly at home, under the instruction of Mr. Mabon, a teacher of some celebrity. He graduated at Union College in 1805, at the first Commencement held under the Presidency of the Rev. Dr. Nott.

Soon after leaving College he commenced the study of Theology under the direction of the Rev. Dr. Perkins, of West Hartford, Conn. Here he continued two years. He seems to have had an early predilection for the Ministry, but there is no evidence that his mind had received a permanently serious direction until after he had commenced his theological course; and he did not make a public profession of religion till the year 1807.

He was licensed to preach by the North Association of Hartford County, June 7, 1808. He then went to New York, and studied two years more, under his relative, the Rev. Dr. J. H. Livingston, thus passing through the entire course prescribed by the Reformed Dutch Church. He was received under the care of the New York Classis, as a candidate, May 29, 1810,—his licensure, by the Hartford Association, two years before, being duly recognized.

On the 9th of August, 1811, he received a call to settle in the ministry from the Reformed Dutch Church in Coxsackie, N. Y.; and, having accepted the call, was ordained and installed Pastor of said Church, on the 4th of December following.

On the 17th of September, 1812, Mr. Livingston was married to Eliza, daughter of Ebenezer Burrill, Esq., of New York. They had nine children,

four of whom died in infancy, and five, with their mother, survived their father. One of the sons, a graduate of Williams College, became a clergyman, and another settled as a lawyer in the city of New York. One of the daughters is married to Sidney E. Morse, Esq., of New York, and another to the Rev. Dr. Alden, President of Jefferson College.

Mr. Livingston remained at Cocksackie nearly fifteen years. It was an extensive field, and he devoted himself most assiduously to the cultivation of it; indeed, he performed an amount of labour which, but for his uncommon vigour of constitution and great power of endurance, would have been quite impossible. Three revivals of religion took place under his ministry, the latter of which was very extensive and powerful, and brought into the church, in one year, three hundred and seventy-three persons on a profession of their faith. About six hundred were added to it during his ministry.

In the autumn of 1826 he accepted a call from the First Reformed Dutch Church in Philadelphia, and was installed as its Pastor, by the Classis of Philadelphia, in the month of November. Here he passed the residue of his days. The success of his labours in this field may be estimated by the fact that he received three hundred and twenty persons to the communion of the church, and upwards of one hundred in a single year.

In the year 1829 he was honoured with the degree of Doctor of Divinity from Williams College.

In August, 1833, while on a visit to his friends in the State of New York, he noticed some unusual appearances about his mouth, though they were not supposed at first to indicate serious disease. Soon, however, a tumour was discovered, the rapid growth of which was thought to require a surgical operation. This was submitted to on the 19th of October; and, for a few weeks, strong hopes were entertained that he would be restored to health and usefulness. These hopes, however, proved fallacious; for the disease soon revived with increasing power, and turned out to be a cancer. Unable to hold verbal intercourse with his friends, or to take food sufficient to sustain his large and powerful frame, he languished, in extreme suffering, but in the utmost patience, till Sabbath morning, the 9th of March, 1834,—the day on which his people met to commemorate the love of Christ,—when he passed away to mingle in other and higher scenes. His Funeral Sermon was preached by his early friend, the Rev. Dr. Cuyler, from Hebrews xi, 4, and was published.

Dr. Livingston published a Sermon in a volume entitled the "Greene County Preacher;" but, with the exception of a small tract, it is not known that he published any thing besides.

FROM THE REV. JOSEPH ALDEN, D.D.,

PRESIDENT OF JEFFERSON COLLEGE.

JEFFERSON COLLEGE, June 6, 1860.

My dear Sir: I was an inmate of the family of the late Rev. Dr. Gilbert R. Livingston, during a considerable portion of the last year of his life. As no one could well be more unreserved in the family circle, I soon formed, as I suppose, an accurate acquaintance with his character.

Dr. Livingston was naturally of a very affectionate temper. It is believed that he never, either by words or actions, exhibited an angry emotion towards any member of his family. His attachments were strong, lasting and uniform.

He possessed fine social qualities. He was especially fond of the society of his ministerial brethren, and exercised towards them at all times a most generous hospitality. He was constitutionally liberal and magnanimous.

It could not be said that he was a man of genius, in the popular sense of that word, nor of very extensive or varied acquirements; and yet he possessed decided talent. He had strong perceptive powers; he had wisdom to form his plans and energy to carry them into execution. I never heard him charged with saying or doing a weak or foolish thing. Hence he obtained a strong influence over those with whom he came in contact, and especially with whom he was brought into intimate relations.

Dr. Livingston was well acquainted with human nature. Throughout his whole life he was accustomed to study men rather than books. His habits of observation were accurate, and his conclusions seldom, if ever, warped by prejudice or passion. This knowledge, while it rendered him successful in influencing other minds, never led him to adopt a sinister policy. He did not take advantage of the weakness of men to further his objects. He was frank and honest, and, so far as I know, possessed the entire confidence of all who knew him.

Dr. Livingston was eminently devoted to his work as a Minister—the desire to save the souls committed to his charge seemed to have all the force of a ruling passion. In labours he may be truly said to have been abundant. He uniformly preached three times on the Sabbath, and attended meetings always three, and often five, evenings in the week. He pursued a regular course of pastoral visitation, endeavouring, as far as possible, to bring religion home as a personal matter to the hearts and consciences of all his people. He performed also a large amount of occasional labour for his brethren in the ministry. Every judicious enterprise of benevolence found in him an ardent friend and an efficient advocate.

His views of Theology were fully in accordance with the standards of the Reformed Dutch Church. In the management of Revivals, of which he was an earnest friend and advocate, he fell, to some extent, into the use of what were called “the new measures”; but he became tired of the system, and I think heartily abjured it before his death. In the first extensive revival that took place under his ministry, he doubtless erred in admitting persons to the church too hastily; but his experience rectified the error, and, in his latter years, he required a probation of at least three months after professed conversion.

As a Preacher, he was earnest, energetic, direct and discriminating. He addressed chiefly the understanding and the conscience. He more frequently appealed to the fears than to the gentler emotions of the heart. He was the strong man armed, who rushed impetuously on the foe; who saved men, plucking them out of the fire. His personal appearance was much in his favour, his voice was one of great power, and his action dignified and commanding.

Very faithfully yours,

JOSEPH ALDEN.

FROM THE REV. HENRY G. LUDLOW.

POUGHKEEPSIE, February 28, 1857.

Rev. and dear Brother: The late Dr. Gilbert R. Livingston, concerning whom we conversed a few days since, was one of my earliest ministerial friends. Shortly after indulging the Christian's hope, and while in the transition state from the Bar to the Pulpit, I held meetings in my native town, Kinderhook, and addressed the people, in a school-house, on the bank of the Hudson, on the great subject of the salvation of the soul. While thus occupied, on the 29th of December, 1820, the Spirit of the Lord came down and

filled the place. About thirty were deeply impressed, and the good work thus auspiciously commenced ceased not until between three and four hundred were added to the church, then under the pastoral care of their devoted minister, the Rev. Dr. Sickles. Having heard of the revival, Dr. Livingston soon appeared in our meetings, and manifested the greatest interest in the progress of the work. It soon spread through his own congregation, and resulted in an immense addition to his church, that seemed to carry one back almost to Pentecostal times. I remained with him until October, 1821, when I left, to become a member of the Princeton Theological Seminary.

Dr. Livingston was of a tall, athletic form, and his whole physical aspect was one of uncommon dignity. He had a fine face,—his complexion was fair, his features regular, his forehead high, his eyes hazel and expressive at once of intelligence and affection. The engraved portrait of him, which you have doubtless seen, is a very truthful representation of his outer man.

The leading characteristic of Dr. Livingston's mind was, I think, sound common sense, or great practical wisdom; and this rendered him a safe and excellent counsellor. He was remarkable, also, for great delicacy and purity, and never could tolerate the least departure from it in the conversation or conduct of others. He was eminently social in his feelings, and possessed, withal, a playfulness and buoyancy of spirit that made him a most agreeable companion. He was ardent and firm in his attachments, and most cordial in all his expressions of good will. I shall never forget the occasion of my farewell meeting with that noble man and his noble congregation, when, rising in his pulpit to express for them and for himself their interest in me, and their desires for my future prosperity, he burst into a flood of tears, so as for some time to obstruct his utterance.

Dr. Livingston was a lover of good men. While he was always faithful to the interests of his own denomination, his large Christian heart cordially welcomed all who love our Lord Jesus Christ in sincerity, without stopping to inquire beneath what denominational banner they ranged themselves. I think I never knew a more truly catholic and unsectarian spirit than he possessed.

He was most deeply interested in the cause of Revivals of Religion, believing as he did that they were identified, in no small degree, with the prosperity and final triumph of the Church. Hence, he laboured in season and out of season to secure these gracious visitations of the Holy Spirit, and to render them as protracted as possible. No small part of the efficiency of his whole ministry was in connection with revivals.

My last visit to Dr. Livingston was while the disease (a cancer in the mouth) was in progress, that terminated his life. Rising from his seat, and walking the room with a firm step, he said,—“I am as able as ever I was to preach, but for this malady.” He contemplated the issue with great solemnity, and yet with joyful confidence; he knew in whom he had believed, and doubted not that He would keep that which he had committed unto Him, against the day of his appearing.

Will you allow me, in concluding this brief notice of my lamented friend, to pay a passing tribute to one concerning whom I might speak in the language of an Apostle as “his mother and mine.” I knew her for upwards of twenty years, and had every opportunity of observing her admirable qualities of mind and heart. I have always thought that the true secret of the eminent piety and usefulness of her son was that he had such a mother. Though she was born and reared amidst wealth and fashion, she trained her own children on strictly Christian principles, and her grand aim was to imbue them with the spirit of the Gospel,—and in this she was, by God's blessing, eminently successful. Besides being a most diligent student of the Bible, she was familiar with many of the best writers in the language, especially on experimental

religion; and of the works of Newton and Romaine she could repeat large extracts almost verbatim. I never knew a person who seemed to me to walk more humbly with God. She survived her son a few years, and then followed him to his rest.

Yours affectionately
H. G. LUDLOW.

JESSE FONDA.

1809—1827.

FROM THE REV. JOHN FORSYTH, D.D.

NEWBURGH, July 16, 1863.

Rev. and dear Friend: I send you my recollections of the Rev. Jesse Fonda, such as they are, and with them such information in regard to him as I have been able to gather from various sources.

JESSE FONDA was born at Watervliet, in the county of Albany, on the 27th of April, 1786. After the usual course of academic studies, he entered Union College, where he graduated in 1806, in the same class with the late excellent Dr. C. C. Cuyler, of Philadelphia, and that distinguished Jurist, the late Hon. John C. Spencer. I have not been able to ascertain where or with whom he studied Theology. He was licensed by the Classis of Albany in 1809, and in the same year was ordained Pastor of the united churches of Nassau and Schodack, where he remained until 1815, when he received and accepted a call from the Reformed Dutch Church of New Brunswick. In 1817 difficulties arose, which disturbed the peace of that large congregation, and rendered the position of the Pastor somewhat uncomfortable, and, on this account, he listened to a call from the Dutch Church of Montgomery, Orange County, one of the largest and most respectable country churches in the denomination. Over this charge he was installed on the 23d of September, 1817; and here he continued to labour, with unwearied zeal and great success, until May 2d, 1827, when he entered into rest. His remains were followed to the grave by an immense crowd of weeping parishioners, and friends from adjacent congregations, at the head of which walked nine ministers. The funeral services were conducted by the Rev. Dr. Fisk, of Goshen, Mr. (now Dr.) Wallace, of Little Britain, Mr. Van Vechten of Bloomingburgh, Mr. Ten Eyck, of Berea, who preached the Sermon, and Mr. Arbuckle, of Blooming Grove, who delivered another Funeral Discourse, on the Sabbath succeeding, to the bereaved people of Montgomery.

I never heard Mr. Fonda in the pulpit, and therefore I can give no personal recollections of him as a Preacher; but, as he and my father were warm friends, and as he was my father's guest from time to time, my remembrances of the appearance and manners of the man are so combined with impressions respecting his qualities as a Pastor, derived from others, that I can scarcely separate them.

Mr. Fonda was, as to his physique, of medium height, with a rotund form and ruddy countenance, perhaps by nature of a jovial turn, but, if so, the tendency was kept under perfect restraint; and his air and aspect were such

that a stranger, meeting him casually anywhere, would have at once concluded that he was a minister of Christ. He was "simple, grave, sincere." He was not a man of brilliant parts, nor was he distinguished for oratorical power. On all the topics that fall within the range of Theology, all who knew him testify, and his writings confirm the testimony, that he was more than ordinarily well read. But I fancy that, in general literature, his attainments were respectable, and no more. Indeed, in his position as the Pastor of an unusually large rural parish, it was hardly possible for him to give much attention to secular learning or to scientific enquiries, without neglecting matters infinitely more important. When he entered upon the charge, in which the largest part of his ministry was spent, he found it in the condition in which most of the older Dutch congregations in this region are said to have been at the beginning of this century,—having "a name to live," and "the form of godliness," and little else. The vigour with which Mr. Fonda addressed himself to the task of combatting the evils which he found in the church, and the grosser, if not greater, ones which abounded in the community, showed that he was no common man, and especially that he had the heroic courage of the good soldier of Jesus Christ. The success which attended his labours gives evidence that he was endowed with other qualities besides courage. A blunt, ill-mannered, ill-tempered man, however forcible as a preacher, and unquestionable his piety, would have been compelled, most probably, to leave that field within a year. But Mr. Fonda, though a most rigid disciplinarian in dealing with evils within the church, and hence brought into conflict with usages which had previously been, to say the least, tolerated; though he was unsparing in his rebukes of the sins then prevalent in that region, never lost the affections of his own people, and never forfeited the respect of the community. In all companies and on all occasions he exhibited the urbanity and politeness of the Christian Gentleman, as well as the gravity becoming the Christian Minister.

His ministry at Montgomery was, I may venture to say, singularly successful. Three hundred persons were added to the Communion of the church on the profession of their faith; the spiritual life of the church was greatly quickened; and the whole moral aspect of the region was changed. To this day, his memory is precious to all the older inhabitants of Montgomery, and to not a few in other parts of the County of Orange.

The publications of Mr. Fonda, so far as I know, are a Farewell Sermon delivered at New Brunswick, 1817; and Familiar Letters on Sacraments addressed to the people of his charge, 1824.

Mr. Fonda was married on the 18th of October, 1807, to Susan, daughter of Jelles A. and Elizabeth (Yates) Fonda. They had ten children,—all of them sons, only four of whom survived their father. Mrs. Fonda died in New York, April 14, 1863.

I remain affectionately yours.

JOHN FORSYTH.

WILLIAM McMURRAY, D.D.*

1809—1835.

WILLIAM McMURRAY was born in Salem, Washington County, N. Y., on the 3d of July, 1783. His father, Robert McMurray, was descended from an old Scotch family, a branch of which passed over to Ireland, where Robert was born. He migrated to this country about the commencement of the American Revolution, in company with several other families distinguished for their great moral worth, and purchased the place in Salem on which his son William was born. He was a man of fervent piety, and was, to the day of his death, a Ruling Elder in the Scotch Presbyterian Church in Salem. With his family and neighbours, he encountered the difficulties and perils incident to a pioneer settler, and was among the volunteers who witnessed the surrender of Burgoyne at Saratoga.

William McMurray was the youngest son of his parents. From his earliest years, he evinced a purity of character and a deep toned religious sentiment that marked him, even in childhood, as one destined to the sacred office. Having gone through his preparatory course at the Academy in his native place, he entered Union College, from which he graduated with honour in the year 1804, in the same class with Bishop Brownell and the Rev. Drs. Mathews and McAuley. Shortly after his graduation he went to New York and commenced the study of Divinity under the Rev. Dr. John M. Mason, with whom he remained as a Theological student till 1809, when he was licensed to preach by the Presbytery of the Associate Reformed Church, at Salem, N. Y. During part of the year 1806 he was a Tutor in Union College.

Shortly after his licensure he was settled as Pastor of an Associate Reformed Church at Lansingburg, N. Y., where he remained about three years, eminently useful and beloved. In 1812 he accepted a call from the Reformed Dutch Church at Rhinebeck, Dutchess County, then one of the most flourishing and influential churches in the State. About the same time he was happily married to Esther, daughter of Peter Rutgers Kissam, Esq., of New York.

He continued Pastor of the Church at Rhinebeck till 1820. Here his ministry was eminently successful; and persons of all classes and conditions revered him as a Pastor and loved him as a Friend.

From Rhinebeck he was called to the Reformed Dutch Church in Market Street, New York. It cost him a severe struggle to break away from those cherished associations which had been the result of a happy ministry of eight years; but he took counsel of the indications of Providence, and he could not doubt that it was his duty to accept the invitation. Accordingly, he was installed Pastor of the Market Street Church in the summer of 1820.

In the year 1823 he was honoured with the degree of Doctor of Divinity from the College at which he had received his education.

At the time of his settlement in New York, the church of which he had charge was situated in the (then) suburbs of the city; and the population, in its immediate neighbourhood, was chiefly of the poorest, and to some extent the most vicious, class. The church edifice had been erected by a few wealthy individuals,

* MS. from his son, Hon. Wm. McMurray.

and the congregation consisted of a mere handful. He, however, engaged in his work with most untiring zeal, and was soon permitted to witness a rich blessing upon his labours. He generally preached three times on the Sabbath, attended strictly to the Catechetical and Bible Class exercises, lectured twice during the week, and performed, with great vigilance and fidelity, all the more private duties of a Pastor. The success that attended his ministry may be inferred from the fact that, at the time of his death, his church numbered between five and six hundred communicants. He was repeatedly invited to other spheres of labour, in which there would have been a less draft upon his physical energies, but he was convinced that he was in the place in which Providence had fixed him, and that he had no right to abandon it. To the warnings of his friends that he was overtaking his strength he paid alas! too little heed; and he kept on labouring, even in his weakness, and amidst the desolations of the pestilence, until God's Providence issued a command to him to desist, to which he was obliged to submit. A violent Typhus Fever, acting upon a constitution already enfeebled by excessive labour, left him in a state of debility from which he was never able to rise. He died on the 24th of September, 1835, in the fifty-second year of his age.

An affecting incident occurred on his death bed, which was strikingly illustrative of his benevolent spirit. During an early period of his ministry he had found, in the course of his philanthropic labours, the family of a man broken in fortune and spirit, who were in a state of absolute suffering for want of food and clothing. He instantly relieved their immediate distress; and, by his subsequent assistance and that of some charitable individuals associated with him, the man was furnished with the means to remove with his family to the Far West. Many years afterwards, and, as if by special direction of Providence, while Dr. McMurray was on his dying bed, and only a day or two previous to his decease, a gentleman begged earnestly at the door to be permitted to see him, and, being informed that the physicians had directed that no visitors should be admitted to the patient's chamber, he showed so much distress at the refusal that his request was finally granted. This was the man who had so long before been relieved by the kindly aid of the Doctor and his friends. He had travelled more than a thousand miles, and had been congratulating himself, on his journey, that he should once more have an opportunity of seeing the friend to whom he felt that he owed more than to any other person on earth; but, alas! he found him dying. Throwing himself on his knees, by the bedside, he poured forth his gratitude and his sorrow, and begged the blessing of him whose friendship had marked a bright spot in his history and seemed to bring down upon him the smile of Heaven. He had prospered ever since; had not only thriven in his worldly circumstances, but held an important judicial station in his district. "All this," exclaimed he, with unutterable emotion,—“all this I owe to you!” Dr. McMurray supplicated for him a blessing, and only remarked,—“Oh how unworthy am I, a sinful man, to listen to expressions like these.”

Dr. McMurray was well known in the walks of public benevolence, and lent a hearty influence in aid of most of the great charities of his day. He presided over several religious institutions, and was Overseer of the College of New Jersey, and a member of the Council of the New York University.

Mrs. McMurray survived her husband, and died in 1842. They had eleven children. Their eldest son (*William*) is a lawyer in the city of New York, and has been much in civil life.

Besides various contributions to periodicals, Dr. McMurray published the following: A Sermon preached before the American Colonization Society, 1825. Remarks on the Letters of Domesticus, 1827.—A Sermon on the Death of Colonel Rutgers, 1830.—A Sermon on the Death of Aaron Hand, 1831.—A Sermon before the American Board of Foreign Missions, 1833.

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, APRIL 25, 1849.

My dear Sir : My acquaintance with the late Dr. McMurray commenced in 1812, at the period of my first settlement in the ministry at Hopewell, Dutchess County, when he was Pastor of the Reformed Dutch Church at Rhinebeck Flats, in the same County, where he had been for a short time settled. We were members of the same Classis, and enjoyed frequent ministerial intercourse, with, I believe, growing mutual personal friendship. He removed to this city about 1820, and I in 1827. Our intercourse, which had been less frequent during the intervening period, was now renewed in greater intimacy, and continued till the time of his death. My recollections of him are exceedingly pleasant, and he often comes to my remembrance as a fine model of Christian and ministerial character, in the various relations of private, domestic and social life

It was his privilege to be placed, by the circumstances of his birth and education, in such associations, and under such influences, as were peculiarly favourable to the early formation and growth of Christian character. The religious instruction and government of the family, the evangelical and successful ministry of the late excellent Dr. Proudfit, under which he was brought up, and the religious associations of the church and place, all united to exert a salutary influence, and, it is believed, were blessed in his early youth, to his spiritual renovation, and the opening of a consistent Christian course, that proved as the shining light that shineth more and more unto the perfect day. With this early training, and this gradually maturing and consistent piety, from early youth, was connected that striking harmony in the various traits of character by which he was so much distinguished. It was this rather than the prominence of any single quality, which impressed those who were brought in contact with him, and permanently attracted their affectionate regard and confidence. His spirit, in its natural mould, was one of great kindness and gentleness, and his manners were distinguished by an amenity and courtesy, which were grateful alike to persons of all ranks and classes who had intercourse with him. There was blended with this the frankness which always forbade the remotest suspicion of disguise, a clear, well-balanced judgment, sound, practical sense and great fidelity to his own convictions of right, a most unaffected humility and a delicate and scrupulous regard to the feelings of others. It was impossible to be on terms of confidential friendship with him without discovering the pervading and controlling influence of the principles and spirit of the religion of Christ in his soul. These constituted the element in which he breathed and moved ; they sanctified his amiable natural traits of character ; gave an exemplary consistency to his private walk, and an impressiveness to his public ministrations ; and won the continued and undying attachment of his friends.

From the very commencement of his ministry he showed himself "a workman that needeth not to be ashamed, rightly dividing the word of truth." His discourses were carefully prepared, were full of evangelical truth, presented in a chaste and simple style, and eminently adapted to practical usefulness. It was remarked to me, by one who had long sat under his ministry, that his preaching was uniformly excellent ; that, if not, as in the case of some, occa-

sionally rising to the highest order of eloquence, yet it never failed to interest and satisfy his hearers. As a Pastor, he had peculiar qualifications, and in a remarkable degree won his way to the hearts, and identified himself with the interests, of his people. And his labours were peculiarly owned and blessed by the Head of the Church. As a member of Church Judicatories, he was punctual and regular in his attendance, and he was always cordially greeted by his brethren, as one who combined, in an uncommon degree, a discriminating judgment with a forbearing and conciliatory spirit.

His death was in beautiful unison with his life. A few years before he died, he received a fall which, for a season took him off from active service. As soon as he could, he resumed his cherished labours with great ardour and devotedness; but the fall had given a shock to his constitution from which it never fully recovered; and it undoubtedly paved the way for the inroads of that disease under which he sank to the grave. It was remarked, as he prosecuted his labours, how the inner man bore up under the weakness of the outer, and how he counted not his life dear unto him that he might fulfil his ministry and finish his course with joy. He was laid aside from his labours and confined to his chamber for some months. That chamber witnessed the Christian Minister, bowing submissively beneath the hand of his Heavenly Father, cherishing the peace of Christ, casting his wife and children on the care of his Covenant God, and, with a hope laying hold on eternal life, patiently waiting for his departure to Heaven. My visits to his sick chamber always proved refreshing and profitable to me; and when, at last, he gently fell asleep, I could not for a moment doubt that it was gain for him to die.

Yours in Christian bonds,

THOMAS DEWITT.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, March 15, 1849.

My dear Friend: You have asked me to give you a brief account of the character and ministerial standing of my late friend, the Rev. Dr. McMurray. I had occasion to know him well. He was not far my senior in age, and we were in habits of constant intercourse from our childhood. We were scholars together in the same School and in the same Academy; and we were students together in the same College and in the same Theological Seminary. From the time of his removal as a Pastor to this city, we lived on terms of uninterrupted intimacy until his death; and I felt that event as a most serious bereavement.

From his earliest days there was a purity about him that put his motives beyond suspicion, in whatever he said or did. He was gifted with a discretion and soundness of judgment that made it easy for him to detect error, whether in doctrine, measures, or practice. There was a gentleness, a soothing influence in his manners and conduct, peculiarly his own; and I have often seen its power displayed amidst those scenes of debate in deliberative assemblies, where warmth in argument had risen too high, and where his voice acted like a charm to allay the rising tempest. He had a kindness towards all, and an affectionateness towards those he loved, which not only made him valued as a friend, but which also qualified him for special usefulness among the young, whose hearts can be often touched by the very smile of an affectionate Pastor. The great characteristics of his preaching were clearness in his exhibitions of truth, and a mild earnestness, which led his hearers to feel how much he desired to do them good. Such a ministry would, of course, be fruitful; and, accordingly, under his labours in the Market Street Church, the members increased from a mere handful to a number so large as to render the Church distinguished in our city for its spiritual prosperity.

I know not how far you include in your biographical sketches, or expect from your correspondents, any reference to the dying hours of the clergymen whose names you are commemorating. But there was something so peculiarly impressive in the last days of Dr. McMurray that I cannot refrain from a brief allusion to them. I never saw a death-bed scene of more varied joys, more enlarged views of Divine truth, more complete superiority to every earthly tie and feeling. His spirit often seemed to have passed away so far towards Heaven as to have lost all view of earth, and to be waiting with its eyes fixed upward for the signal that would call it home. In the early part of his illness he had seasons of darkness and disquietude. A few weeks before his death he observed to me,—“I have had my conflicts, but my Saviour would not let me die, would not let me die [repeating it] till he had given me victory over all through Him who hath loved me.” And a complete victory it was. He felt, to the last, a deep and abiding sense of unworthiness and short-coming, but, with it all, such a steadfast hold of the Divine promises, such an elevating sense of pardoning grace, that, at times, I have seen his bosom heaving with the fulness of its own joys. When portions of the Bible were repeated to him, he would often exclaim,—“What light! What love! How it shines!” His favourite petition, as he approached the last hour, was the prayer of Stephen,—“Lord Jesus, receive my spirit!” and his last breath was seen to leave him as he repeated the Saviour’s name for the last time. I can never forget the scenes of that chamber, and, often as he expressed his thanks for my visits, I always felt that I received more enjoyment than I was the means of imparting. He died as he had lived, honouring his Master, and an ornament to the Ministry.

Believe me yours very truly,

J. M. MATHEWS



JOHN DEWITT, D.D.*

1811—1831.

JOHN DEWITT was a son of John and Mary (Braisted) Dewitt, and was born in Catskill, N. Y., in August, 1789. He was a lineal descendant of Tjerick Dewitt, who emigrated from Holland, and settled at Kingston, Ulster County, N. Y., in the year 1656. His father was a farmer, as indeed were nearly all his paternal ancestors in this country. At a very early age he discovered a passionate fondness for reading; and his father, who did not fail to notice and appreciate the precocious intellectual developments of his son, resolved to give him the best advantages for an education that were within his reach. He fitted for College mainly under the instruction of the Rev. Dr. Porter, of Catskill. He entered Union College in 1805, and, after remaining there three years, transferred his relation to the College of New Jersey, where he graduated in 1809. His father, who was ambitious chiefly of his acquiring worldly distinction, placed him in the law office of Peter Van Schaak, a gentleman distinguished for his legal attainments, at Kinderhook; but he had not been there long before, to his father’s great disappointment, he became the subject of strong religious impressions, which resulted in a determination to abandon the profession of Law and devote himself to the Ministry. “Oh, John, John,” said his father, expressing his disappoint-

*MSS. from his son, Rev. John Dewitt, and Rev. Chauncy Eddy.

ment in the Dutch language, which was then extensively used in that neighbourhood,—“I thought I was going to make a great man of you.” “Ah, father,” was the son’s reply, in the same language,—“the good only are great.” The old gentleman could not, for some time, become reconciled to the idea of his son’s being a Minister; and, on this account, he laboured under some disadvantages in obtaining his Theological education. He returned to his native place, and sought the direction and assistance of his old friend, Dr. Porter, under whom he prosecuted his Theological course. The Doctor was greatly pleased with his pupil, and was heard many years after to speak of the full and able analysis of Edwards on the Will, and some other profound Theological treatises, which he produced at that early period.

He was licensed to preach, by the Berkshire (Congregational) Association, on the 15th of October, 1811. He was ordained and installed as Pastor of the Congregational Church at Lanesborough, Mass., on the 8th of July, 1812, as colleague with the Rev. Daniel Collins.* The Ordination Sermon was preached by the Rev. Dr. Porter, of Catskill. Here he continued till near the close of 1813, when he received calls, about the same time, from the Reformed Dutch Churches in Schenectady and Albany; the latter of which he thought it his duty to accept. There were at that time two Dutch Churches in Albany, forming one pastoral charge, under the care of two ministers. By his settlement Mr. Dewitt became the colleague of Dr. John M. Bradford, with whom he alternated in ministerial service until the year 1815. In that year he received a call to the Collegiate Reformed Dutch Church in New York; and, though greatly attached to his field of labour in Albany, yet, as certain obstacles to his usefulness existed there, for the removal of which he had little reason to hope, he reluctantly determined to accept the call. He seems, however, to have underrated the attachment of his flock; for no sooner were his difficulties understood than the provision for their removal was promptly agreed upon. A separation between the two congregations was effected, and each minister had his distinct pastoral charge. Dr. Bradford and Mr. Dewitt drew lots for the churches, and the South Church fell to the latter; the people being left to follow either Pastor according to their preference. Mr. Dewitt still found himself in the midst of a large congregation, and he continued to prosecute his labours for several years with great alacrity and acceptance.

In September, 1823, the Chair of Biblical Criticism, Church History and Pastoral Theology, in the Theological Seminary at New Brunswick, being vacant, Mr. Dewitt was elected to fill it; and, as there were then only two Professorships in the institution,—the other, that of Didactic Theology, being held by the venerable Dr. John H. Livingston,—the duties to which Mr. Dewitt was called required the most indefatigable industry. Dr. Livingston died at the beginning of the year 1825; and the additional labours of instructing the classes in Didactic Theology devolved upon the surviving Professor until another was chosen, which was not till the ensuing September. Dr. Dewitt (for the degree of Doctor of Divinity was conferred upon him by Washington College, Pennsylvania, in 1824) was relieved from a portion of his duties in

* DANIEL COLLINS was born at Guilford, Conn.; was graduated at Yale College in 1760; studied theology under the direction of the Rev. Dr. Bellamy, at Bethlehem, Conn.; was ordained, and installed Pastor of the Congregational Church in Lanesborough, Mass., April 17, 1764; and died August 26, 1822, aged eighty-three years.

1825, by the establishment of a third Professorship, embracing the branches of Church History and Pastoral Theology,—only, however, to have the amount of labour restored by the revival of Rutgers College, in which he took the deepest interest. A plan was formed which provided that, for a while, certain duties, in the College should be performed by the Professors in the Seminary. Dr. Dewitt promptly assumed the duty of instruction in Rhetoric and Belles-Lettres, and discharged it, as he did his other duties, with great ability and enthusiasm.

Dr. Dewitt remained in his Professorship till the close of his life. His constitution was naturally vigorous, though he suffered, for many years, from a bronchial affection, which somewhat embarrassed him in public speaking, and formed one inducement for his acceptance of the Professorship. His heart, however, was so much in the ministry that he could not but respond favourably to many of the applications that were made to him to preach in New Brunswick and other places in the region; so that he really preached as much as was consistent with the discharge of his duties as a Professor. His last illness was brief, though, several months before, his constitution had been materially impaired by exposure and exhaustion from a journey undertaken in the service of the Church. This is supposed to have been the remote cause of an attack of fever that terminated his life. He died on the 11th of October, 1831, in the forty-second year of his age. His Funeral Sermon was preached by the Rev. Dr. Cannon, who was one of his colleagues. The General Synod, at an extra session, held soon after his death, ordered the erection of a suitable monument, with an appropriate inscription, which was shortly after carried into effect.

Dr. Dewitt was married, about the year 1810, to Sarah Schoonmaker, of Saugerties, Ulster County, N. Y. By this marriage he had seven children, two of whom entered the legal profession, and one the ministry,—the latter is now (1864) Professor in the same Seminary with which his father was so honourably connected. Mrs. Dewitt died in 1824; and, in September, 1825, he was married to Anna Maria Bridgen, of Albany, who survived him about eleven years, and died at Albany in 1842. By the second marriage he had two children, both daughters, one of whom is married to the Rev. A. G. Vermilye, D. D., now of Utica, N. Y., and the other to the Rev. James Cruickshanks, of Spencer, Mass.

Dr. Dewitt's publications are—

A Sermon on Infant Baptism, preached at Albany, - - - -	
A Discourse on the Death of the Rev. J. H. Livingston, D.D., - -	1825
A Sermon on the Necessity of the Atonement, preached in the Murray Street Church, New York, and published as one of the Murray Street Lectures, - - - - -	1830
A Premium Tract entitled "The Bible of Divine Origin," - -	
A Sermon on Regeneration, (posthumous,) - - - - -	1832

FROM THE REV. HENRY MANDEVILLE, D.D.

ALBANY, May 3, 1852.

My dear Sir: My acquaintance with Dr. Dewitt began in September, 1826, when I entered the Theological Seminary at New Brunswick, in which he was then Professor of Biblical Literature. I had been favoured, by a friend, the

late Professor J. A. Yates, of Union College, with a letter of introduction to him, and, soon after my arrival, I sallied forth to deliver it.

As I drew near his residence, a gentleman, approaching from the opposite direction, arrested my attention. He was a little below the average height, stoutly made, broad shouldered and broad faced. His hat hung on the back of his head, with the rim resting apparently on the collar of his coat behind; and underneath, beginning to separate on an exposed forehead of ample dimensions, floated sportively, outward and backward in the wind, long curling locks of brown hair. He came on with a rapid step and a swinging gait, and it was wonderful to see how he twirled and flourished a cane in his right hand, as if he were practising, much to his own amusement, but to the manifest alarm of passers-by, a lesson in sword exercise. But, while his feet seemed to be thus hurrying forward on a business of life and death, and his hands to be entertaining themselves as they liked best by the way, his eyes, indifferent to what was passing below, had a distinct occupation of their own. They roamed every where, examining every thing, overlooking nothing. They were now bent upon the pavement, as if busy with the geological character of the stones which composed it; they now looked sideways at the street, as if it were of the utmost importance to know its width in feet and inches; they now turned upward, and slowly ascended the walls of the buildings on either side of the street, as if their materials and structure were worthy of profound consideration; and now, having reached the very topmost brick of the chimney opposite, they struck out boldly into the measureless ether, and seemed to be lost in astronomical and meteorological speculation.

These observations, made in less time than I have been engaged in relating them, were yet in progress, when, before we could meet, he suddenly turned aside, and, mounting a short flight of steps, entered a dwelling a few feet in advance of me, casting at me, as he went in, an enquiring glance from a large clear blue or blue-grey eye. Arrived opposite the door, to my surprise, it bore the very number to which I had been directed as the residence of Dr. Dewitt. I rang the bell. The gentleman I had just seen entering appeared. "Well" said he, "well," as if impatient to know my business. "Is Dr. Dewitt at home?" I asked, somewhat disconcerted by his abrupt, impatient manner. "I am the man," was his reply. "Will you allow me to see you a few moments?" "Walk in"—and in I went.

Leading me into a parlor and requesting me to be seated, he himself remained standing, with those inquisitive eyes of his fixed upon me, as if intent on wrenching from me the purpose of my visit, and, before I had time to open my lips, I was greeted with a repetition of the address which had already so startled me. "Well," said he, "well." My self-possession now utterly forsook me; and, with a trembling hand, delivering my letter of introduction, I stammered out in a broken sentence my desire to enter the Seminary, and pursue a course of Theological study under his instruction. Recalled to himself by my visible embarrassment, or regarding me in a very different light when he learned that I was not an intruder upon his time, but a prospective pupil, he instantly, as when the sun bursts through cloud and mist on the raw atmosphere of a dismal day and bathes the whole landscape in warmth, splendour and beauty, assumed the most conciliatory, tender, anxiously affectionate and winning address, which it is possible to conceive; and I forgave him, and shortly after took my leave, very happy.

In this short scenic sketch all who knew Dr. Dewitt will recognize, if I mistake not, some of the peculiarities of his personal appearance, and at least one of his address;—a neglect of those slight courtesies, (the result rather of pre-occupation and inability to conceal it, than of intentional rudeness,) which ingratiate at first sight, and produce an impression of considerate affability

and friendship. Had any one inferred from this abrupt manner that the Doctor was deficient in kindness of heart, the inference would have done him great injustice; for no man, in my opinion,—an opinion formed after intercourse with him extending through three years,—possessed a greater share than he of sensibility and real goodness. It was necessary, however, to interest him before these were disclosed—the apparent rock had to be struck before the waters within would flow copiously forth.

I had arrived at New Brunswick three or four weeks after the commencement of the term. Hebrew being there, as in other Seminaries, the first study of a Theological course, I came immediately under the Doctor's instruction. Few elementary aids in English to the study of Hebrew then existed in this country, and of those that did exist, none were used as yet in the Seminary. The instructions of the Doctor were given by Lectures; and, as so large a portion of the term had already passed before my arrival, I found my endeavours to keep pace with the class in hearing, copying, committing to memory, reciting, and, above all, understanding the current Lectures, seriously embarrassed by my ignorance of those which had been previously delivered. I borrowed the notes of my fellow pupils, but want of time and the difficulty of understanding mere rules, without pertinent examples to illustrate them, rendered them almost useless. The consequence, as might be expected, was, that I scarcely ever appeared in the lecture room decently prepared for a recitation. After repeated failures, which annoyed me exceedingly, and the more because they made me the Hebrew butt of the class, the Doctor one day called me up, and put to me a series of questions, the answers to which were so far beyond the reach of my optics that, though I rolled them about in an agony of search, I could find none of them, and in despair I dropped into my seat. He looked at me in surprise, then reddened with displeasure, and was evidently on the point of giving it severe utterance; but he suddenly changed his mind, and proceeded with the recitation as if nothing had occurred. At its close, he requested me to remain after the other students had left.

"Mr. Mandeville, why did you treat me so disrespectfully just now?" "Disrespectfully, Doctor? I never thought of such a thing." "Why then did you take your seat in that unceremonious, and, as it seemed to me, sullen manner, without answering my questions?" "Ah, my dear Doctor, how you have misapprehended me! I meant no disrespect; I sat down because I was chagrined and ashamed of myself that I could not answer; and, to confess the truth, because, after so many failures, I was in despair of ever getting an insight into the Hebrew." "That was the case, was it?" and his brow cleared at once—"I am glad to hear it—I thought otherwise. But what will you do? I can't go over the ground again for your benefit; you must get abreast of your class somehow. Come, try—a strong will can achieve wonders. Try, try; if I can aid you, be assured I will with pleasure."

I went home ruminating. I had just heard of Stuart's translation of Gesenius' Hebrew Grammar. My resolution was taken. That very evening I went by the boat to the city of New York, and returned in the morning with the precious volume in my possession. It was then Thursday. We had a recitation in Archæology that day, and on the next it happened that the Doctor was called from town and we had none in Hebrew. On Saturday we never had one. During all this time the Grammar of Stuart was my constant study,—all day and nearly all night; and, on Monday morning, I was master not merely of all the ground over which my class had passed, but of much of which they knew nothing. My short Hebrew lesson, too, had been conned with a diligence which left nothing unexplained. Every word, with its inflexions, every vowel sign, with its changes and transpositions, every thing relating to sense and government, I had made myself thoroughly familiar with.

Behold me then seated in the lecture room. I look at the Doctor very demurely; and I observe that he is looking at me very kindly. Condescension and patronage were written in every line of his face. It said as plainly as face could say,—“Poor fellow, don't be alarmed; we'll deal gently with you; and, with a little patience and hard work, we'll make a Hebrew of you yet.” It is soon my turn to read. I read and translate with a fluency which the Doctor manifestly did not expect. He gives me a word to parse. The analysis of it is easy; and, for this reason, doubtless, it was selected; for the Doctor is aware of my deficiencies in grammar, and he will favour me. The promptitude and confidence, however, with which I proceed, encourages him to select another. This, too, is quickly disposed of, and another, and another. He shows astonishment—the class share it. He is resolved to ascertain how much I do know, and he selects the most difficult case in the sentence. I analyze it as promptly as before. His astonishment is still greater—but there is one part of my analysis pointedly at variance with my previous instructions. He corrects me. I deferentially beg his pardon, but, at the same time, adduce an example which confirms my position. He reddens even more than he had done the week before, but he frankly acknowledges that I am right; and, soon after, dismissing the class, he once more requests me to remain.

“Mr. Mandeville, what is the meaning of this?” “Of what, Doctor?” “Of this rapid progress in Hebrew, and its grammar?” “Why, I have been studying as you recommended, Doctor.” “Studying what?” “My lesson and Stuart's Gesenius.” “Humph!” said the Doctor, “you may go now.”

I need scarcely say an order was immediately sent to the city of New York for as many copies of Stuart as there were members of the class. But what particularly amused us all the next time we visited the room of the Doctor, we observed a Stuart's Hebrew Grammar lying at his elbow; and he soon informed us that recitations from it would be henceforth substituted for his Lectures. Happily for us that they were; for we soon ascertained that much previously taught by him sadly needed review and correction. His knowledge of the sacred language was obviously very limited. In fact, as is too often the case with Professors in our Literary and Theological institutions, he had been selected with reference rather to his general acquirements, and the position he held in the Church, than to his acquaintance with Hebrew and its literature; and I have reason to believe that he began his preparation for the Professorship only when he became its incumbent.

And yet, strange as may appear, after making such a statement, I regard Dr. Dewitt as one of the ablest Professors with whom I ever came in contact. If his professional knowledge was not great, it was nevertheless sufficient to correct and guide us; while, endowed with an extraordinary memory, stored with information upon almost all subjects, with a vigorous understanding, with a brilliant imagination, with a delicate perception of beauty, and with a suggestive faculty which I have never seen equalled, much less surpassed, he possessed the enviable power of investing with interest every subject which he touched, and kindling the enthusiasm of his pupils. Few were the recitations from which we did not retire with our minds in a glow of admiration at some original conception of the text, some pertinent and striking illustration, direct or analogical, or at least some casual remark, imparting to the fact, or truth, or sentiment under consideration, and even to dry grammatical forms, a new and exciting aspect.

I have spoken of the Doctor's extraordinary memory and stores of general information. The following incident which broke the monotony of our student life, and is yet, I believe, traditional in the Seminary, will be regarded as evidence of both. But, before I proceed to the relation, I should observe that

the Doctor, like all men of an original turn of mind, cherished an undisguised contempt for the mere retailer of the opinions of other men; especially when the latter exposed himself to the charge of plagiarism. I really believe that, had he possessed power to dispose of a culprit of this class, he would have sentenced him to perpetual imprisonment for the first offence.

It was the second year of my connection with the Seminary that a young gentleman from Scotland, who had studied Theology one year in his native land, entered the Junior class; with the expectation, however, of obtaining a dispensation from the General Synod, for which he soon after applied, to finish his course of study in two years. The dispensation was subsequently granted on the condition that he sustained a satisfactory examination, and preached a sermon, which, in the opinion of the Faculty, gave evidence of due ability and acquirements. Whether the examination took place or not, I do not remember; but the sermon was prepared and preached. When the students had, as usual, criticised the performance, most of them praising it in exalted terms, Dr. Dewitt rose, and said he would take the liberty of entertaining us a moment with a few historical reminiscences; and he then went on to relate that there were, in the beginning of the last century, in Scotland, two celebrated men, who were brothers; the one a Mathematician, and the other a Minister of the Gospel. He told us where they were born, and when and where they were educated. When he had traced their career in common, he spoke of each separately; of the Mathematician first; informing us how he rose to the highest distinction, and won the friendship of Sir Isaac Newton, by whose recommendation he was elected Professor in the University of Edinburgh, &c., &c.; then of the Preacher, following him step by step until he reached the highest eminence, and became the acknowledged ornament of his Church and Country. He wrote and published, the Doctor continued with increasing animation and emphasis, a volume of sermons. Among these there was one of remarkable beauty and power. The Doctor warmed, and his eye gleamed with mingled admiration and mischief, as he spoke of the various excellencies of the sermon,—its arrangement, its argumentation, its superb imagery; and proceeding thus until, having wound us up to the highest pitch of interest and excitement, he paused; and looking around deliberately on the circle of students, and at last fixing his gaze on one now deadly pale, he closed by saying, amid a breathless silence,—“And that sermon, Gentlemen, we have heard to-day.”

“A man is known,” saith a Spanish proverb, “by the company he keeps.” I believe that company is a less unerring index of character than certain marked predilections for things. Dr. Dewitt was extravagantly fond of the old poets and prose writers of the English language; from Chaucer down to Milton and Jeremy Taylor,—and of flowers. One of the former was scarcely ever, when he was in his study, beyond the reach of his hand; and one of the latter, whether he was at home or abroad, in his study, in the street, or in his lecture room, was scarcely ever, during the summer season, absent from his hand, or a button-hole of his coat. Pinks, especially, which he reared from cuttings, were his passion; and I have many a time observed him busy as a bee, and humming like a bee, over an array of inverted tumblers, that might have furnished the dinner table of a very respectable city hotel. When he had succeeded in maturing a fine double carnation, he was in raptures—almost in an ecstasy, a fury of sentiment and emotion.

Of the piety of Dr. Dewitt, and his ability as a Preacher, all who knew him will speak in terms of strong commendation. Of a joyous, happy temperament, his religion, as a serious display, was less demonstrative than that of many others; but no one could doubt, certainly no one intimately acquainted with him, the sincerity and fervour of his love for Christ and his

cause. In conversation with him on the subject of our common salvation, and especially of Christian experience, I have often observed his voice faltering and the tear trembling in his eye.

As a Preacher, he was excelled by few. There was, indeed, nothing remarkable in his address. Hearing him, you would observe that his attitude was dignified, his manner unaffected and serious, his voice strong and agreeable, and his enunciation deliberate and distinct; but you might regret, perhaps, that he was so closely confined to his notes; since it impaired the effect of his manly frame and noble brow; keeping him, as it did, too much of the time, in a stooping posture, and confining one hand to his manuscript. His address, however, was soon forgotten in the superior attractions of the subject and its handling. No man could more felicitously introduce his proposition and divide the discussion, or more vigorously, yet simply, conduct the argument; and few approached him in the aptness and originality of his illustrations and the purity and precision of his style. I always heard him with instruction and pleasure; and what is an unerring test of a superior mind in the pulpit, I never heard him without being able to bear away with me, and reconsider at home, the larger portion of his discourse.

Such, very imperfectly delineated, was Dr. Dewitt as a Man, a Professor, a Christian, a Preacher—at least such were the impressions which, in these several relations, he made on my mind, memory and heart.

Respectfully your obedient servant,

HENRY MANDEVILLE.



JOHN SCOTT MABON.*

1812—1849.

JOHN SCOTT MABON, a son of George and Margaret (Tillie) Mabon, was born in the parish of Bowden, Roxburgh County, Scotland, on the 20th of January, 1783. His father was a weaver, and in moderate worldly circumstances, but both his parents were eminently pious, and paid great attention to the religious instruction of their children. As he was rather a feeble boy, he was employed, for two or three summers, in watching his father's cows in the field; and, as this gave him abundant leisure for reading, he read many religious books by which the early serious tendencies of his mind were greatly strengthened. His father, in the hope that he might become a Minister of the Gospel, sent him to school at Selkirk, distant four miles; and he bought a pony for his accommodation, so that he might spend his nights at home. About this time he had great anxiety in regard to his spiritual interests, and, for a considerable period, was alternately struggling against sin, and then yielding to it, so that his experience had no very definite or satisfactory character. At length, however,

* MS. Autobiog.—MS. from his son, Rev. Dr. Mabon.

he gained a clearer view of the provisions of the Christian scheme, and was enabled, as he believed, in the exercise of a living faith, to consecrate himself to the glory of his Redeemer.

About this time the people in the neighbourhood in which he lived became apprehensive that they were in danger of an invasion from the French; and this seems to have first suggested to his father the idea of seeking a home on this side of the ocean. Having, at length, formed the purpose of doing so, he disposed of the little property that he had, and, in company with several of his neighbours who had joined him in the enterprise, went to Greenock, with a view to embark for America; and they actually did embark, in an American ship bound for New York, in July, 1796. On their passage, they encountered a squadron of four French frigates, which, at first, assumed toward them a very threatening attitude; but, as soon as satisfactory evidence was furnished that it was an American ship, they were suffered to proceed on their way without further molestation. The ship reached New York, after a long passage, sometime in September; and, as Mr. Mabon's (the father's) funds were now nearly exhausted by the expense of the voyage, and he had no friends or acquaintances here to whom he could look for aid, the condition of the family seemed well-nigh desperate. In consequence of the expected appearance of the Yellow Fever in New York, they hastened up to Albany, and thence to Cambridge, Washington County, where they found a Scotch settlement, and an excellent minister of their own communion,—the Rev. Mr. Beveridge. Here they took possession of an old deserted log-house, about a mile from the village, until they could afford to have better accommodations. The subject of this sketch, being then a boy of about thirteen, and earnestly desirous of obtaining a liberal education, went to live with the Rev. Mr. Whyte, the minister of Argyle, with a view to prosecute his studies preparatory to entering College, under him, and to pay for his board and tuition by his services in the family. He was taken ill, however, after a short time, and went home; and, after his recovery, he yielded to the necessities of the case, and was engaged with his father at weaving for about a year and a half,—never, however, during this period, giving up the cherished idea of going to College. He then went to live again with Mr. Whyte, and, after remaining with him two years, working through the day, and studying only in the evening,—(though he had, by this time, made considerable progress in the classics,)—he began to yield to discouragement, and to feel that, unless Providence should make his way more clear than it then was, his favourite project must be abandoned. His father, who had, by this time, removed his family to Argyle, went to Salem, and procured a boarding place for him, with a view to his entering the Academy there; but this plan was frustrated by his nearly cutting off his foot, while attempting to assist his father, in the woods, in cutting down trees. This casualty confined him for almost a year, during which time he was occupied in study, though without the benefit of any instruction. He remained at home now nearly two years; and by this time his father's worldly circumstances had so much improved that he was able, without any special inconvenience, to keep him for a year at the Cambridge Academy. Here he completed his preparation for College, but just as he was about to offer himself for admission at Union College, he was attacked with the fever and ague, which kept him back six months. Though he joined the Freshman class, he was enabled, by his intense application, to keep along with two classes at the same time, so that, when he

graduated, in 1806, he had really been a member of College but two years and a half. He had a high standing as a scholar, as was indicated by the fact that he graduated with the Greek Oration.

After leaving College, two or three months previous to his graduation, he studied Hebrew a few weeks, under the Rev. Dr. Banks, then of Florida, Montgomery County, and, having joined the Reformed Dutch Church, made his way to New York with an intention to place himself, by some means, under the Theological instruction of Dr. Livingston. But, on his arrival there, he found himself without money, and he had actually begun to meditate the purpose of going to sea, in the hope of thus securing the means of prosecuting his studies. When his mind had almost reached the point of desperation, he was introduced, by a stranger, to the notice of Dr. Peter Wilson, then a Professor in Columbia College, and, through his influence, he immediately obtained the place of Assistant in the Flatbush Academy, at the rate of twenty dollars a month. He made a short visit to Schenectady in July, when he took his degree, but, with that exception, he remained in the school at Flatbush until the succeeding fall, when the Principal of the school died, and the vacant place was offered to him; but he declined it, partly, on the ground that it was too far from New York to allow him to prosecute to advantage his studies under Dr. Livingston, and partly that it was a position of more responsibility than he felt himself adequate, at that time, to occupy.

Finding himself again afloat, he determined to make a tour to the South, in the hope that he might be advantageously employed there as a Teacher. He went first to Savannah, thence to Augusta, thence to Columbia, S. C., and finally to Charleston,—travelling a large part of the way on foot, and meeting with all sorts of treatment in the course of the journey. At Charleston he engaged as an assistant teacher in a school, at the rate of six hundred dollars a year, with an understanding that the engagement should terminate at his pleasure. He remained there about nine months, and feeling dissatisfied that he was making no actual progress in his preparation for the ministry, he resigned his place in the school, and returned to his father's house in Washington County. The year immediately following he spent in the study of Hebrew, under Dr. Banks, while he, in turn, taught the Doctor Mathematics. Being still in a state of perplexity, from not having the means to prosecute his Theological studies, he went to New York, and soon engaged himself as the teacher of a Young Ladies' School in Brooklyn, at five hundred dollars a year. He then applied to Dr. Livingston, the Theological Professor in the Dutch Church, to receive him as one of his students. The Doctor complied with his request in a way that greatly gratified and encouraged him. He attended the Doctor's Lectures—three each week—for two years, his school, meanwhile, yielding him a comfortable support.

In the year 1810 Dr. Livingston, by order of the Synod, removed to New Brunswick, and this led Mr. Mabon to give up his school and go thither also. But scarcely had he entered upon his studies there, before he received a special request, from Dr. Livingston and the Trustees of the College, to take charge of the Grammar School, which was then vacant; and, as an inducement to his doing so, the Doctor kindly proposed, for his accommodation, to change the time for the delivery of his Lectures. After having been thus occupied between one and two years, Dr. Nott applied to him to become a Tutor in Union College, and Principal of the Grammar School in connection with it; and though strong objections were made to his leaving his position at New Brunswick, and the Hebrew Pro-

fessorship was offered to him as an inducement to remain, yet he felt constrained, on the whole, to accept Dr. Nott's offer.

Having been licensed to preach on the 15th of April, 1812, he proceeded to Schenectady, and entered upon his duties there as a Teacher; and as the Rev. Mr. Bogardus,* then Pastor of the Dutch Church in Schenectady, was seriously ill, and died shortly after, he was called upon frequently to supply his pulpit. He continued here, occupied chiefly as a Teacher, but very often as a Preacher, for about four years.

In July, 1816, he was married to Harriet, daughter of the Rev. Nicholas Van Vranken;† and, in October following, embarked for Europe, with a view partly to visit his friends in Scotland, and partly to purchase for himself a library. He had engaged his passage at New York in a vessel bound for Sligo; but, as she was detained beyond her appointed time for sailing, he embarked in another, bound for Dublin. His passage was a most tempestuous and perilous one; and the vessel in which he had at first expected to sail, he learned, after his arrival, had been lost, with every person on board. From Dublin he proceeded, by way of England, to Scotland, and, after passing a little time in his native place, went to Edinburgh, where he was engaged in purchasing books, gratifying his curiosity, and forming interesting acquaintances, for about two months. He then sailed for Holland, where he made another considerable addition to his library; and, in the

* CORNELIUS BOGARDUS was licensed to preach in 1807; was settled as Pastor of the Dutch Church in Schenectady in 1808; received the degree of Master of Arts from Queen's College in 1810; and died in December, 1812.

† NICHOLAS VAN VRANKEN, a son of Maus and Harriet (Van Dervolgen) Van Vranken, was born on the 24th of March, 1762. He prosecuted his theological studies at Schenectady, under the Rev. Dr. Dirk Romeyn, and was also engaged, for some time, as a teacher in the Academy, which afterwards became Union College. He was licensed to preach the Gospel in October, 1790, and was ordained, and installed Pastor of the three United Churches of Fishkill, Hopewell, and New Hackensack, on the 23rd of November, 1791. Here he continued to labour with great acceptance and fidelity until his death, which occurred on the 20th of May, 1804. In 1787, he was married to Ruth, daughter of Adam Comstock, of Saratoga County, N. Y., by whom he had seven children,—four sons and three daughters. Mrs. Van Vranken died on the 16th of August, 1800. In April, 1802, he was married to Catherine Conklin, by whom he had two children,—a son and a daughter. Mr. Van Vranken is represented as having been a man of fine personal appearance, of attractive manners, of an active and well furnished mind, a popular Preacher and a devoted Pastor. He was invited to settle over two or three of the most respectable congregations in the Dutch Church, but he could not be persuaded to leave his original charge.

Mr. Van Vranken's son, SAMUEL A. VAN VRANKEN, D.D., was born in Fishkill, February 20, 1792. When he was about twelve years old, he was sent to New York city with a view to his becoming a merchant's clerk, but, as his mind took a serious direction, it was determined that he should be educated with reference to the ministry. After graduating at Union College in 1815, he entered the Theological Seminary, in New Brunswick, N. J., where he took the regular course, and was licensed to preach the Gospel in 1817. The same year he received and accepted a call from the United Reformed Dutch Churches of Freehold and Middletown, in Monmouth County, N. J. After labouring here with great diligence for nine years, his health demanded a suspension of his labours, and he yielded to the necessity; but, in 1827, resumed the charge of the Freehold Church, the connection between that and the sister church at Middletown having been dissolved. Here he continued till 1834, when he accepted a call from the First Reformed Dutch Church of Poughkeepsie, N. Y. In 1837 he was called to the Church in Broome Street, New York, then vacant by the resignation of Dr. Brothead; and, though he declined the call at first, yet, upon its being repeated and urged upon him, he finally accepted it, and was installed in December of that year. After labouring here four years, he was chosen, by the General Synod, to succeed Dr. Milledoler, as Professor of Didactic and Polemic Theology in the Theological Seminary. He accepted the appointment, and was inaugurated in this office, December 14, 1841. Here he remained till his death, which occurred, from congestion of the lungs, on the 1st of January, 1861. He was a noble specimen of a Man and a Christian, and was greatly respected and honoured as a Professor. He was three times married;—first to Maria Ganeswood; next to Maria Swift; and last to Mary Boulden. His last wife survived him with one daughter.

spring of 1817, returned to Edinburgh, and thence, almost immediately, sailed for America, which he reached safely, after having been absent about one year.

He made his way immediately to Schenectady, where he had left his family, and found his wife seriously ill. It was his wish now to give up teaching, and devote himself exclusively to the ministry; but, as Providence did not seem to favour this, he removed to New York in the fall, and opened a Select School in Greenwich Village. In the spring of 1818 he accepted an invitation from the Trustees of Queen's College to take charge of the Grammar School at New Brunswick, and he continued there several years. Meanwhile he was preaching, as opportunity offered or occasion required, in various churches, but did not receive a formal call from any; and such was his desire to be engaged in the appropriate duties of the ministry, that he offered himself to the Young Men's Missionary Society of New York, and actually became engaged, for three months, as a Missionary, in the region around and beyond Utica. But, before the time for which he had engaged himself had expired, he was summoned back to his school by a letter from the Trustees, informing him that there was a degree of insubordination under the management of the young man in whose care he had left it, that rendered it desirable that he should return as soon as possible. He resigned his place as the Head of this school in 1825, and returned, with his family, to Schenectady, hoping again that his labours as a Teacher were at an end.

But herein he was again disappointed. The next summer he engaged to go as a Teacher to Morristown, N. J.; and, though he did not enter on his duties there till the fall, during his sojourn there an extensive and powerful revival of religion took place in the neighbourhood, in which the school of which he had charge richly shared.

On the 19th of November, 1828, with a view to his greater usefulness as a Minister, he was ordained by the Classis of New Brunswick, at Bedminster,—the Rev. J. L. Zabriskie* preaching the Sermon.

After having been engaged in the school at Morristown about two years and a half, during which time he had had a part in educating quite a number of young men who have since become ministers of the Gospel, various circumstances conspired to induce his removal to Brooklyn; and, after being there a year, engaged in both teaching and preaching, he accepted an invitation to become the Rector of Claverack Academy, where he remained four years; the Academy meanwhile enjoying a very high degree of prosperity. During the last year of his residence here, he took a violent cold, which, in connection with his arduous duties, occasioned the failure of his health to such a degree that he resigned his place in the spring of 1834, and devoted the next year chiefly to travelling. As his health did not improve but rather grew worse, he removed with his family, in the spring of 1835, to Hackensack, N. J., where he spent the remainder of his life.

At Hackensack he opened a school for both boys and girls, which, notwithstanding his broken health, he conducted, greatly to the advantage of his pupils and the satisfaction of his employers. He was, for several years, gradually sinking under the consumption, and, as his life approached its close, he was a great

*JOHN L. ZABRISKIE was a native of Schenectady; was graduated at Union College in 1797; was licensed to preach in 1801; was Pastor at Greenbush and Wynantskill from 1802 to 1810, and at Hillborough from 1810 to 1850—the year of his death.

sufferer, but was happy in the reflection that his immortal interests were all safe in the keeping of Him to whom he had committed them. He died at Hackensack, on the 27th of April, 1849, in the sixty-seventh year of his age.

Mr. Mabon was the father of four children, one of whom (*William V. V.*) was graduated at Union College in 1840; completed his Theological course at New Brunswick in 1844; and was settled as Pastor of the Reformed Dutch Church in New Durham, in 1846. Mrs. Mabon still (1863) survives.

FROM THE REV. F. N. ZABRISKIE, D.D.

COXSACKIE, November 22, 1861

My dear Sir: I have no doubt that the Rev. John S. Mabon deserves a place among the notables of our Dutch clergy, as well from his own intrinsic character and position as from the part which he bore in the training of others for the sacred office. With the exception of the Professors in the College and Seminary at New Brunswick, probably no one man has had a larger share in educating the present generation of Dutch Reformed ministers. From the recollections of several years under his tuition, I take pleasure in endorsing Mr. Mabon's distinguished qualifications as a Scholar and Teacher, and his noble qualities as a Man.

Vividly do I recall my old Preceptor. His habits were scholarly in more senses than one. His ancient hat, and old green cloak, and ivory headed cane, all of which he was wont to bring with him into the school room, though merely passing from one apartment to another of his house,—all these are ever before me. Sometimes he would wear them during school hours, partly from eccentricity and abstractedness of mind, though chiefly from infirmity of body. His health was wretched during the latter years of his life. Slow consumption preyed upon him and ultimately took him to his grave. But, with characteristic heroism and resolution, he continued to discharge the duties of his calling, where most men would long before have succumbed. I have heard him cough so long and loud and painfully that it seemed as if his frail tenement would be shaken down. I have seen him suddenly leave the school room, and, after a protracted absence, return with feeble steps and face of deadly palor, bent almost double, to continue the duties of the day.

He was of less than the average stature, and had been, in earlier life, I should judge, tolerably thick-set in person. His head was large, his forehead high, his features prominent, his hand unusually delicate.

He was a thorough Gentleman,—rather an aristocrat by nature. High spirited and independent, yet courtly in his manners, delicate and sensitive in his feelings, and loftily superior to all that was mean or low, he exemplified our idea of high and gentle breeding.

He was a Scotchman in every fibre of his nature,—in his appearance, his broad and rich accentuation, his earnestness, his independence, thrift and godliness. There was a genuineness about the man, a sterling and rock-like integrity, an heroic self-reliance and a fear of God, which would have commanded the homage of his eminent brother Scotchman, Carlyle. And yet there is one trait sometimes attributed to his countrymen, from which Mr. Mabon was absolutely free. And that was an undue greediness for gain. His limited income and his sick family obliged him rigidly to economize, but this did not debar him from many a generous and large hearted act. I recall, for instance, as a characteristic of the man, that he utterly refused to take from my father the full charge for my tuition, on the ground of kinsmanship; and his sensitive nature would bear no urging upon such a point.

As a Teacher, in his palmiest days, I suppose Mr. Mabon had few superiors in this country. He was a profound and enthusiastic scholar, especially in the languages. His Hebrew Bible and Greek Testament were always at his side, and his use of the English version of the Scriptures was only exceptional. Teaching with him was no mere machine work; but he insensibly, and with little apparent effort, imparted to the natures capable of such experience, something of his own interest and appreciation of language and science. To be sure, he had little patience with a dunce, and no mercy on a drone, but he evinced the warmest and kindest interest in all who approved themselves by diligence and promise. And even the dunce and idler (for his anger was as evanescent as it was quick) seldom or never applied to him in vain for a friendly word of recommendation, upon going forth into the world.

Mr. Mabon was withal a man of deep and earnest piety. He walked humbly with his God, and feared him in all his ways. Conscientiousness and concentration were the most apparent traits of his religious character.

The life and experience of this excellent man constitute a striking chapter in Divine Providence, especially in the dealings of God with his own people. I remember to have seen an autobiographical sketch, now in possession of his son, the Rev. William V. V. Mabon, which struck me, at the time, as being one of the most impressive and instructive narratives I had ever read. Not only does the deep piety and heroic spirit of the man stand out most conspicuously, but every reader will be amazed at the peculiar and painful road by which God led his servant. Here was a young, ardent, pious, scholarly and able man, after many years of toil and preparation, ushered into the ministry. And yet, by an inscrutable arrangement of the great Head of the Church, every door seemed closed against him. Why he never obtained a settlement is one of the most unaccountable things in the world to me. I have no recollection of his preaching, but I remember most distinctly a Charge, delivered at the Ordination of his son, which struck me as one of the most eloquent and impressive addresses I ever listened to. I can only explain the strange circumstance by the fact that God willed it so, having other work for him to do. He was to hold the still loftier and more responsible position of a Teacher of teachers.

Mr. Mabon's life also is one of those instances of silent and heroic endurance, whereby God sometimes sees fit to try his people as in a furnace. He had much more than the ordinary share of earthly troubles. Scarcely any thing seemed to go prosperously with him. Great labour with an infirm body, a small income with a sickly and expensive household, conscious abilities with an unappreciating public, enthusiastic devotion to God's work with a restricted sphere, a sensitive spirit in the midst of daily annoyances and harrassing cares, high hopes of youth early disappointed,—he was all his life like a proud and solitary eagle, chained and chafing beside the rock of suffering. But God has let him loose at last, and, I doubt not, his spirit exults on bolder wing, in that new sphere, because of its earthly confinement. The world was but a gloomy place for him. God, who led this son through suffering into glory, will make Heaven all the brighter.

I have thus striven to present a faithful sketch of my old master, and therefore have not indulged in unmingled eulogy. His honour, I am sure, is as dear to me as it can be to any of his surviving friends and admirers. And John S. Mabon was a man who can afford to be painted at full length.

“The elements
So mixed in him that Nature might stand up
And say to all the world, ‘This was a man.’”

With great respect, I remain, dear Dr. Sprague, Yours truly,
F. N. ZABRISKIE

FROM THE REV. THOMAS DEWITT, D.D.

NEW YORK, September 10, 1861.

My dear Sir: I knew John S. Mabon first at the New Brunswick Theological Seminary, where we were together as students; and my impressions in respect to his character date back chiefly to that period, though I met with him occasionally afterwards, and knew the general estimation in which he was held by his brethren and the Church at large.

Mr. Mabon is to be regarded in the double capacity of Teacher and Preacher. As a Teacher he was highly competent, thorough, and, I believe, successful; though there was one period of his life at which he was said to have practised quite as rigidly as was acceptable to his pupils Solomon's doctrine of the use of the rod. His mind was rather of a contemplative than demonstrative character; and hence he was more distinguished as a Scholar than a Preacher. He was a good Biblical critic, and well qualified to superintend especially that part of the course of Theological study. His manner in the pulpit was not very fluent or animated; but his thoughts were well arranged and well expressed, and the general tone of his discourses highly evangelical. Indeed, I think he may be reckoned as having belonged to the Ebenezer Erskine school of Preachers in a higher degree than most clergymen of his day. But it may be doubted whether the sphere of his greatest usefulness was the pulpit; for though his intellect was of a high order, and highly cultivated, it was probably better fitted to the training of young men to usefulness in the different professions, including the sacred office, than it was for the active duties of the ministry. I cannot say that he was naturally of a very social turn, and yet, when he was drawn out, it was always found that he had enough to say, and that he was sure to say that which was well worth listening to. In stature he was rather below the medium; and there was nothing in his general appearance that was specially distinctive. He enjoyed a high reputation while he lived, and his name is still honoured by those who remember his excellent character and his useful career.

Very truly yours,
THOMAS DEWITT.

PASCHAL NELSON STRONG.

1815—1825.

FROM THE REV. THOMAS M. STRONG, D.D.

FLUSHING, L. I., June 18, 1858.

My dear Sir: My lamented brother, whom you propose to commemorate, was several years my senior, and died shortly after I entered the ministry. My recollections of him, however, are very distinct, and the facts necessary to an outline of his history I have found easily accessible. It costs me no effort, therefore, to comply with your request, and I am glad of an opportunity thus to place a fresh offering upon my brother's grave.

PASCHAL NELSON STRONG was born at Setauket, in the town of Brookhaven, Suffolk County, L. I., on the 16th of February, 1793. His parents were Joseph

and Margaret Strong, both lineal descendants from John Strong, the first Ruling Elder in the Church of Northampton, Mass., who came to this country with several distinguished Puritans, in the ship "Mary and John," which sailed from Plymouth in England, on the 30th of March, 1630. His earliest years were spent at home with his parents in the city of New York. He was prepared for College by the Rev. John McDonald, a Presbyterian clergyman in Albany, the father of Mrs. Archibald McIntyre, of the same city, in whose family he boarded during this period. He entered the Freshman class in Columbia College, New York, in the year 1806, being then but thirteen years of age. Such, however, was the completeness of his preparation that he took his place at once at the head of his class, which position he retained during his whole College course. He graduated in 1816, on which occasion he received from the Faculty the highest honours of the institution, and from his classmates the appointment of Valedictory Orator.

After completing his academic studies, he entered the Theological Seminary of the Associate Reformed Church, then located in the city of New York, and under the charge of the Rev. Dr. John M. Mason. Having passed through the entire course of study pursued in that institution, with distinguished credit, he put himself under the care of the Presbytery of New York, by whom he was licensed to preach the Gospel in the spring of 1815. While a probationer for the ministry, he received a call from the Presbyterian Church of Harrisburg, Pa., and another from the Collegiate Reformed Dutch Church of the city of New York, then under the pastoral charge of the Rev. Doctors G. A. Kuypers and P. Milledoler. He accepted the latter call, and was ordained and installed by the Classis of New York, as a Collegiate Pastor with those excellent men, at the same time with his classmate, the late Rev. Dr. John Knox, on the 14th of July, 1816. The day after his Ordination he was married to Miss Cornelia A. Kane, daughter of John Kane, then a distinguished merchant of New York. As one of the Pastors of the Collegiate Church, he continued to labour with great ability and acceptance until his health became impaired. This took place in the year 1824, when he was seized with a serious pulmonary affection. Fond hopes were entertained by his friends and the Church that his illness would be brief, and that he might long be continued an active and useful labourer in the Lord's vineyard. But all these cherished anticipations were disappointed. The disease was found to be making constant and rapid progress. His medical advisers and other friends recommended a sea voyage, and a short residence at the South, as likely to be of essential service to him. Accordingly, in the month of December, of that year, he embarked for the Island of St. Croix, W. I. The passage unfortunately proved very rough and tempestuous. He was obliged to sleep on a damp bed, and endure other exposures, which aggravated his disease. After his arrival, he went to sojourn in the family of Mr. Godwin, a relative of his wife, and he rallied to such a degree that he began to flatter himself that he might ultimately recover. But these hopes proved delusive. He gradually declined until April 7, 1825, when, at the age of thirty-two, he was summoned to his final rest. His death was peaceful and happy. His remains were interred in the grave yard of the Episcopal Church, on that island. A monument has been erected over his grave, at the expense of the Consistory of the Collegiate Church. A Discourse was delivered on the occasion of his death by his friend and col-

league, the Rev. Dr. Knox*. His ministry was comparatively short; but his faithful labours and fervid eloquence are still gratefully remembered, after the lapse of more than thirty years.

He left a widow and three children,—two sons and one daughter. His widow died in Albany on the 12th of October, 1846.

His only publication is a Sermon entitled "The Pestilence a Punishment for Public Sins." This was preached in the city of New York, November 17, 1822, after the cessation of the Yellow Fever, which so fatally invaded that city in the fall of that year. The Sermon attracted considerable attention.

The general traits of my brother's character are well summed up in the following extract from Dr. Knox's Commemorative Discourse :

"His disposition was amiable. He was tenderly attached to his family. His manners were courteous. His spirit was resolute and generous almost to a fault. His mind was gifted in a more than ordinary degree, and his opportunities of improvement were not neglected. With a memory particularly tenacious, and great power of precise and accurate discrimination for one of his years, his attainments, especially in classical and critical learning, may, without exaggeration, be pronounced eminent. In scholarship he excelled, and critical research was with him a favourite employment. He wrote with elegance and force. His discourses were clear, accurate and tasteful; his style copious and advanced; his enunciation easy and natural; his preaching evangelical and faithful."

Very sincerely and fraternally yours,

T. M. STRONG.

* JOHN KNOX was born of highly respectable parents, near Gettysburg, Pa., June 17, 1790. He was graduated at Dickinson College, Carlisle, in 1811. He studied Theology in the Seminary of the Associate Reformed Church, New York, under the superintendence of Dr. John M. Mason; was licensed to preach the Gospel in 1815; and was installed Pastor of the Collegiate Reformed Dutch Church in the city of New York, July 14, 1816. At the close of the year following his licensure by the Presbytery, he had received calls from the following churches in the Associate Reformed Communion,—namely: the Church near Milton, Pa.; the Church in Spruce Street, Philadelphia; and the Church in Newburgh, N. Y. Besides these the Presbytery put into his hands a call from the Middle Dutch Church in Albany, and the one which he actually accepted, from the Collegiate Church in New York. About the year 1827 he spent the winter months in St. Croix, and in 1849 he made a short tour in Great Britain and the adjacent parts of the Continent; and with these exceptions, both of which were rendered necessary by the state of his health, he was always found at his post during his long ministry. He was married, on the 11th of May, 1818, to Euphemia Prevost, daughter of the Rev. Dr. John M. and Ann (Leferts) Mason, a lady of great excellence and rare attractions, who died on the 6th of July, 1855. He was honoured with the degree of Doctor of Divinity from Washington College. He published a Discourse delivered at New Brunswick, on occasion of the Inauguration of the Rev. John Dewitt as Professor of Biblical Criticism in the Theological Seminary of the Reformed Protestant Dutch Church, 1823; A Sermon occasioned by the Death of the Rev. Gerardus A. Kuypers, D.D., preached in the Middle Dutch Church, New York, 1833; A Discourse on Parental Responsibility, delivered in the Middle Dutch Church, 1834; A Sermon on Parental Solicitude, delivered in the Middle Dutch Church, 1834; A Discourse occasioned by the Death of M^{rs}. Mary Anne F. McElroy, wife of the Rev. Dr. McElroy, 1836; A Sermon on occasion of the Death of Lieut.-Col. Alexander Ramsay Thompson, who was killed in Battle with the Indians in Florida, delivered in the Middle Dutch Church, 1837; A Discourse delivered at the Opening for Divine Worship of the Building erected by the Consistory of the Reformed Protestant Dutch Church of the City of New York, at the Corner of Fourth Street and Lafayette Place, 1839; A Discourse in the Reformed Dutch Church in Lafayette Place, on occasion of the Death of the Rev. William Cahoon, 1849; A Discourse on occasion of the Death of John Neilson, M. D., delivered in the Church on Lafayette Place, 1857. He published also several Tracts, and several Addresses in newspapers. On Tuesday, the 5th of January, 1858, Dr. Knox, having returned home, after being engaged during several hours in pastoral visitation, passed out upon the back piazza of his house, which was enclosed with swinging blinds reaching nearly to the floor; and in some unknown way was precipitated from an open lattice into the yard, a distance of five or six feet. His head struck upon the flagging, and he was taken up insensible. He lived, in a state of unconsciousness, until the Friday following, and then entered into his rest. He was a man of excellent sense, kindly feelings, gentlemanly manners, a highly instructive Preacher, and every way devoted to the interests of his fellow-men. He left several children, one of whom is a highly respectable clergyman of the Presbyterian Church.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, September 12, 1861.

My dear Dr. Sprague: The Rev. Paschal N. Strong, concerning whom you ask for my recollections, I was intimately acquainted with from about the year 1812, while he was a student under Dr. Mason, till his death. He was undoubtedly among the most popular preachers in New York, and I may add of his denomination, during the period of his ministry, and is well worthy of being honoured with an enduring memorial.

Mr. Strong was of about the middle height, of rather slender form, with a countenance more than ordinarily intellectual. His disposition was highly social, and his manner cultivated and graceful, though still retaining the simplicity of nature. He had a genial and kindly spirit, that was very likely to make him a favourite, even upon a slight acquaintance; and hence few men were more popular than he in general society. His mind, I should say, was rather brilliant and versatile than powerful; though he was far from being superficial, or from dealing in mere declamation at the expense of logic. His discourses presented the truths of the Gospel in a very attractive way, and they were delivered with a degree of propriety and fervour that contributed not a little to increase their effect. I have heard him when he was both brilliant and melting in a high degree; and his ordinary preaching was highly acceptable to all classes of hearers. He had fine executive talents, and always bore his part with great promptness and efficiency in sustaining and advancing the general interests of the Church, as well as in carrying out plans of public usefulness. It was chiefly through his influence that the Society for Domestic Missions in the Reformed Dutch Church was organized; and in the general subject of Missions he always evinced a deep interest. He was a watchful and affectionate Pastor, and enjoyed in a high degree the good will and affection of his people, as he did indeed of all who had the privilege of enjoying his acquaintance. His early death occasioned a wide and deep lamentation.

Affectionately yours,

J. M. MATHEWS.

JOHN SCUDDER, M.D.*

1819—1855.

JOHN SCUDDER, a son of Joseph and Maria (Johnston) Scudder, was born at Freehold, Monmouth County, N. J., September 3, 1793. In his early childhood he manifested great tenderness of conscience and unusual thoughtfulness on the subject of religion. He was accustomed to sleep with a Bible under his pillow; and if there was no other person present to ask a blessing upon the meal of which he was about to partake, he would do it himself. He was much attached to a pious neighbour, who was an Episcopalian, and used to get the key of the village church from her, and go in there and pray. He manifested great concern for the well-being of others. His mother was one night passing the door of an apartment in which some carpenters, in the employ of his father, were to

* MSS. from Rev. Dr. H. M. Scudder and Mrs. J. Hunt.—Miss. Her., 1819, 1855.

sleep, and she heard John, who was present with them, ask,—“Do you go to bed without saying your prayers?” But the question was followed with a significant silence. These incidents are among the numerous indications he gave that the earliest direction of his mind was in favour of a life of piety. He joined the Church in Freehold, in October, 1810, a month after he had passed the age of seventeen.

His early years, previous to going to College, were spent, partly at home, and partly at New Brunswick under the care of his maternal grandmother. Having gone through the requisite preparatory course, he entered Princeton College, and, having acquitted himself honourably in respect to both scholarship and behaviour, was admitted to the degree of Bachelor of Arts in 1811. After studying Medicine, for a while, in the office of Dr. Samuel Forman, of his native place, he went to New York and took the full course in the College of Physicians and Surgeons in that city. Here, in May, 1815, he was admitted to the degree of Doctor of Medicine; and here, immediately after, he settled himself in medical practice, with the fairest prospect of success.

On the 15th of January, 1816, Dr. Scudder was married to Harriet, daughter of Gideon and Ruth (Tuttle) Waterbury, of New York,—a lady of great personal attractions, and every way fitted for the difficult and responsible stations she was destined to occupy.

Dr. Scudder had already acquired a large and highly respectable practice as a Physician in the city of New York, when, in 1819, he became deeply impressed with the conviction that the Providence of God directed him to another form and another field of labour,—namely, to give himself to the work of a Missionary among the Heathen. And he was not disobedient unto the Heavenly vision. His wife having heartily concurred in the project, they made their arrangements as expeditiously as possible, and, having been accepted by the American Board, they embarked at Boston for Heathen lands, on the 8th of June, 1819, in company with several other Missionaries, and arrived at Tillipally just before the close of the year. At Calcutta they suffered a severe affliction in the death of a little daughter. Dr. Scudder, from the time of his arrival, discharged the duties of a Minister of the Gospel as well as of a Physician; but it was about eighteen months from the time that he commenced his labours before he received Ordination. He was ordained on the 15th of May, 1821, in the Wesleyan Chapel at Jaffnapalam, the Sermon on the occasion being preached by the Rev. Mr. Meigs, and the services shared by clergymen of the Congregational, Baptist and Methodist denominations.

Dr. Scudder became immediately identified with the Mission at Ceylon in the double character of a Physician and Minister. He conducted a large hospital, and became especially distinguished for his successful treatment of cholera and jungle fever. At the same time his efforts in the establishment of schools, in the preaching of the Gospel, and in every department of missionary labour, were such as could have consisted with nothing but a most vigorous constitution and an intense love of his work. In 1832 he made a most earnest appeal, through the pages of the *Missionary Herald*, to physicians professing Christian character, in this country, in behalf of the wretched Heathen; urging that it was the duty of many of them to relinquish their positions of ease and affluence at home, and give themselves to the same self-denying work in which he was himself wearing out his life. In 1836 he, in connection with Mr. Winslow,* commenced a new

mission at Madras; and this, from about that period, became his stated field of labour.

In 1841 Dr. Scudder's health had become so much impaired that he felt obliged temporarily to relax his labours, and he betook himself to what was deemed an unusually healthful position,—a place called the Niclgherries; and while there, he completed the well known tract entitled "Passing over Jordan." But his illness was too serious to yield to so slight a change; and, accordingly, the next year (1842) he came with his wife to this country;—(arriving at Philadelphia in the month of August,) primarily for the restoration of his health, but connecting with that object also a visit to his friends after an absence of almost a quarter of a century, and a prospective effort among our churches in aid of the cause of Foreign Missions.

Dr. Scudder's hopes in respect to the recovery of his health were happily realized, so that he was able, during his sojourn in his native land, to be engaged almost without interruption in labours having a direct bearing upon the progress of the cause to which he had devoted himself. He visited various parts of the country, communicating, wherever he went, a large amount of missionary intelligence, stirring up the Church to a deeper sense of obligation to the Heathen world, and especially creating in the children and youth an interest on this subject, which, in very many instances, proved the germ of a ruling passion that has since given complexion to the life. Though a large portion of his friends, whom he had left when he first took his departure for India, had meanwhile taken their departure for other scenes, a goodly number still remained to welcome him; and with these, as well as large numbers whom he had never met before, he had much of the most endearing and profitable intercourse. His visit was protracted through a period of about four years; and, having accomplished satisfactorily the several objects that brought him hither, he returned to his missionary field in 1846.

In 1849 Dr. Scudder became temporarily connected with the Mission of Madura; and, though his connection with it was brief, he exerted a very important influence in the advancement of its interests. On the 19th of November, of the same year, he was bereaved of the wife of his youth; but, though he felt the affliction most deeply, he was submissive and trustful, and thus was enabled to glorify God in the furnace. A few days before this event, one of his sons, who was in this country, receiving an education with a view to the missionary work, had died at New Brunswick, N. J.; and, shortly after the intelligence reached him, he made the following record of his reflections:—

"Apparently our loss is great, as he was designed for the ministry, and perhaps would have joined me in my missionary work year after next. Had it been possible for one less than Jehovah Himself to have taken him away, then must I have lifted up my voice against his removal. And why? Because millions around me and near me are perishing without any one to tell them that there is a Deliverer from the wrath to come. And are our feeble, our thinly manned, our famishing missionary ranks, to have one the less, in consequence of the death of my beloved son? Head of the Church, forbid it—forbid it. If there be a young man in the American Churches, whose heart can melt under the groans and dying agonies of a lost world, touch, oh, do touch that heart and make him fly to our help!"

In 1854 Dr. Scudder's health again became seriously impaired, insomuch that it was thought best that he should try the effect of a voyage to the Cape of Good Hope. He had himself come to regard his case as well-nigh hopeless before he embarked; and, believing that his work was done, he was more than willing to

be dismissed ; but, contrary to his expectations, the voyage had a highly invigorating effect, so that his health was greatly improved on his arrival there, and he began to think that he might be spared for a few years more of active missionary service. He was very earnest in embracing opportunities for usefulness among the English population of Wynberg, where he sojourned ; and both he and his son (*Joseph*), who accompanied him, preached with much acceptance in the Dutch Church, to that part of the population who could understand English. It appears that their labours were blessed to the conversion of some ; and the ladies of the place presented a splendid Bible to Mr. Joseph Scudder, on his leaving, in token of their gratitude.

The ship in which they had engaged passage for Madras, arrived two days after Dr. Scudder's decease. He was expecting its arrival earlier, and had made all his arrangements for embarking in it. He had appointments to preach twice in the Dutch Church on the 14th of January. On the 12th, at night, he complained of pain in his side, and took some morphine ; but, on the morning of the 13th, he was comfortable, and came to his breakfast as usual. About eleven o'clock he told his son that he should lie down to rest until dinner at three, that he might be refreshed for the morrow, and advised him, as he had not had his usual rest the night before, to do the same. His son left him ; and, on entering his chamber a little before three, found him apparently asleep, but really in an apoplectic fit from which he could not be roused. It was not long before he ceased to breathe.

Dr. Scudder was the father of fourteen children, four of whom died in infancy, and one (already referred to) at the age of twenty-two, in the second year of his Theological course at New Brunswick. Of the remaining nine, seven are sons, and all missionaries in Southern India, under the Reformed Dutch Church. One of the two daughters has been, and the other still is, a missionary in the same field.

Dr. Scudder's publications are "The Redeemer's Last Command," "The Harvest Perishing," "An Appeal to Mothers," "Knocking at the Door," "Passing over Jordan," "Letters to Children on Missionary Subjects," "Grand-papa and Little Mary," besides a large number of communications, scattered through thirty-five volumes of the *Missionary Herald*.

FROM THE REV. BENJAMIN P. AYDELOTTE, D.D.

CINCINNATI, August 18, 1857.

My dear Sir : I first met with that eminent Missionary, the late Dr. John Scudder, in the year 1813, when we both went to attend Medical Lectures in the city of New York. We found ourselves the private pupils of Dr. David Hossack ; and, instead of only occasionally meeting in a crowded lecture room during the winter months of each year, we were thrown immediately together during nearly the whole time of our pupilage. To the familiar intercourse I then enjoyed with him I can trace some of the richest blessings of my life.

I can very distinctly call up Dr. Scudder's career as a medical student, and I often reflect upon it as marked by singular wisdom and firmness, and yet rendered so attractive by Christian courtesy as to win for him the kindly regards even of the most thoughtless and worldly-minded of his fellow students. Amidst the numerous temptations by which we were surrounded at that time, I never witnessed in him the slightest departure from the purity, the rectitude, the amiableness, or the calm dignity of the Christian character. His

presence among us had at least a powerful moral influence, and I cannot but hope that, in the case of not a few, still richer blessings flowed from it.

Dr. Scudder's mind and personal habits were eminently adapted to the Medical profession. He was a close, accurate observer at the bedside, carefully noticing every symptom, and weighing all so calmly and judiciously as rarely to fail of a right decision; and, when decided, none was more energetic than he in reducing his judgment to practice. It soon, therefore, became a general sentiment that if professional knowledge, unwearied industry, soundness of judgment, and a deeply conscientious interest in whatever case he undertook, could ensure a physician's success, the success of Dr. Scudder could not be regarded as doubtful. Accordingly, he very soon found himself with a large and growing practice. Considering that he entered on his profession single-handed, without any established practitioner to assist or encourage him, his success has had no parallel within my knowledge. His course was not like that of the meteor, suddenly flashing upon us and as soon extinguished, but like the steady, growing light of the sun, in which all confide and rejoice.

The particular incident that called Dr. Scudder's attention to Foreign Missions, as a personal matter, and led him to give himself to the work, he related to me just after its occurrence. It was as follows: On visiting a patient, he took up the tract entitled "*The Claims of Six Hundred Millions*," and carefully read it at the bedside. The Spirit of God thus brought the subject to his mind and heart in all its grandeur and the solemn weight of its responsibility. "What am I doing?"—he thought—"hundreds may be found to seek wealth or reputation in the practice of medicine; but how few are willing to go and preach the Gospel! God helping me, I will, if my dear wife sympathizes with me—I will give up all, and go at once to the very ends of the earth, (if need be,) and preach Christ to perishing Heathen." After much serious communing on the subject, in connection with fasting and prayer, they both resolved, calmly, solemnly, immovably, to live and die for Christ upon missionary ground.

The announcement of this well matured momentous purpose made a strong impression. The worldly stood amazed, not knowing what could induce a man who had already realized so much, and whose prospects were so brilliant, to throw it all away, and embrace a life of toil, privation and danger among an ignorant, degraded people on the other side of the globe. And even many professors of religion were well-nigh confounded—so remarkable a thing was it at that day for an eminent professional man to give up the brightest worldly prospects to spend his life as a humble missionary. But a large circle of Christian friends soon rallied about him with increased affection, endeavouring to hold up his hands and those of his faithful partner, and to turn the occasion to good account in respect to their own spiritual well-being. "They glorified God in him." A series of meetings for prayer and conference were held at his house, and at the houses of some of his Christian friends, and well do I remember "the feast of fat things" which it was my privilege to enjoy on these occasions, as well as in my more private communings with him and his beloved companion. When they went to the steamboat to embark on their mission, a considerable company of friends attended them; and there we took our leave of each other with the full expectation that we should meet no more on earth. They passed through the parting scene with great calmness, while many of their attending friends betrayed the deepest emotion.

Dr. Scudder performed most important service for the missionary cause during the visit that he made to this country a few years before his death; and perhaps there was no way in which his influence told more powerfully than in exciting an interest in favour of Missions in the minds of children.

Every church in which he addressed them was sure to be filled to its utmost capacity. He could hold them in breathless attention from one to two hours; and, when he closed, all seemed reluctant to depart. They crowded around him, each one striving to attract, in some way, his notice. Many visited him at his lodgings, and none of them were suffered to go away without hearing from him some impressive words of counsel, and receiving a present of some little book on Missions. During a large part of the time that Dr. and Mrs. Scudder were in Cincinnati, I had the privilege of having them under my roof; and I have abundant evidence that their visit was fraught with blessings to my children, even to the youngest, inasmuch as it has been the means of drawing their attention particularly to the subject of Christian Missions. After his return to India, he used to write most interesting letters to many of our Sunday Schools, and to some families for whose children he had become specially interested. I feel very confident that multitudes of children, in all the places which he visited, will be found to ascribe their first serious impressions to his influence.

When Dr. Scudder went to India, he was tall, very slender, of fair complexion and light hair: when he returned, though his complexion and hair remained unchanged, he had become quite muscular and portly. His countenance and general air and manner were expressive of great dignity, energy and efficiency.

He was a pre-eminently wise and holy man; and these characteristics gave tone not only to his official and public career but to whatever he said or did. The late Rev. Dr. Joshua L. Wilson observed to me, after hearing one of Dr. Scudder's missionary lectures, that it was one of the ablest and most interesting to which he had ever listened. But it was not superior, in point of ability and instructiveness, to the many others which he delivered in the different churches of our city. There was a striking uniformity in his efforts—I mean uniformity of power and interest. He seemed never to fall below himself.

The same traits characterized his social and more private intercourse. His conversation was always both edifying and interesting. You felt yourself in the company of a highly intelligent Christian gentleman. In this respect he was a striking example of the power of the Gospel to invigorate and elevate whatever is excellent in human nature. I had known him from his youth; and, frequently, in listening to his public performances, and while conversing with him alone or in the family circle, I could not but be deeply impressed with what I saw he had become, in connection with the thought of what he had been as my fellow-student in years gone by. It was manifest to me that the ordinary conventional Christianity of Christian lands never could have made him what he was. In true wisdom and fervent piety he seemed to me far above us all. Those loftier views of Christian character and obligation, which we congratulate ourselves upon having at last barely arrived at, he seemed to discern at once by a spiritual intuition; and not only so, but spontaneously to act upon them. To treat as brethren all, of whatever name, in whom he could recognize the image of Christ, was, in him, no special effort of charity—indeed, he seemed incapable of doing otherwise. And what we usually feel as privations, and sacrifices, and condescension to the infirmities of others, evidently did not appear such to him. He manifestly stood on an eminence far above us, and breathed a purer atmosphere, and could look over and beyond those mists of pride, passion and prejudice in which we so easily suffer ourselves to become involved. No human system of education, not even our ordinary Christianity, I am persuaded, could ever have given to Dr. Scudder such strength, and wisdom, and eloquence, as he actually possessed. I have often remarked to friends that he was a living volume of the evidences of Christianity, far more convincing, especially to those who knew him from the first, than even Butler's

or Paley's great argument. Nothing but the Bible could have lifted him to such an eminence of intellectual and moral influence.

Dr. Scudder united extraordinary zeal with a rare discretion and kindness. Though his zeal led him to say many things which could not but come to most Christians with an air of strong rebuke, and to propose plans and methods of doing good which involved much sacrifice, yet the more spiritual portion of the Church every where rallied around him in prompt and vigorous co-operation; and even mere men of the world manifested towards him no other than the kindest feelings. Of all the returned missionaries that ever left our shores, none, I am persuaded, has gone away more beloved and respected than he. His zeal was marked by so much consideration and tenderness that the most cautious could find no reason for distrust, nor the most sensitive any ground for offence.

I may mention, as another of his striking characteristics, his peculiar talent for exciting others to effort. His whole example, as a singularly devoted servant of Christ, had undoubtedly much influence here; and especially his ardent zeal, guided by prudence and tempered by love—but it seemed also a specific power in him. He had a wonderful talent at inducing others to co-operate with him; and also of exciting others to do what he himself could not do, or what it might not be proper for him to attempt. The working of this power within seemed to give him no rest. He was continually suggesting some plan of usefulness, some new field of Christian enterprise. He could not bear to have any idlers about him.

He was a man of great simplicity and disinterestedness. He was incapable of any thing like artifice or disingenuous concealment. His object, whatever it was, was manifest; and he moved towards it openly and directly. Perfectly honest himself, it was difficult for him to suspect any ill intention in others. The one great object for which he lived was the cause of Christ; and how any particular measure for the promotion of this cause would affect his own personal interests seemed never to enter his thoughts. He was always ready to be any thing or nothing, as would most advance the Divine glory. Believing himself called of God to the work of Foreign Missions, he cast himself without reserve upon his providence. He made no provision for infirmity, early death or old age. And as he cast his care upon the Lord, so the Lord remarkably cared for him, providing for him a help-meet, not only of devoted piety, but of uninterrupted health and active habits. Her prudence, economy and thorough knowledge of household affairs left him fully at liberty to give his whole time and strength to the duties of his ministry. And they were both spared till their numerous children could do without a parent's care.

I will only add that Dr. Scudder was an eminently happy Christian. That he had great natural cheerfulness, in connection with his sanguine temperament, there can be no doubt. But such cheerfulness is a poor support in the trials of a missionary life; and he who embarks in these, with nothing but that to depend upon, will assuredly fail. Dr. Scudder's cheerfulness was to be referred primarily to the fact that he habitually walked in the light of God's countenance. Hence his spirit never yielded under the burden and heat of the day; and when bodily disease and infirmities drove him from the field, his heart was set upon a speedy return. He had long settled the great question that he was a child of God, and was engaged in his Father's work—hence all was bright and hopeful before him. He remarked to me, in a very interesting and instructive conversation, during his stay at my house, that the thoughts of death seldom came across his mind; that they never troubled him; that he believed that he had got much work to do for the Lord, and that time would be given him for it.

It would be both easy and pleasant to me to dwell upon other traits of the character of my lamented brother, but, as I suppose what I have written will suffice for your purpose, I will only add that,

I am very sincerely yours,

B. P. AYDELOTTE.

FROM THE REV. H. M. SCUDDER, D.D.

MILTON, ULSTER COUNTY, N. Y., July 28, 1859.

My dear Sir: I am more than willing to do any thing I can in aid of your effort to embalm the memory of my honoured and lamented father. I shall endeavour to make a faithful record of some of my recollections and impressions concerning him, without suffering myself to be embarrassed by the inquiry how much of what I shall say may be set to the account of filial reverence and partiality.

I think I may safely claim for my father a much more than ordinary degree of strength of character. His mind resembled chiefly the rugged and outstanding mountain, and yet it had characteristics which reminded you likewise of the gentle stream, flowing sweetly through the valley below. There were great natural forces in his intellect. He investigated those subjects which lay within the sphere of his work. On them he concentrated his power, caring little for such as lay beyond. He was a vigorous, able thinker. He thought out his conclusions in straight lines of his own, knowing nothing of circuitous approaches. Minor positions he left for others, himself content to seize upon each important citadel until he found himself master of the country. Whenever he took part in a discussion or treated a subject, all—no matter who might be present—were constrained to feel the native strength, and acknowledge the majestic stride, of his mind. Many excelled him in length and breadth of information, and in acquaintance with the writings of others, but few would gainsay or withstand his plain straightforward logic. If he moved in a narrower circle than some others, it was like the tread of a giant athlete in his own chosen arena, compared with the gazing children who had come from their sports over a wide plain.

He was endowed with great firmness of purpose. This was manifest to any one at first sight. His outward countenance was the truthful index of the inward mental structure. There was nothing facile in him. He could be depended on in any emergency. Convicted of an error, none would be more ready than he to confess and abandon it; but, where he had conscientiously taken his ground, nothing could move him. He climbed up to the hills and sought for light, and from that elevation he gazed and gazed till he saw the path of duty opening out before him, and then, girding his loins, descended to enter it, whatever it might be. His thought and expression were of a peculiarly decisive cast, wherever evil was conceived. A man, who had been imposed upon by a counterfeit bank note, remarked to him that he could not pass it again, as that would be wrong. He replied, "Wrong, yes indeed, I would not do it to save my soul."

He had a large share of perseverance. That which he undertook he steadily pursued. He never relaxed his hold upon an object, nor retreated from a course which he believed to be right. Days and months and years might pass over him, but they found him still cleaving to his purpose. Harassing trials might encompass him, but they could not drive him from his design. So marked was this trait of his character that, in thinking of it, I am reminded of the man, who, when two hostile frigates were about to board each other, sprang towards the antagonist vessel, and seized the bulwarks with both hands. A cutlass blow divided both arms, but he hung on with his teeth. His perseverance was forcibly exhibited in his labours as a Street

Preacher. Apathy, ridicule, scorn, abuse, blasphemy, blows, stonings, physical langour, the natural shrinking of the spirit, and many other causes combined, could not force him to succumb in a single instance. That was the Lord's work, and must be accomplished stately and perseveringly. I well recollect that, on one occasion, he and I returned from a tour late at night. I went weary to bed before he retired. When I awoke in the morning, I found that he had gone out to preach in the streets. He would not rest even for that one day.

He was capable of endurance and willing to suffer. He seldom spoke of pain, however severe. He had power to bear it. Fixedness of feature alone revealed it. Pain came in the course of a kind Father's providence, and was therefore to be borne with quietness. Many years ago a cancer appeared in his foot. Without telling my mother what he was about to do, he shut himself up in a room with a servant, and dissected out the malignant growth. It was a very painful operation, and he said that he just made out to get through it. Nevertheless, he did it without flinching. I feel sure that if a bed of fire had lain between him and his duty, he would have walked over it with the same composure as if it had been a bed of roses. Christ's sufferings were much in his mind. He was pleased to suffer for his sake. Before God called him to the Heathen, he was a Physician, just stepping into a profitable practice in New York city. Those who then began life with him in the same profession afterwards became wealthy. So he might have become. After twenty years spent in India, he returned to his native land with a constitution racked by jungle fever. One night I was with him. He lay very ill upon a bed. Languidly opening his eyes and fixing his gaze upon me, he alluded to the fact that he might have been rich, and that he had given up all worldly prospects for Jesus' sake, and expressed his satisfaction in having done so.

He possessed undaunted courage. It is dangerous to enter the great temples in the South, during their festival days. Nevertheless, he went into one, and became involved in the throng, which fills, on such occasions, those vast edifices. He could not find the way out again, and was obliged to wait till midnight, when he followed the procession, which, at that time, left the temple. Any one there might have killed him with a single stroke, and the murderer never have been known. On one of his tours, an immense crowd being collected, a band of fierce Mussulmen demanded books of the bandy man who was employed to transport his tracts and books, and, when refused, one of them advanced, brandishing a club with which he, supported by his angry coadjutors, would no doubt have killed the bandy man and my father also. With admirable self-possession my father ran up to him, and striking his beard, exclaimed "My brother, my brother." These words, accompanied with the action mentioned, appeased his wrath, and quiet was restored.

He had the true spirit of a Reformer. What he saw to be wrong he struck at with no uncertain blow. When he came to India, missionaries drank wine. He drank it himself. But when the trumpet clang of Teetotalism smote, across the ocean, upon his ears, he stopped, examined the subject, and decided that total abstinence was the only rational and righteous cause, and he put away the wine-cup from his table forever. He was obliged to encounter a determined hostility, but he wavered not, and rested not, till he established Teetotalism in his Mission. Many years ago, when he was sent, with another missionary, to form the American Madras Mission, he, through the press, assailed the social drinking habits of society. He was immediately made the object of virulent attacks from every quarter. When argument failed, ridicule was employed against him. A caricature, purporting to be a description of his death and funeral obsequies, appeared in one of the newspapers. Some

persons even threatened to tar and feather him. Here, also, he steadily persevered. In a Temperance Journal which he had established, he turned the tables upon his adversaries, routed them from their positions, and founded a flourishing Teetotal Society. By his writings and addresses on this subject, he diffused much light, removed many prejudices, and caused the principles of total abstinence to be respected by all.

I will only add that my father was a pioneer in Indian Missions, a John the Baptist, appearing in that wilderness, to herald the coming kingdom of the Son of God among the wretched Hindoos. Almost every large town in that part of India has heard his voice, proclaiming salvation by Jesus. He made many extensive tours, distributing portions of Scripture and tracts. While on one of these journeys, he once stood labouring seven consecutive hours, without moving from his post. He did not even stop to eat, but had coffee brought to him. It was his habit, when thus standing, to lean on his left arm, and it was supposed by his medical advisers that this was the cause of its becoming paralyzed. When he left India to visit America, it hung motionless by his side. He recovered its use on the voyage. For some years before he died, being physically unable to make long excursions into the interior, he was accustomed to preach twice daily in the city of Madras, except on Friday morning, which was set apart as a special season for fasting and prayer. Thus he used to preach thirteen times each week. When he heard that his son *Samuel*, who he expected would soon join him as a Missionary, was dead, he resolved that he would, since so few came as Missionaries to India, endeavour to make up Samuel's loss by extra work on his own part. So he commenced preaching thrice daily. Though I expostulated with him, he thought he could endure it. He soon broke down. He became seriously ill. I thought he would die, but, by God's mercy, he slowly recovered. He subsequently preached twice daily, but this was too much for his time of life; he gradually failed until he was removed to the Cape. There he seemed to rally, but it was the sudden upshooting of a flame just before it expires. He has left behind him a memory more valuable than thousands of gold and silver.

I am very sincerely yours,

H. M. SCUDDER.

PETER P. ROUSE.*

1821—1832.

PETER P. ROUSE, a son of John and Eyche (Egbertson) Rouse, was born in Catskill, N. Y., on the 29th of March, 1799. His parents were worthy, respectable people, and his father's occupation was that of a farmer. His early years were spent chiefly at home, in attendance at a district school, where he was invariably found at the head of his class. In 1813 he made a profession of religion, and united with the Reformed Dutch Church in Catskill. In 1814 he commenced his studies preparatory to entering College, under Mr. (afterwards the Rev.) Gideon N. Judd, and remained under his tuition, first at Cairo and then at Catskill, one year. He then spent a year at the old Hudson Academy, under the instruction of the Rev. Moses Smith; and, at the close of the year,

* MS. from his brother, Mr. Cornelius Rouse.

entered the Junior class in Union College, where he graduated, with the reputation of a superior scholar, in 1818.

Immediately after leaving College he entered upon the study of Theology in the Seminary at New Brunswick, of which the venerable Dr. John H. Livingston was then a Professor. Here he took the full course of three years; at the expiration of which, in 1821, he was examined, and licensed to preach the Gospel, by the Classis of New Brunswick. He returned now to his father's at Catskill, and in June of that year made a tour on horseback through Western New York. On his way, he passed a Sabbath in Florida, Montgomery County, and was introduced, by the friend at whose house he stayed, to more than twenty of the most prominent men of the place. He left on Monday morning. Nine months after, he accepted a call from that congregation, and, on returning to them, recognized at church, on Sunday morning, every individual to whom he had been introduced, and called each by his right name without a single mistake.

During the six months which intervened between September when he returned from the West, and March when he returned to Florida, he supplied the pulpit of the Reformed Dutch Church in Spotswood, N. J. He remained at Florida until the fall of 1828, when he accepted a call from the Reformed Dutch Church in Brooklyn, and was settled there under circumstances that seemed most auspicious to both his comfort and usefulness. Here he passed the remainder of his days.

Not far from the time of his removal to Brooklyn, he was married to the youngest daughter of Dr. Scott, of New Brunswick, N. J. By this marriage there were three children, the youngest of whom was born after his death. In March, 1832, while he was praying at the bed side of a sick parishioner, he was seized with a copious hemorrhage from the lungs, which marked the termination of his earthly labours. After a few days he was removed to New Brunswick, to the house of his wife's mother, where he had the best medical attendance; but his malady was one that mocked all human skill. He died in the month of June, and, though he suffered greatly in the progress of his illness, he enjoyed a large measure of Christian consolation, and finally passed away in joyful triumph. His widow and eldest son have since deceased.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, November 8, 1861.

My dear Sir: I cannot deny your request for my recollections of Peter Rouse, if for no other reason, because my recollections of him are so pleasant that I am more than willing to do any thing to perpetuate his memory. When I took charge of the Reformed Dutch Church in Catskill, his father's family came under my Pastoral care; and, though he was then just completing his collegiate education, I had frequent opportunities of seeing him, and of learning, both from personal observation and from the testimony of his intimate friends, what were his prominent characteristics.

While he was yet a mere boy, he showed himself a fine scholar, and, by every thing that he said and did, made it apparent that he possessed talents of a very high order. After a while, the grace of God touched his heart, giving a new direction to all his faculties; and, from that time, though his original peculiarities, such as great cheerfulness and love of fun, were as strongly marked as ever, yet his all-absorbing desire evidently was to serve and glorify the Master to whom he had devoted himself. His elastic, buoyant spirit

remained with him always; and I presume he never saw the time, when he was not engaged with serious subjects, that a good joke would have been distasteful to him; and yet he made it apparent to every one that the prevailing tendencies of his spirit were upward; that his highest happiness was in doing good, and his noblest treasure in Heaven.

My relations to him were such that I had the privilege of witnessing the gradual unfolding and maturing of his character, from the time that he entered upon his Theological studies until, to the surprise and sorrow of the whole Church, the tidings went forth that his work was done.

Peter Rouse was of about the middle height, rather lean than corpulent, with black hair and eye brows, dark blue eyes, and sharp nose, and with an expression of countenance revealing an abundance of good humor and innocent mischief. He had great powers of conversation; and, no matter where he might be, he was almost sure—and that without the least attempt or desire to put himself forward—to become the leading spirit of the company. With one of the most tenacious memories that I have known, he had at his command an inexhaustible fund of anecdote, from which he could draw something suited to every occasion. But you must not suppose that his love of fun was ever exercised at the expense of ministerial dignity and propriety—while he was as bright and cheerful as any man you could find, you could hardly find a minister who more thoroughly comprehended the great objects of his vocation, or who lived more habitually under the influence of the powers of the world to come.

As a Preacher, he took a decidedly high rank from the commencement of his ministry. His sermons combined the instructive, the rhetorical, the logical, and the emotional, in fair proportions. They were prepared with great care, were full of solid truth, and of a deeply evangelical tone, and had as much of embellishment, both in style and manner, as was consistent with the best impression. So fervent a spirit as he possessed was a security for an earnest and effective delivery. He spoke out of the fulness of his heart, and his words, bathed in the fervour that had originated them, easily found their way to the hearts of others. He was accustomed, I believe, always to preach memoriter; and so remarkably retentive was his memory, that, six months after a sermon had been preached, he was able, by a slight effort, to recall not only the train of thought, but the very language, so that he could re-produce it without the aid of the manuscript, and without any material variation. I may add that in his public devotional exercises he was fluent, earnest, solemn, and appropriate.

In the relation of a Pastor Mr. Rouse was every thing that his people could ask for. His genial, generous spirit, his facility at adapting himself to persons of every character and condition, and his disposition to identify himself with them in all their joys, and sorrows, and interests, gave him an influence over them which few Pastors have possessed. In his intercourse with his people, he was a warm-hearted Christian Gentleman, as well as a watchful and devoted Pastor.

In his more general relations to the Church, particularly in Deliberative Bodies, Mr. Rouse possessed eminent qualifications for usefulness. His quick discernment, his self-possession, his promptness, his frankness, his undoubted integrity, gave him great influence with his brethren; and if he had lived longer, no doubt he would have become one of the controlling spirits of his denomination.

Wherever he was known, he was admired, honoured and loved. It seemed a dark dispensation that so bright a light should have been so early and suddenly extinguished. With the most cordial regard and esteem,

Yours very truly,

I. N. WYCKOFF.

JOHN HARDENBERGH VAN WAGENEN.*

1826—1844.

JOHN HARDENBERGH VAN WAGENEN, a son of Wessel B. and Maria (Hardenbergh) Van Wagenen, was born in Rochester, Ulster County, N. Y., on the 20th of December, 1802. His father, who was a farmer, and a most devoted Christian, died in his forty-second year, having expressed a strong desire that this (his third) son should be educated for the Ministry. After receiving a common English education at the district school in his native town, he commenced the study of Latin, about the year 1818, under the instruction of a Mr. Loomis; but, shortly after became a pupil of the Rev. James Murphy,† at that time Pastor of the Reformed Dutch Church in Rochester, with whom he continued till the beginning of the year 1820, when he entered Union College. He had previously been thoughtful in respect to his immortal interests, but it was during a revival of religion in College, which took place shortly after he was admitted, that he became, hopefully, a subject of renewing grace; and, in May, 1820, he was received as a member of the Dutch Church in his native place.

Mr. Van Wagenen was graduated in the year 1823, having, during his whole course, maintained an unblemished character, and been a diligent and successful student. Shortly after his graduation, he entered the Theological Seminary at New Brunswick, and passed through the regular course in that institution. He was licensed to preach, by the Classis of Ulster, on the 2d of May, 1826; and, shortly after, received a call from the Reformed Dutch Church of Berne, in the County of Albany—having accepted this call, he was ordained, and installed Pastor of that church. Here his ministry was attended by a powerful revival of religion, as the result of which a large number were added to the communion of the church. He continued at Berne five years, and then (in 1832) removed, and took charge of the United Congregations of Niskayuna and Amity; and both these churches also were favoured with a gracious visitation of the Spirit during his connection with them. In 1835 he was transferred to the pastoral care of the Church in Lithgow, in the County of Columbia. Here he laboured with

* MS. from his daughter and Rev. Dr. Hardenbergh.

† JAMES MURPHY was born in Dutchess County, N. Y., December 17, 1777. In his early years he contracted a somewhat wandering habit, but, about the year 1809, while he was in the service of the keeper of a hotel between Albany and Schenectady, he commenced a course of study with reference to the Ministry, reciting twice a week to a clergyman of the Dutch Church several miles distant. The next year he spent in Harlem, where he taught a Select School, and began a course of Theology under the Rev. Jeremiah Romeyn. In 1811 he entered the Theological Seminary at New Brunswick, where he enjoyed the instruction of Dr. Livingston, and was also, during a part of the time, a pupil in Hebrew under the Rev. John M. Van Harlingen, at Milstone. In 1814 he was licensed to preach by the Classis of New Brunswick, and, shortly after, was settled as Pastor of a Dutch Church in Rochester, Ulster County. After a few years he removed to Scotia, near Schenectady, and took charge of a church there; and, afterwards, was successively Pastor at St. Johnsville and Herkimer. At a still later period, a call was made out for him from New Baltimore and Coeymans, but, after labouring there for about a year, he returned to his former charge at Herkimer, where he died January 15, 1857, aged seventy-nine years. He received the degree of Doctor of Divinity a few years before his death from one of the Western Colleges. In 1850 he published a work (one volume, 12 mo.) entitled "Creation; or the Bible and Geology consistent with the Moral Design of the Mosaic History."

great zeal, and with marked success, until November, 1841, when he received a call from the ancient and highly respectable Church of Kingston. This call he accepted, and his Installation took place early the next year. Though his ministry was less than three years, yet in this brief period, upwards of an hundred and sixty were added to the church.

In August, 1844, being then in the enjoyment of perfect health, he made a journey, with his wife, to Niagara Falls, and afterwards visited some of his friends in different parts of the State. After two or three weeks of great enjoyment, he returned home and resumed his labours among his people with renewed alacrity and zeal. On the 8th of September he preached to them from the words,—“Knowing in yourselves that you have in Heaven a better and an enduring substance.” The next morning he was seized with violent headache, the beginning of Typhus Fever, which ran its fatal course in seventeen days. He died on the 27th of September, 1844, in the forty-third year of his age, and the eighteenth of his ministry. Though his mind was somewhat clouded by the influence of his disease, he had intervals of perfect consciousness and of high spiritual enjoyment; and especially in the near approach of death, he seemed full of the peace that passeth understanding.

His Funeral was numerously attended, on the 29th, and the services jointly conducted by Dr. Gosman and Dr. Ostrander, the latter of whom delivered an appropriate Discourse. Mr. Van Wagenen left a widow and several children.

The only publication of Mr. Van Wagenen is a Sermon delivered to the Churches within the bounds of the Classis of Poughkeepsie, in behalf of the Fund for the Relief of Disabled Ministers, and of the Widows and Children of Ministers, of the Reformed Dutch Church, 1839.

Mr. Van Wagenen was married, in 1826, to Catherine E., daughter of Richard and Sarah (Shelley) Cook, of Schenectady, by whom he had five children. Mrs. Van Wagenen and several of the children survived him.

FROM THE REV. CORNELIUS VAN CLEEF, D.D.

NEW HACKENSACK, July 23, 1863

My dear Brother: You request me to give you my recollections and impressions of my friend, the Rev. John H. Van Wagenen.

My acquaintance with him began in the fall of 1823, when we both became members of the Theological Seminary in New Brunswick, where we were classmates during the whole of our course. It was my privilege to know him intimately during the remainder of his life.

Mr. Van Wagenen's manners were plain and simple, and you felt at once that they were a faithful expression of his principles and feelings. His kind and genial spirit very soon procured for him the confidence and affection of his classmates; while his acknowledged excellent talents and vigorous application gave promise of high attainments and extensive usefulness. One of his first exercises in preaching was from Acts xvii, 22:—“Then Paul stood in the midst of Mars Hill,” &c. The discourse awakened much more than ordinary attention, not only from the manner in which the subject was treated, but from the uncommon energy which characterized the delivery; and I venture to say that no one who listened to it ever forgot it.

During the period of his connection with his first charge, a rich blessing attended his ministry; and among the first fruits of his labours was our present senior Missionary at Amoy, China, the Rev. Dr. Doty. I remember asking him once what influenced Mr. Doty to devote himself to the cause of

Foreign Missions; and his reply was that he was born into the Kingdom a Foreign Missionary; that from the time of his conversion this was the grand purpose of his life.

As a Preacher, Mr. Van Wagenen certainly possessed talents of a high order. He was animated and impressive in his delivery, and faithful in declaring the whole counsel of God. He never stopped to inquire how the truth would be received—it was enough for him to know that it was the truth that he was proclaiming, and he was willing to leave the issue with Him who has the hearts of all men in his hand. The Classis of Poughkeepsie, while he was a member of that Body, appointed him to visit the churches within their bounds, to promote the interests of the Widows' Fund,—an institution then in its infancy. Having prepared a Sermon, equally creditable to his mind and heart, (which was afterwards published,) he mounted his horse, and, in the course of the winter, visited almost every church in the Classis. It was characteristic of him never to shrink from any labour that was imposed upon him; and whatever he undertook he was sure to carry out to its full accomplishment.

After accepting the charge at Kingston, Ulster County, he entered upon his labours with the most promising prospects of usefulness. But his course there was brief; for his Master quickly called him home. We met for the last time a few weeks before his death, just after the first one of our class had died. He said to me, with no little emotion,—“And now, dear brother, who will go next?” Alas, I saw him not again—he was the next one to take his departure.

I remember him, as all who knew him must, as an able, devoted and most worthy Minister of the Gospel. His genial and sunny disposition gave a charm to all his social intercourse, and nowhere more than in the domestic circle. There are not a few yet living who love to honour his memory.

Affectionately your brother in the Gospel,

C. VAN CLEEF.

FROM THE REV. CORNELIUS VAN SANTVOORD, D.D.

SCHENECTADY, January 2, 1863.

My dear Sir: I knew the Rev. John H. Van Wagenen quite intimately for several years, both before and after I entered the ministry. While I was a student in Union College, I was engaged, for some five or six months, as a Teacher in Niskayuna, where Mr. Van Wagenen then had his pastoral charge; and I not only sat regularly during that time under his ministry, but was often a visitor in his family, and had a good opportunity of seeing him in his more private relations. At a later period we were thrown into the same neighbourhood as ministers, he having his charge at Kingston, and I mine at Saugerties; so that we were in the habit of exchanging both visits and puits, and were, in many respects, brought into very intimate relations. If I fail in my estimate of his character, you will readily perceive that it will not be for want of the requisite means of knowing him.

Mr. Van Wagenen was about five feet ten inches in height, and of rather a slender habit. His forehead was high and massive, his eyes large and of a grayish hue, his hair light, and his complexion sallow. He had a brisk, business-like air, and never seemed embarrassed in any of his movements, though his manners certainly could not be considered graceful. He had a fine, genial temper, which proved a powerful attraction in social life. In conversation he was ready and fluent, and sometimes sparkling; and he had at his command a large fund of anecdote, from which he always knew how to draw to suit the occasion. He was emphatically a man of a large heart; frank, generous and

perfectly honourable in all his intercourse. I do not suppose that any one who knew him well ever suspected him of a disingenuous or selfish action.

As a Preacher, I do not think that Mr. Van Wagenen ever attained to the degree of eminence of which he was capable. Though he was a well-educated man, he was not distinguished for his studious habits after he entered the Ministry, and you were left to infer his actual capabilities as a Preacher rather from some brilliant or powerful thing that he would throw off under an occasional impulse than from the general tone of his pulpit performances. I do not mean that his preaching was not generally highly respectable, but only that there was a power within him much beyond what he ordinarily put forth. In the early part of his ministry, my impression is that the greater part of his utterances in the pulpit were unwritten; and, even after he went to Kingston, where there was greater reason for mature preparation, owing to the more cultivated audience to whom he ministered, he still adhered, in a great measure, to this early habit. Indeed, his written sermons were rarely, if ever, delivered without the introduction of a thought, here and there, that occurred at the moment; and these extemporaneous additions were very likely to form the most impressive parts of the discourse. I have known him occasionally utter an expression, which, for its quaintness and oddity, would provoke a smile in his audience, but it was evidently unintentional, as he had high notions of the dignity of the pulpit. The matter of his preaching was strong evangelical truth, and it was always presented with so much clearness that no one could hesitate as to his meaning. His voice was round and full, his utterance distinct and impressive, his gesture simple and natural. There was an evident sincerity and fervour pervading his services that precluded the idea of anything else than simple devotion to his Master's work.

In the pastoral relation Mr. Van Wagenen was alike faithful and successful. His fine natural qualities of mind and heart, controlled and animated, as they were, by a spirit of earnest piety, rendered him welcome to the houses of his people, and secured to him a benign and powerful influence over them. As he was a man of strong affections, so he easily found his way to their hearts, and he valued this chiefly as a means of promoting their spiritual and immortal interests. His kindly and sympathetic spirit especially qualified him to be a comforter in sorrow.

Of the different Ecclesiastical Bodies with which he was connected he showed himself an active and interested member. He took a careful and intelligent view of every subject that presented itself, and was never backward in expressing his opinion when he thought it was called for. Indeed, perhaps it is due to candour to say that such was his facility at communicating his views that some of his brethren gave him the credit of occupying more than his share of the time on these public occasions.

Mr. Van Wagenen's ardent temperament and strong convictions of duty sometimes brought him in conflict with the prejudices of those whom he would have been glad to conciliate. He was an earnest friend to Total Abstinence from Intoxicating Drinks, and he lost no opportunity of recommending the practice wherever he went. Some thought his zeal on this subject excessive, though nobody could question the purity or benevolence of the motive that prompted to it. He took a deep interest in revivals of religion, and laboured zealously for the promotion of them, though never at the expense of infringing any of the principles of evangelical order. He was a vigorous helper of every good cause that solicited his aid.

Very truly yours,

C. VAN SANTVOORD.

DAVID ABEEL, D.D.*

1826—1846.

DAVID ABEEL, a son of David and Jane (Hassert) Abeel, was born in New Brunswick, N. J., on the 12th of June, 1804. He was nephew to the Rev. Dr. John Abeel, one of the Ministers of the Collegiate Reformed Dutch Church in New York, whose memory is gratefully embalmed much beyond the limits of his own denomination.

In his early years he was characterized by great vivacity of spirit, strength of purpose and generosity of feeling, but it is not known that he was ever the subject of any strong religious impressions. He was especially fond of athletic exercises; and, at this time, his physical constitution became well developed, and he acquired strength, which enabled him, in after life, not only to perform a great amount of intellectual labour, but to battle successfully, for a long time, with a deep seated and incurable disease.

At the age of about fifteen he applied for admission into the Military Academy at West Point; but, as he ascertained that there was little prospect of success, he was led to withdraw his request. He then turned his attention to Medicine, and began to study with a view of becoming a medical practitioner. After having been thus engaged for about a year, his mind was earnestly directed to the subject of religion, and, under the judicious instruction of the Rev. Dr. John H. Livingston, he became, after a long season of anxiety and distress, hopefully a subject of renewing grace. It became apparent, almost immediately, that he had fixed for himself a high standard of Christian character, and that his fine natural powers and qualities had all become thoroughly baptized with an influence from above.

Under these circumstances, it is it not strange that we find him at once giving up all thoughts of the profession to which he had been looking, and forming the purpose to devote himself to the Ministry. Accordingly, in the fall of 1823, he entered the Theological Seminary at New Brunswick, where he remained three years. During this period, he was not only a vigorous and successful student, but many of his hours were employed in friendly and faithful ministrations to the poor, the sick and the afflicted. He completed his Theological course on the 15th of April, 1826, and, on the next Sabbath, preached, for the first time, in the English neighbourhood, and, on the Sabbath following, in the city of New York.

On the 26th of May he received his commission to labour in the village of Athens, Greene County, N. Y.; and, in the course of two weeks, became established at that place. In October following he was ordained as an Evangelist, by the Classis of Rensselaer, in the Church at Athens. Here he laboured with great zeal, and not without many tokens of the Divine favour. He remained here for two years and six months; but, owing, probably, to his excessive exertions, his health became seriously affected, and he was at length compelled to resign his charge, and seek relief in travelling and in change of air and scene. He left his people with great reluctance, and not till he had sought and found one to supply the vacancy.

As the winter was now approaching, it was thought expedient that he should have the benefit of a milder climate, and, with a view to secure this advantage, he resolved to sojourn for a few months on the Island of St. Thomas. He arrived there, after a tedious and stormy passage of twenty-eight days, on the 30th of November, 1828. He went with the expectation that he should be permitted to preach the Gospel to the people of the Island; but, though they were anxious to hear, the Government would not permit him to preach, except for a short time in the month of April, 1829. During his residence here, he felt deeply the want of Christian society, though he occasionally visited the Moravian missionaries in the neighbouring Island of Tortola, and in his intercourse with them found much religious enjoyment. He left St. Thomas in July, and arrived in New York in August, happy in being allowed to return to his native shores. For several weeks after his arrival, he preached in the Reformed Dutch Church in Orchard Street, New York, with great acceptance.

While he was thus engaged, circumstances occurred that led him to direct his attention to China as a field of labour; and this was only the development of a strong feeling in favour of Foreign Missions, which had been the growth of several years. After reflecting maturely on the subject, and taking the advice of his friends, he offered his services to the American Board of Commissioners for Foreign Missions, and the Seamen's Friend Society; and the offer was unanimously accepted. His intention was, after spending a year in the service of the Seamen's Friend Society, to visit the Islands of the Eastern Archipelago, and do what he could to make the inhabitants acquainted with Christianity. A Farewell Meeting, previous to his departure, having been held in the Garden Street Church, New York, he and his missionary companion, the Rev. Mr. Bridgman, sailed for China, on the 14th of October, 1829, in the ship *Roman*, and reached Canton on the 25th of February, 1830.

Mr. Abeel, with characteristic energy, now commenced his labours as Seamen's Chaplain; and the measure of his success was, in a good degree, proportioned to his zeal and fidelity. He remained thus employed until the 20th of December, when, agreeably to his original purpose, he was transferred to the service of the American Board of Commissioners for Foreign Missions. Under the patronage of this Board, he proceeded now to make an exploring tour in Java, Malacca, Siam, and the Islands adjacent to Eastern Asia, with a view to inform himself concerning the practicability of establishing missions among them. His labours on this tour were manifold, though his health, during a part of the time, was so frail that he might have reasonably suspended his labours altogether.

In May, 1832, Mr. Abeel returned to Siam, and remained there earnestly devoted to the missionary work for six months, when he was obliged to leave on account of the utter failure of his health. This was occasioned by the confinement he was compelled to undergo by reason of the peculiar state of the country. In November he passed from Siam to Singapore, where his health greatly improved, and he was able to resume his missionary labours. Here he was called to attend the death-bed of the Rev. Mr. Burn, the English Chaplain at this place; and, for more than five months afterwards, served as Chaplain himself, while he still made the work of the Missionary the paramount object of his efforts.

Mr. Abeel's strength now failed again under the pressure of his multiplied labours, and, being satisfied that he could expect no permanent benefit unless

he sought another and more congenial climate, he determined to sail for America, by way of England. Accordingly, he embarked, on the 25th of May, 1833, for London, in the packet ship Cambridge, and arrived there after a passage of five months, during which his health rapidly improved. Being advised by physicians whom he consulted in London not to cross the Atlantic until the winter had passed, he went, in December, to Paris, where he remained a considerable time, preaching and sustaining missionary meetings among the Protestant residents. From Paris he journeyed through different parts of the Continent, visiting Holland, Germany and Switzerland, diffusing missionary information at the same time that he was recruiting his own physical energies. He returned to England in July, sailed for the United States in August, and arrived in September.

Soon after his arrival he commenced his labours among the American Churches in behalf of the cause of Foreign Missions, with special reference to his own chosen field. In January, 1835, finding that his health required a warmer climate, he set out for the Southern States, and, in Virginia particularly, visited many of the churches, and uniformly left a most favourable impression. He returned, with his health somewhat improved, in the early part of May, and devoted himself now more immediately to visiting the churches in his own communion. Having been thus engaged till near the close of the year, he attended, about that time, a course of Medical Lectures in New York, with a view to prepare himself to resume, with greater advantage, his medical practice among the Heathen.

The year 1836 had scarcely commenced when he was attacked with an alarming illness, which obliged him to suspend his labours, for some time, altogether. He remained in New York until June, and then travelled South to the Sulphur Springs of Virginia, for the purpose of trying the effects of the water upon his system. During his sojourn there, though he was unable to preach, he endeavoured, in a more private way, to bring as many of the visitors as he could under the influence of religious instruction. He returned from Virginia in September, with the expectation of sailing for China before many weeks; and he was actually engaged in preparing for the voyage, when he was suddenly stricken down by a malady that threatened almost immediate dissolution. He lay for several weeks in an exceedingly feeble state, and meanwhile the vessel in which he had engaged, or had intended to engage, his passage, had sailed. As soon as he had sufficiently recovered, he was advised to make a voyage to the West Indies; and, accordingly, he went thither about the close of the year, and remained until May, 1837. While at the Island of St. Thomas, he submitted himself to the examination of an eminent physician, who pronounced him the subject of an organic disease of the heart, which might prove fatal at any moment. He was not a little shocked at the announcement, though he quickly recovered his accustomed composure, and was enabled to feel that, under any circumstances, all would be well. Returning to New York, he reached his father's house at New Brunswick on the 8th of June, and had great joy in finding himself in the midst of a powerful revival of religion. In the fall of this year, (1837,) he was again prostrated by a severe attack of illness, and when he had recovered strength enough to travel, he found it necessary to make another journey to the South, and he extended his travels as far as Charleston, S. C. During this winter his energies were so much recruited that he was enabled to labour with considerable success; and when he came North, in the early part of April, 1838, it was with the expectation of embarking, within a short

time, for China. He was, however, again disappointed, on account of his feeble state of health, though he met the disappointment with cheerful submission to the Divine will. He spent the summer chiefly at the different Theological Seminaries, endeavouring to produce in the minds of those who were preparing for the Ministry a deep sense of their obligations to remember the Heathen. And these efforts were eminently successful—he was instrumental of inducing not a few to engage in the Foreign Missionary work.

But the time at length came when his long cherished wish to return to China was to be gratified. Though his physicians warned him that it was an experiment of doubtful issue, he was more than willing to try it and leave the event with God. Accordingly, on the 17th of October, he sailed with a band of fellow missionaries for Canton, the Farewell services having been held in the Middle Dutch Church, New York. After a pleasant voyage, made under the most favourable circumstances, they reached their destination on the 20th of February, 1839. Mr. Abeel immediately re-commenced the study of the language, in connection with his various missionary duties, with great zeal,—the voyage having served to increase, in no small degree, his bodily vigour.

He had not laboured long at Canton and Macao before the missionaries found their operations sadly impeded, by the difficulties which arose between Great Britain and China, in relation to the opium trade. After struggling with these difficulties a considerable time, Mr. Abeel, by advice of the American Board of Missions, prepared to visit the different islands of the Eastern Archipelago. He designed especially to examine the field at Borneo, where the Reformed Dutch Church had established missionary stations. In company with Mr. and Mrs. Brown, who had been labouring with him in the Chinese Mission, he sailed for Singapore, where he arrived the last of April, 1841. Here he remained (with the exception of a month spent at Malacca) until September, preaching every Sunday both in the Chinese and English languages. In October he made a short visit to his brethren in Borneo, and was greatly encouraged by the evidences he witnessed of the earnest devotion of the missionaries to their work. He returned to Singapore in November, and almost immediately embarked for Macao, where he arrived on the 21st of December, after having been absent nine months. He next visited Kolongsoo,—one of the ports in possession of the British, and afterwards opened to foreigners by the treaty made between Great Britain and China,—with a view to ascertain whether it was a suitable place for a missionary station. As his impressions in respect to it were decidedly favourable, he planted himself at Amoy, and, after labouring alone for two months, was relieved by the arrival of other missionaries.

The degree of Doctor of Divinity was conferred upon Mr. Abeel, by Rutgers College, in 1842.

In June, 1844, Dr. Abeel had the pleasure of welcoming Messrs. Doty and Pohlman, two American Missionaries, as fellow-labourers in this same field. In August his health was so much enfeebled that he was obliged to leave Amoy, and seek once more the benefit which he had several times derived from a voyage. Accordingly, he sailed to Hong Kong, another missionary station, where he remained until September, and then returned to Amoy. As his unfavourable symptoms had not in any way been mitigated by this change, he felt constrained to give up all exertion and withdraw from the field entirely.

By the advice of his friends, he embarked, on the 14th of January, 1845, for his native shores, being so feeble, at the time, that little hope was entertained, either by himself or his friends, that he would survive the voyage. He, however, reached New York, on the 3d of April, though in so feeble a state that his death any day would scarcely have been a matter of surprise. Both his parents had died within the last period of his absence, and he was not a little affected by the desolate air which this circumstance had given to the home of his early years. After remaining in New York a few weeks, he went to Philadelphia, thinking that the change of air might be favourable to him; and, when the warm season came on, he went to visit some of his friends on the Hudson River, above the Highlands, where he remained, amidst all the comforts and luxuries that wealth and devoted affection could furnish, until the close of summer. Early in the autumn he directed his course to the South, and continued his travels till he reached Bryan County, Ga., where he found other friends, who accounted it a privilege to bestow upon him their generous hospitality. Here he remained, in a state of extreme feebleness, until the next spring, (1846,) when he journeyed slowly back to the North. Finding himself again unable to endure the air of New York, he passed on to Albany, and remained till June, when he went to Rhode Island, stopping on the way at Athens, which had been the field of his early labours, and where many were still living whom he recognized as the fruits of his ministry. His meeting with them was one of the deepest interest, both he and they having the full conviction that it was the last. After remaining in Rhode Island about four weeks, he returned to the State of New York, and travelled as far West as Geneva, to visit his cousin, the Rev. Dr. Gustavus Abeel, then Pastor of a Church in that place. Here his physical suffering was intense; but his faith in the promises of the Gospel did not falter, and he felt sure that a glorious future was opening before him. He returned from Geneva to Albany, but it was the will of Heaven that he should proceed no farther. It became manifest, after a few days, that the symptoms of dissolution were clustering upon him. He waited for the last hour in perfect calmness, and passed on to his rest, on the 4th of September, 1846, at the age of forty-two. The Rev. Dr. Wyckoff, of Albany, preached the Funeral Discourse, and his body was conveyed for interment to the Greenwood Cemetery, near the city of New York. A monument, erected by Christian friends, now marks the spot where his remains repose.

Dr. Abeel's acknowledged publications are his "Residence in China," 1835; and "The Claims of the World to the Gospel," 1839.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, February 12, 1849.

My dear Sir: In asking for my recollections of the Rev. Dr. David Abeel, you have awakened some of my tenderest sensibilities. For many years he was my bosom friend, and his sterling virtues are deeply engraven on my memory. I only wish I could do justice to my own impressions of his truly exalted character.

Dr. Abeel was in person not above the middle size, rather slender, with a somewhat high forehead, and a thoughtful and earnest expression of countenance. His movements were quick and easy, and always left you with the impression that he was any thing else than a man of leisure. His manners

were simple and natural, placing him perfectly at his ease in the most cultivated society, while yet they savoured little of any thing like artificial polish.

His mind was at once vigorous and discriminating. Whatever subject occupied his attention, he took clear and comprehensive views of it. His powers of description were, by no means, inconsiderable. His "Residence in China" discovers a quick apprehension, and a just perception of both the beautiful and the repulsive, in nature and in morals. His "Discussion on Missions" evinces great accuracy of thought and expression, with more than common logical powers and the utmost candour and fairness. His letters, chiefly filled with grave and weighty matter, well digested and perspicuously expressed, sometimes relax into that innocent cheerfulness and free simplicity, which never fail to lend a charm to friendly correspondence.

He was a Christian of no common attainments. He walked with God as a dear child. The grace of the Eternal Father, the mediation of the Only Begotten, the presence and influence of the Ever Blessed Spirit, were subjects on which he loved both to meditate and to converse. How often has he said to me,—“Come now, let us have a little season of prayer.” He had the humblest views of himself, the most exalted of his Saviour. He lived above the world, and walked as seeing Him who is invisible.

As a Preacher, his style was simple and clear, without any exuberance of ornament. His great aim evidently was to honour his Master by commending the truth to the hearts and consciences of his hearers, and not to magnify himself. His manner was affectionate and earnest. Deeply impressed himself, he seemed mainly anxious that others might be impressed also. But his greatest power, I think, was in his private and pastoral addresses, and in the common intercourse of life. Here his whole heart flowed out in expressions of tenderness and earnestness, that could hardly fail to make themselves felt. He seldom suffered an opportunity of testifying his regard to the spiritual interests of any of his fellow-creatures to pass unimproved. Strong desire and constant practice made him peculiarly skilful in directing the arrows of truth to the heart, while he attracted his hearer to him by the manifest sincerity of regard which dictated the counsel or reproof.

It was this power that eminently qualified him for the missionary work. Long before he, or any man, could acquire a sufficient command of a difficult foreign language to preach with fluency or power, he was able to use his partial acquisitions in intelligible and earnest personal addresses to the people among whom he sojourned. Thus he not only conveyed to them important information, at the earliest possible period, but won their confidence, elicited replies, entered into their difficulties, and the more easily acquired their language. As a Missionary, he was exceedingly judicious, and rarely formed a purpose or adopted a measure which he had occasion to regret. He was most affectionate in his intercourse with the Heathen, so that they felt the spirit of love beaming from his eye, and speaking through his voice, leading into the universal language known and read of all men. He was patient, knowing that in the foreign missionary field one generation can only sow the seed—the next or some future generation will enter into their labours and reap the harvest. He was diligent and persevering. He worked on amidst the most discouraging state of health; nor would he be persuaded to desist or hardly relax, until he sunk at the oar; and when the least revived, he was up again and at work with all his might.

It was the combination of these characteristics of the Man, the Minister and the Missionary, that created for him a large circle of friends, as affectionate as brothers and sisters. He was welcome wherever he came, and more welcome the second time than the first. It was felt to be a pleasure to be able to recognize him as an acquaintance; an honour to enjoy his confidence and

friendship; a rich blessing to have him an inmate of the family, and a precious privilege to minister around his death-bed.

In his better health, his physical strength was uncommon, and his spirits cheerful and elastic. In his enfeebled state, his eye always shone with kindly feeling, and his countenance lighted up with a smile at the introduction of a Christian friend. In his severest struggles he murmured not,—scarcely groaned. Whilst he earnestly prayed for patience, it was evident that that grace was doing its perfect work in his heart. He received the attentions of his physicians and friends with grateful expressions, and spoke of the impossibility of preparing for death amidst throes of pain, or the lassitude of an exhausted nature. His death was a beautiful illustration of the all-sustaining power of Christian faith.

I am, my dear Sir, fraternally yours,

ISAAC N WYCKOFF.

FROM THE REV. GUSTAVUS ABEEL, D.D.

GENEVA, March 20, 1848.

Rev. and dear Sir: I feel much diffidence in attempting to portray, within the limited space suitable to your purpose, the intellectual and moral features of one who has left so deep and broad an impression of himself upon the missionary history of the world, as my beloved and honoured relative, the late Rev. Dr. David Abeel. Yet, as I was his companion in his early days, and his intimate friend to the close of his life, it will not, I hope, be considered presumptuous to add to what is already known of him some lineaments, which, while they may have escaped the notice of others, may serve to complete the portrait of his character.

His early boyhood afforded no indications of his subsequent usefulness. Up to the age of fifteen, he preferred the sports of the field to the confinement of school. He showed, during this time, no fondness for books; and, although free from gross vices, yet the levity of his conduct was such as to cause his friends much anxiety. About this period of his life, he suddenly broke off from his former companions and habits and began to arouse himself to useful action. Adversity was kindly sent to aid the counsels and answer the prayers of a pious and judicious mother. His father experienced reverses in his business, which reduced his means of support to a straitened income, and obliged him to remove his family from a commodious dwelling to a small unfinished house, which had been constructed for the purpose of containing the products of a little farm which he had cultivated for his amusement. The painful regrets connected with the removal first called forth the energies of David Abeel. From that time, he awoke as from a dream, and set himself in earnest about retrieving the follies of his youth. He assisted his father in improving the place of their new residence,—and it is an interesting circumstance in his life that this scene of his first trial, then a comfortless looking place, was, at different periods, so adorned by his skill and taste that it is now one of the most beautiful rural spots in the neighbourhood of his native city. In all his distant journeyings and sicknesses, his heart lingered around that as the only place on earth which he could call his home. But, dear as it was to him, he left it cheerfully to follow Jesus. Determined to depend no longer upon others for a support, he took charge of a school, and at the same time prosecuted the study of Medicine. The school caused him much anxiety; for some of his pupils had been the companions of his boyhood, and presumed upon their former acquaintance with him to bring his authority into contempt. On one occasion, one of these youths showed such a spirit of insubordination as compelled him to resort to corporal chastisement. It

cost him a great effort to undertake this duty, but he finally succeeded in overcoming his reluctance, and by so doing converted his unruly acquaintance into a docile pupil.

It was while he was pursuing his medical studies that it pleased God to call him from the slavery of sin into the glorious liberty of the Gospel of Christ. The Physician with whom he studied was a sincere and faithful Christian; and to the counsels and admonitions of this excellent man he attributed his first religious impressions. That pious friend preceded him to the final rest; but the seed, thus dropped in the heart of his student, will yield a harvest, which shall make the wilderness blossom as the rose, and which shall not cease to be gathered, amidst the rejoicings of angels, until time shall be no more. My friend did not, at this time, finish his course of medical studies, but afterwards resumed and completed it preparatory to his mission to China, where his knowledge of medicine greatly aided him in obtaining access to the people. With his change of heart came a desire to devote his life to the service of his Redeemer. Thus he was led step by step, first to become a settled Pastor in Athens, N. Y., then to officiate as Chaplain to the seamen at Canton, afterwards to labour as a Missionary in Siam, and finally to devote the remainder of his life to preaching the Gospel in China.

In contemplating his eminently amiable character and useful life, we need not go far to ascertain the source from which emanated his excellencies. The power of Divine grace within his heart made him what he was. His mental attainments, although respectable, were never regarded by himself in any other light than as falling greatly below what they might have been, had he improved his time in early youth. His mind, however, was well stored with general knowledge, and thoroughly indoctrinated with religious truth. He possessed a highly cultivated taste, which is manifested in the productions of his pen. His judgment was remarkably sound, tempering the ardour of his zeal, and giving to his whole character and conduct through life the beauty of an almost perfect symmetry. As a Preacher, he excelled in simplicity, earnestness and unction. He filled the office of Chaplain to the British forces at Hongkong with great acceptance, and endeared himself to many of his hearers by the faithfulness of his exhortations, both in public and private.

I pass rapidly over these phases of his life, because they appear before the public in his more extended Memoir, and do not form the distinguishing traits of his character. We wish not so much to contemplate such a man, embellished by the adornment derived from cultivation and science, as in the milder and holier radiance which religion sheds around him. Without this he might have been eminent in any profession, but he would never have been the beloved Missionary of the Cross to a world of ignorant Heathen. This it was that infused into his spirit that wide reaching philanthropy, that embraces all mankind, and endeared him to all who knew him. If I were asked to point out the one grand element of his life, I would answer, unhesitatingly, that it was love. Love to God and to man seemed the spring of his every action. This so diffused itself through his whole character as to appear to be his very aliment and life. In all his intercourse with different classes at home, in Europe, and among the ignorant and barbarous of Heathen countries, he drew to himself all who knew him by the power of this one attraction. The child with whom he talked never forgot him; and what was more important,—never forgot the cause in which he laboured. It not only gave an irresistible charm to his conversation, but threw around him a peculiar interest, when, as was often the case, he was too much exhausted to converse. This love was in him a holy influence, constantly cherished by communion with God. His was eminently a life of faith. He reposed with the utmost confidence upon the leadings of Providence. Hence it was all the same to him how or where

he was. Amidst the toils and loneliness of his first Missionary efforts among the Chinese, he was happy to be engaged in the work of Christ; and when sickness drew him back to the care and sympathy which friends in his native land delighted to bestow upon him, he never expressed any complaint at being withdrawn from a life of active usefulness. This trust in God was, as he remarked, strengthened by many peculiar providences. One of these, to which he referred when near the close of his life, was that, by his Chaplaincy to the British forces, God had supplied him with just means enough for his support,—to last him through his sickness. The means sufficed until his death. He had given his all to Christ. He was, however, amply repaid, for God never left him without the light and joy of his countenance. He remarked, a few weeks before his death, that he never knew, from his own experience, what depression of spirits meant. Even at that time, while he was suffering from pain and languor, he was cheerful, and a smile was easily excited upon his pallid countenance. To say that he was much weaned from the world would not convey a correct idea of his feelings as he drew near to death. The world, for years, had not much attraction for him. His thoughts and affections had long been on Heaven; and I cannot better close this brief sketch than with the verses to which he called my attention, as expressive of his views, while he was waiting for his last summons:—

“And though no fields, nor forests green,
Nor bowery gardens there are seen,
Nor perfumes load the breeze,—
Nor hears the ear material sound;
Yet joys at God’s right hand are found,
The archetypes of these.

“There is the home, the land of birth,
Of all we highest prize on earth;
The storms that rack this world beneath
Must there forever cease,—
The only air the blessed breathe,
Is purity and peace.”

I am very sincerely yours,
GUSTAVUS ABEEL.



WILLIAM JOHN POHLMAN.*

1837—1849.

WILLIAM JOHN POHLMAN, a son of Daniel and Mary (Newman) Pohlman, was born in Albany, N. Y., on the 17th of February, 1812. His parents were both exemplary members of the Lutheran Church, and his father was of German extraction. His early years were passed under the paternal roof, and under the most healthful domestic influences. He had the advantages of a common school education only, though his intellectual as well as moral training was a matter of careful attention at home. At the age of twelve he had committed to memory the whole of the New Testament and the Book of Psalms, the recitation of a

* MSB from his family.—*Missionary Herald*, 1849

certain number of verses to an elder sister being a regular Sabbath-day exercise. This was a great advantage to him in subsequent life; for notwithstanding what he had thus learned did not remain in his memory, at least in its original vividness, yet the fact of his having been thus trained gave him a command of Scripture language, in after years, which he could scarcely have obtained by any other means.

In the year 1824, when he was twelve years of age, he left his father's house for a situation much less eligible, at least in respect to religious influences. He found himself surrounded by temptations of which before he had had little experience, and, in his subsequent review of that period of his life, he gratefully ascribed the fact of his having been kept from yielding to them to the restraining grace of God. Early in 1825 he was called to witness the dying scene of a beloved sister, who left this world rejoicing in the full confidence that she was entering a better. With her latest breath, she warned him of the danger of a sinful life, and urged him to begin at once to live for the great purpose for which life is given. The effect of this solemn parting scene was that he resolved at once to obey his sister's dying injunction; and, for some little time, his thoughts were chiefly occupied upon the concerns of his soul. Presently, however, the cares and temptations of the world prevailed over his good resolution, and he had sunk back into his accustomed walks of carelessness and sin.

The sister who had departed had expressed a wish to another sister that she would make it her special concern to do every thing in her power to keep her brother's mind fastened upon his eternal interests. As the sister who received the charge still survives, I may only be allowed to say that she was abundantly adequate to perform the high and grateful office which was thus tenderly devolved upon her; and she did perform it with the utmost fidelity, and, by the blessing of God, with the highest success.

In August, 1826, the sister, last referred to, removed with her husband, Mr. J. M., from Albany to Geneva; and it was proposed to her brother that he should accompany them, and enter, as a clerk, his brother-in-law's store. The proposal he gladly accepted; and the rather that he might be removed from the associations which he had found so unfavourable to his entering on the religious life. But it turned out that, though he had escaped from the old associations, he was quickly forming new ones which were scarcely more promising of good than those he had abandoned. His sister's persevering efforts, however, in connection with the occasional lessons of affectionate warning which he received from home, availed to keep his conscience more or less wakeful, until the decisive change in his character occurred.

The history of his conversion, as given by himself in a document that has been submitted to my perusal, is of great interest, but too minute in its details to allow of being transferred to this brief biographical notice. Suffice it to say that his experience, preparatory to the great change, was made of vows alternately broken and kept; of struggles between a tempting world and a tempting adversary on the one hand, and a conscience breathing dismay and terror on the other; of earnest pleadings for mercy, mingled with apprehensions that the door of mercy might be already shut; of vigorous efforts to obtain eternal life, rendered consciously ineffectual by being put forth in his own strength. The change in his feelings was as if darkness had suddenly given place to noonday—the burden fell from his soul in a moment, and he seemed, by a single step, to have

passed into a region of unclouded glory. His subsequent experience showed that, however these intense exercises may have been connected with an ardent temperament, they were the legitimate result of the actings of the Holy Spirit upon his soul.

After his mind had undergone this great change, and his feelings had become somewhat settled, he began, by the advice of his friends, to meditate the purpose of entering the ministry. About this time he returned to Albany, and, by the aid of the Rev. Dr. Ludlow, who was then minister of the North Dutch Church, was entered, on a charitable foundation, as a student in the Albany Academy.

Mr. Pohlman's religious relations, during his residence at Geneva, had been much with the Baptists; and even after he came back to Albany, he mingled a good deal in their society, and was greatly interested in the ministry of the Rev. Dr. Welch, then Pastor of the First Baptist Church. Indeed, he had, for some time, serious thoughts of joining their communion; but was prevented from doing so by conscientious scruples in regard to close communion, and the exclusion of infants from the rite of Baptism. The result was that, on the 10th of January, 1830, he made a profession of his faith, and was admitted to the communion of the North Dutch Church, Albany, of which Dr. Ludlow was then Pastor.

Having remained a student in the Academy for about three years, without intermission, he entered the Junior class in Rutgers College in 1832, and graduated at the Commencement in 1834. His standing as a scholar, both in the Academy and in College, was highly respectable.

Shortly after the great change already referred to in his religious views and feelings, he heard a Sermon from the Rev. Mr. Stewart, then a Missionary lately returned from the Sandwich Islands, which impressed him deeply with a sense of the wants of the Heathen world, and the obligations of Christians to carry them the Gospel. The impression made by the discourse seems to have been occasionally revived by his own private meditations on the general subject; and the question of personal duty was brought very distinctly to his mind by an impressive Address, delivered to the students of the College in February, 1833, by the Rev. Dr. Wisner, then one of the Secretaries of the American Board of Foreign Missions. From this time his mind was not at rest until the beginning of the next year, when, after many trials and conflicts, arising partly from a distrust of his own qualifications, and partly from the reluctance of near friends, especially of his aged parents, to part with him, he came deliberately to the determination that he would devote his life to a Foreign Mission; and, from that hour, every thing else was made subordinate and subservient to the accomplishment of this one grand object. It was in February, 1834, that the decisive resolution was formed.

Immediately after leaving College in 1834, he joined the Theological Seminary, under the care of the Reformed Dutch Church, at New Brunswick, where he completed the regular course of three years. In August, 1836, he made a formal application to the American Board of Foreign Missions to be received as a Missionary under their care. The application was favourably received, with the understanding, however, that he could not be sent out until the funds of the Board should be sufficiently increased to justify it. He graduated at the Theological Seminary in July, 1837, and, within a few days after, was licensed, by the

Classis of Albany, to preach the Gospel. He immediately received an appointment from the Board of Foreign Missions of the Reformed Dutch Church, with a view to increase the interest of the churches in the Missionary cause. His appeals were listened to with great interest, and several thousand dollars were collected through his instrumentality.

On the 3d of April, 1838, he was married to Theodosia Rachel, daughter of Joseph and Maria (Johnson) Scudder, of Monmouth, N. J., and sister of the Rev. Dr. Scudder, so well and so favourably known as a Missionary to the Heathen. On the 18th of the same month he was ordained to the work of the Ministry, in the North Dutch Church in Albany, the Sermon being preached by the Rev. Dr. Thomas E. Vermilye, and the Charge delivered by the Rev. Dr. Alexander McLelland, who had been his instructor in the Theological Seminary. On Sunday evening, the 20th of May, he, with his friend and associate, the Rev. Mr. Thompson, received, in the same place, the Instructions of the Board in reference to their mission, from the Rev. Dr. Anderson, and a special Missionary Charge from the Rev. Dr. Ferris. The next day he took leave of his friends and went to New York, whence they were to embark for their foreign destination. On the evening of the 22d a Farewell meeting was held in the North Dutch Church, New York, when addresses were delivered by several clergymen. On Friday, the 25th, they embarked on the ship Albion, bound to Canton, but stopping at Singapore, which was to be their landing-place. After a pleasant passage of one hundred and seven days, they arrived safely at Angier, Island of Java, on the 10th of September, 1838.

The details of Mr. Pohlman's missionary life it is impossible to record in so brief a sketch as this—the merest outline is all that can be attempted. From Java he passed on to Singapore, where he stopped for a short time, and thence to Batavia, where he was obliged to remain for a year before the Dutch Government would allow him to go into the interior of Borneo; and this year was devoted chiefly to the study of the Malay language, which was the only medium of communication between him and the people among whom he was about to labour. When the year had expired, he proceeded to Borneo, and settled at a place called Pontianak, whence he sallied forth, teaching and preaching in different parts of the country.

In November, 1845, Mrs. Pohlman died, leaving an infant but a few weeks old. She was a lady of much intelligence and loveliness, and great devotion to the missionary work; and even when the times seemed most dark and discouraging, she never, for a moment, regretted having engaged in it. Her husband, though he felt that her death was the deepest affliction to which he could be subjected, was enabled reverently and submissively to acknowledge God's hand in the event, and to go forward with undiminished vigour and alacrity in his work.

After a six years' laborious ministry on this island, attended by many tokens of the Divine blessing, he received orders to establish a mission at Amoy, in connection with the Rev. Dr. Abel. He had been a diligent student of the Chinese language during his residence at Borneo, and was, by this means, prepared to enter on this new field of labour without any delay. Here he continued vigorously and successfully employed till the close of his life. Having succeeded in the building of a church at Amoy, he went to Hong Kong, in December, 1848, to purchase lamps to be placed in it; and, as his sister, who was connected with the mission, was in delicate health, he took her along with him, and left her

at Hong Kong, in the hope that she might recruit. He set out to return to Amoy on the 2d of January, in the schooner *Omega*. On the morning of the 5th or 6th, (which day it was has never been satisfactorily ascertained,) the vessel struck, in a fearful gale, near Breaker's Point, about half-way between Amoy and Hong Kong. In endeavouring to reach the shore, all on board except the mate (twelve in number) perished. The Captain and several others who were well dressed, and who might be supposed to be legitimate subjects for plunder, were met, as they were swimming to the shore, by the piratical Chinese who inhabited the coast, and were held under water until life was extinct. Mr. Pohlman sunk by his own weight into an ocean grave, and thus escaped the hand of violence.

Mr. Pohlman was the father of five children, three of whom died in infancy, and the remaining two,—a son and a daughter,—were brought to this country. The son, who bore his father's name, and was a young man of great promise, was a student at Rutgers College, when the late War broke out, but then enlisted as a soldier in the service of his country, and, after passing unhurt through many battles, received a wound at the battle of Gettysburg, of which he died a few days after.

FROM THE REV. ISAAC N. WYCKOFF, D.D.

ALBANY, October 16, 1861.

My dear Sir: I do not rememoer exactly when my acquaintance with William J. Pohlman began, but I think it must have been about the time that he commenced his immediate preparation for the ministry. I had frequent interviews with him while he was prosecuting his Theological course, and marked the intelligent and intense zeal which he brought to the Missionary work, while he was pleading in its behalf here, in advance of going abroad to enter upon its active duties. The impression that he made upon me, and I think I may say upon all of us, was that he was eminently fitted for the work to which he had devoted himself, and that, if his life should be spared, he was destined to perform very important service in fulfilling the command to preach the Gospel to every creature. It was a sad day to all our churches when the news came that a career, so full of promise and hope as his was, was suddenly, and as we should say prematurely, terminated by a distressing casualty.

Mr. Pohlman was of about the middle height, well-proportioned, and of an expression of countenance at once kindly and energetic. He had great ease and elasticity of movement, and always gave you the impression that he had something to do. His face strikingly reflected the prominent features of his character. He had all the amiableness and frankness on the one hand, and all the energy and perseverance on the other, that his countenance indicated. He carried an earnest spirit into every thing in which he engaged—he did nothing by halves—he always seemed to feel that whatever was worthy of being done at all was worthy of being well done; and he scarcely knew how to put forth an effort in any direction that was not marked by characteristic vigour. He had strong affections; loved his friends dearly, and had a warm place in the hearts of all of them. It cost him a terrible struggle to take his last leave of them, but the sense of duty was stronger than the feelings of nature, and thus the Christian easily triumphed over the Man. I should say that the most prominent features of his intellect were good sense, sound judgment, and an uncommon facility for co-operating with other minds in the accomplishment of important ends. He was free from all erratic tendencies, and while an earnest

friend to every thing like legitimate improvement, he had no sympathy with that spirit that revels either in rash speculations or dangerous experiments.

Mr. Pohlman's Christian character was undoubtedly much above the ordinary type. From the very commencement of his religious life, he evinced at once a sobriety, a strength and depth of feeling, quite remarkable; especially when taken in connection with the fact that his course ever after seemed onward. Many who only met him casually while he was preparing for his missionary life, will remember how easy it was for him to glide from a secular to a religious theme; how his heart seemed to overflow with the love of Christ; how earnest, self-sacrificing, and yet cheerful, he appeared in all his Christian manifestations. He seemed most deeply impressed with the idea that religion is a great practical concern;—not merely as being a matter of the highest personal interest to every individual, but as putting every one's faculties in requisition, to the utmost, to glorify God by patient continuance in well doing.

As a Preacher, I am not aware that our lamented friend ever attracted any unusual attention; but his discourses were well matured, rich in evangelical truth, and delivered in a tone of sincerity and fervour, that could not fail to render them at once edifying and impressive. As he had his ultimate destination as a Missionary in view, during his whole Theological course, it is not improbable that his style of preaching may have been somewhat modified by this circumstance; and that his discourses may have been less elaborate and less finished, as literary productions, than if he had had the prospect of exercising his ministry in a cultivated Christian community.

It was impossible that Mr. Pohlman should have carried the various qualities to which I have now referred into his great work, without being at once a very devoted and very efficient missionary. And that this was actually the case, all know who know any thing of the history of his brief missionary career. His fellow missionaries, who witnessed and shared in his self-denying labours, all testify to the glowing zeal and energy, chastened with sound discretion, with which he addressed himself to the difficult duties that he had to perform, to the appalling obstacles that he had to encounter. His letters also to his relatives and friends, and especially to the Secretary of the American Board, show that he was living and labouring for one grand object, and that he counted not his life dear to him, if that object demanded its sacrifice. We cannot doubt that, as the angry waves were closing around him, he was sustained by the reflection that it was a blessed thing to die, even amidst so much that was externally terrible, in an effort to help forward a cause for which Jesus himself lived and died.

Wishing you success in your arduous work,

I am yours very cordially,

I. N. WYCKOFF.

FROM THE REV. E. NEVIUS.

STUYVESANT, March 29, 1863.

Rev. and dear Sir: In accordance with your request, I send you the following reminiscences of my dear departed friend and brother in missionary labour, the Rev. William J. Pohlman.

From the time that our acquaintance first commenced, in New Brunswick, when we were each engaged in studies preparatory to our future life-work, the impression was indelibly fixed in my mind that he would be found well adapted to any field of ministerial duty in which the Providence of God might place him. A further acquaintance with him on Pagan ground, after we had both arrived in Singapore, made it increasingly manifest that he was specially fitted for that particular department in the great field, of which he

made choice when he went forth to the Gentiles to proclaim "the unsearchable riches of Christ."

For the missionary work "to the desolate isles in their night of despair," he had many excellent qualifications.

His piety was deep toned and steady. It was not like the meteor's fitful flash, but rather like the sun in the heavens, shining on from day to day, and from year to year. On all questions that pertained to the Kingdom and Glory of Christ, and the welfare of precious perishing souls, his associates in the missionary field always knew where to find him. However others might feel, they knew that there was one heart amongst them, that was all aglow with love to Christ and love to the souls of men for Jesus' sake. This love was the altar that sanctified the gift—the gift of himself—all that he had, all that he was. It was evident to all that he felt that he was not his own, that he "was bought with a price," that he was all Christ's. While the basis of his piety was firmly, deeply laid in a clear conviction of truth and duty, its uniform development was manifest in a course of earnest unremitting activity. It was plain that he felt that he had a great work to do, and but a short time to do it in.

It has been said that enthusiasm is an essential element of success in any work—if so, our brother Pohlman was fitted, in a remarkable degree, to be a successful Missionary. His love to his work mounted up to the liveliest enthusiasm, and converted what, without it, would have been a wearisome burden, an irksome task, into a coveted pleasure, a delightful privilege.

With this also was associated an untiring energy, that was alike ceaseless in its operations, and unyielding amidst toils and trials. His was not a heart divided between the claims of the world and the claims of his Master—he threw his whole soul, and mind, and strength into the work of his choice. His Saviour, whom he was accustomed to call, from the opening words of the Commission under which he went forth, his "Go ye" friend, had sent him forth, first to his Island home in the Indian Archipelago, then to China, with her teeming millions, and he laboured faithfully, fearlessly, perseveringly, for Him, till suddenly, oh how suddenly!—the message came,—“The Master cometh and calleth for thee!”

He had a most catholic spirit. He loved with the love of a brother all who loved his Saviour; all who had "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the Chief Corner Stone;" and with them he always laboured, "keeping the unity of the Spirit in the bond of peace." He ever acted from the correct and safe principle,—“Co-operation without compromise.” In this he was influenced especially by the desire that the Heathen, beholding the efforts of himself and his brethren from different denominations and separate branches of Zion, might witness in them the delightfully harmonious working of a band of brothers, "one in Christ Jesus," making common cause, under a common leader, against a common foe, and looking for their rest and reward, through grace, when their work was done.

To all this he added great animation and buoyancy of spirit. The bland smile that so naturally illuminated his features was a fair index to the cheerfulness that dwelt habitually in his soul. He was not a man to dwell upon the darker side of things,—to take gloomy views of the present, or to prophesy evil in respect to the future. The "exceeding great and precious promises," wherein "light is sown for the righteous and gladness for the upright in heart," but, above all, that special promise,—“Lo, I am with you alway, even to the end of the world,” in all its fulness and sweetness, delightfully fulfilled, and the promised presence with him vividly realized,

combined to make it all light within his soul, and to throw a cheerful sunshine around his path. The great principles, underlying and giving such beautiful symmetry to his Christian character, were ever outshining in every feature of his pleasant countenance, so that all who saw him could "take knowledge of him that he had been with Jesus." How important this uniform cheerful temperament is in Pagan lands, how beneficial to its possessor, and, by its reflex influence, how inspiring to all with whom he comes in contact, only they can realize whose home has been, for any length of time, where "the starless night of spiritual desolation reigns," where there is so much in all the surroundings to enshroud the soul in gloom, and to lead to discouragement and despondency.

The task which you have assigned me, my dear Sir, has been one of mingled delight and pain. Seasons of social and religious intercourse which I was permitted to enjoy with my departed brother, in our native land and on foreign shores, are still embalmed in my grateful remembrance. It is sad to think that he passed away so quickly, leaving a work for which he possessed such eminent qualifications; while yet it is grateful to remember that the noble qualities that fitted him so well for his post of earthly duty, have prepared him for a brighter crown and a sweeter song in our Father's House of many mansions.

Very truly yours,

E. NEVIUS.

GEORGE SCHENCK.

1840—1852.

FROM THE REV. TALBOT W. CHAMBERS, D.D.

NEW YORK, December 8, 1858.

My dear Sir: I am happy to furnish you with a sketch of my lamented friend, the Rev. George Schenck, not merely because it gives me pleasure to pay a tribute to his memory, but because I am glad to do any thing in my power to diffuse and perpetuate the influence of his eminently useful life and pure and elevated character.

GEORGE SCHENCK, the sixth son of Abraham H. and Sarah (Wilkie) Schenck, was born at Matteawan, Dutchess County, N. Y., January 27, 1816. The first rudiments of his education were acquired at the district school, then under the care of Mr. Guernsey Smith. Afterwards he was transferred to an Academy at Fishkill Landing, called the "Highland Grove Gymnasium," conducted by the Messrs. Kent and Jones, by whom he was prepared for College. While here, he was a regular attendant upon the services of the Reformed Protestant Dutch Church, then under the pastoral charge of the Rev. William S. Heyer.

It was about the tenth year of his age that he met with a serious accident, which left its mark for life upon his physical frame, and which, as he was often accustomed to say, produced an equally enduring, but far more pleasant, effect upon his character. He was in the habit of resorting, with his youthful companions, to a mill-pond adjacent to his father's homestead, for the purpose of skating,

—an exercise in which he was a great proficient. One day, by some mischance, he fell heavily upon his hip—being considerably injured, he lay still for a few minutes, during which, as he had been much heated in his previous exercise, he took cold. This settled in the injured part, and led to the hip disease. For three or four years he was a very great sufferer. Every means was used for his restoration, but, for a long time, all was to no purpose, and he lay hovering on the confines of life and death. His back and hip mortified, pieces of flesh dropped out, the bone exfoliated, and often the only position he could take was that of resting his head on one person's knees, and his feet on those of another, so as to prevent all contact with the intermediate portions of his person. At length, having been removed to the house of his brother-in-law, Dr. Stephen Hasbrouck, in New York, by means of his skill, aided by that of other eminent members of the profession, he became so far restored as to be able to resume attendance at school. But the limb contracted several inches, and he was compelled, for a long time, to use crutches, in order to walk, for which, in after years, he substituted a cork boot and a cane; and these, with slight modifications, were his inseparable companions for the remainder of his life.

Mr. Schenck pursued the regular course of studies at Yale College, entering the Freshman Class in October, 1833, and being graduated in August, 1837. While here he maintained a very respectable standing for scholarship in all the various departments; but, in consequence of some infirmities of health, was not able to endure the severe application to study necessary to achieve eminent distinction amid a large class. During his college life, however, he became the subject of the greatest of all blessings,—the grace of God in the heart. The calamity which crippled and deformed him was the means, he always thought, of restraining him from the gay round of worldly pleasures into which his mercurial temperament and exuberant spirits would otherwise have plunged him. But it was not until the Spirit was poured out in one of the frequent revivals of religion with which Yale College has been favoured, that he was led to choose the good part. Having been thus renewed, he became a decided, active, cheerful Christian.

At the close of his College course he concluded, although with much hesitation, on account of his lameness and other physical weaknesses, that he was called of God to enter the ministry of reconciliation; and hundreds of souls have reason to bless the Lord that he enabled his young servant, notwithstanding the difficulties which embarrassed him, to come to this conclusion. Accordingly, the next month after his graduation, he entered the Theological Seminary at New Brunswick, N. J., where he remained until July, 1840, when he was licensed to preach by the Classis of New Brunswick. In October following he received and accepted a call to the pastoral charge of the Reformed Protestant Dutch Church of Bedminster, Somerset County, N. J. Here he was ordained and installed on the 29th of December, 1840.

Shortly after accepting the call to Bedminster, he was married to Miss Sarah Acken, of New Brunswick, by whom he had three children, of whom the first and the last, with their mother, still survive.

M. Schenck's first charge was also his last one. It is not known that he received—he certainly never sought—a call to any other. His duties required him to traverse an extensive region of country, broken by mountainous ridges, but he was indefatigable as well out of the pulpit as in it, and he so bore himself in

his office as to command the high respect and warm regard of an intelligent community. His preparations for the pulpit were careful and accurate; and the blessing of God visibly rested upon his labours. Twice, during his ministry, there was a remarkable outpouring of the Holy Spirit, when large additions were made to the church.

He was often solicited to appear in print, but his unfeigned humility forbade him to comply. The only instances in which he broke through his rule were the publication of a Sermon on the Second Coming of Christ, in January, 1843, and of an Address on Music, delivered in Somerville, N. J., in 1849. The other records of his ability and faithfulness are written upon the hearts of the people to whom he ministered so acceptably and usefully for eleven years. The last six or nine months of his life were broken by the attacks of the disease which at last wore out his frame, and, on the 7th of July, 1852, he slept in Jesus, leaving behind him a name, which, for godliness, zeal, pulpit efficiency and success, was surpassed by none of his contemporaries of similar age, in the communion to which he belonged.

My acquaintance with Mr. Schenck began in 1841, soon after his settlement over the Congregation of Bedminster. Being members of the same Classis and Pastors of adjoining parishes, our acquaintance soon ripened into an intimacy which became closer and closer until it was dissolved for this world by his early death. I can truly say that the more thoroughly I knew him the more deeply did I love and respect him.

Mr. Schenck's chief excellence lay in the line of his profession. He was a man of quick and versatile intellect, of respectable attainments in literature and science, of great energy and perseverance, of buoyant temperament, of fine social qualities, with a warm heart, a keen sense of the ludicrous, and an almost uniform cheerfulness, not to say hilarity, of spirits. He possessed an assemblage of traits which, in any relation of life, would have made him influential and prominent. But all were scrupulously subordinated by him to the faithful execution of his sacred office. To this he gave himself with a zeal and determination which never knew abatement.

His preparations for the pulpit were always careful and thorough. He acted habitually upon the principle not to serve God with that which had cost him nothing. During the first years of his ministry, he paid, as he supposed, an undue attention to the graces of style, and indulged his vivid imagination somewhat more than was requisite for the proper enforcement and illustration of Scripture truth. As he advanced in experience, his preaching became more simple, earnest and direct. I do not think that his mind naturally turned much to didactic theological investigations, although these were not neglected, as indeed they cannot be by any minister of the Dutch Church who obeys the constitutional injunction to expound the Heidelberg Catechism at least once in four years. But Mr. Schenck's inclinations led him rather to dwell upon the practical and experimental themes of the Gospel. These were presented with a fulness, a power, an unction and a fidelity, not often surpassed. No truth was ever held back, or disguised, or softened, because of its unpalatableness to any hearers. Our friend, when in the pulpit, seemed never to know the fear of man. He delivered the whole counsel of God, whether men would hear or forbear, and he delivered it with great directness and pungency, never, as he more than once remarked to me, saying *they* when he meant *you*.

He was equally earnest and efficient in pastoral labours. His charge was not only numerous, but scattered over a large territory, including two mountains. Yet, notwithstanding his lameness and his "often infirmities," he was indefatigable in visiting from house to house, and enforcing in private his public ministrations. I suppose that no Minister in the large Classis to which he belonged, performed so much of this kind of duty. The effect of these labours was no doubt greatly increased by the happy combination which his character showed of a profound, fervent spirituality of mind, with a sunny temperament, and a contagious cheerfulness. He was a welcome guest in every house, and all liked the man, even though they had no particular interest in his work and calling.

Mr. Schenck was greatly blessed in his ministry. Besides regular ingatherings from year to year, twice it pleased the Lord to pour out his Spirit upon the congregation, when converts were multiplied by scores. During the first of these revivals, in 1842, the Pastor was assisted by a brother Minister, who happened to be in the neighbourhood at the time. In the second, which occurred four years later, he preferred to rely upon the ordinary means of grace, aided by more frequent prayer meetings, in the different parts of his charge, as the wants of the people called for them. In this way he conceived that he could best retain entire control of the movement, and guard against any unhappy reaction. The result fully justified his expectations.

But Mr. Schenck did not confine himself to his own charge. His services were always freely given to his neighbouring brethren, when desired. In the Church Courts he was an attentive member, wise in counsel, and always ready to bear his part in onerous or unpleasant duties. To all enterprises for the promotion of Temperance, of Education, or other philanthropic causes, he cheerfully gave his time and strength. Nor was he the Minister only when in his own parish—elsewhere he did good as he had opportunity. I know of one godly physician, belonging to another congregation, whose first serious impressions were the result of a conversation which Mr. S. held with him, when they were casually riding together on their return from a Funeral.

Within Mr. Schenck's charge there lived, during his ministry, a disabled minister, the Rev. Robert J. Blair. This gentleman made a visit to Mr. Schenck about two weeks before his death, and afterwards wrote out a sketch of the interview, which is an interesting exhibition of the faithful minister's exercises in the view of approaching dissolution. Mr. Blair says that, on first accosting him, Mr. S. scarcely returned the salutation, having been greatly exhausted with pain and debility the previous night. After a time, however, he revived, and, approaching his friend, said,—“I have wished much to see you, and converse with you, but could not, on account of the exhaustion produced by the heat and the fatigue of transacting some necessary worldly business. We Ministers have no Pastors, and, at times like this, we should take the liberty of unbosoming ourselves to each other. I wish to say something of the exercises of my mind with regard to the great concern of my soul's salvation.

“Last winter, when my mind began to recover from the shock of paralysis, I was led to contemplate my situation, as that of one who probably had not long to live. I felt that I was a sinner, a great sinner, and what ‘if after I have preached the Gospel to so many others, I myself should be a castaway?’ Then I thought how often I had presented the consolations of the Gospel to others, on their sick and dying beds, and asked, ‘Will not these precious doctrines and promises sus-

tain me, in my own approach to the grave?' I have no feelings of exultation in anticipation of Heavenly joys, but I have an humble hope of being accepted in Christ. Some of my relatives, to whom I have been useful, entertain an exalted opinion of my personal piety, and have expressed this to me. But I take no pleasure in such commendations. Others have spoken of the numbers hopefully converted by my ministry, but I place no reliance upon that as to my own acceptance. I feel that I have only been the vessel or conductor through which the blessing has been conveyed to others."

Mr. Blair here remarked that he found the doctrine of the imputation of our sins to Christ, and of his righteousness to us, increasingly precious as he drew nearer to the end of life.

"Yes," Mr. Schenck replied, with animation, "that is the ground of my hope. I have been exposed in my ministry to many temptations, and I have doubtless fallen into errors, but I humbly confess my sins to God, and expect forgiveness through the merits of the Redeemer. I seem to have finished the work of my ministry. I leave my people united. They have been kind to me, very kind." Then, after a pause, he added, "all of them." "I have committed my wife and children to God, and feel prepared, I trust, to leave the world. My brother, (Dr. Schenck,) said I might possibly live several years, but would not be able to preach. I would much rather be buried beneath the shadow of my church, among my people, than to remove next fall, and enter upon some other employment."

When Mr. Blair was leaving the house, a friend who accompanied him expressed to Mr. Schenck the hope that he would not suffer another night as he had the last. The answer was given with perfect composure. "I have no wish on the subject. I am in the hands of God. I may live for years, and I may die to-night. Farewell."

I have thus given you a rapid sketch of one whose ministerial course was brief, but who lived much in a short time. Would that my tribute were worthier of its subject.

Very sincerely yours,

TALBOT W. CHAMBERS.

FROM THE REV. SAMUEL IRENÆUS PRIME, D.D.

NEW YORK, October 22, 1858.

My dear Sir: My memories of George Schenck are sweet and precious. To know him was to love him; and I knew him well. When I was a young Pastor in the town of Fishkill, on the Hudson, he was a student for the ministry in New Brunswick; but his home was in my congregation. He told me much of his earlier days and his varied experience. The circle of friends and relatives by which he was surrounded was worldly and gay. He had a rare taste for Music, and a keen relish for all the innocent pleasures of life. Genial in his disposition, lively in conversation, and fond of society, he gave himself to the work of the ministry with all his heart. That enthusiasm with which he would have sought worldly pleasure was now expended in the service of Christ, and his ardour, sincerity and self-denial won the praise of all who knew the cost at which he had purchased the privilege of being a servant of the Church.

Having occasion to drive twenty miles to attend an Ordination, I asked him to take the ride with me. He did so, and, as we were pleasantly riding through the beautiful scenery of Dutchess County, my horse took fright, kicked out the front of the carriage, ran away, and I soon lost all control of the animal. Young Schenck seized the reins in my hands, guided the horse with skill, and finally brought him to terms. But for his coolness and discretion, we should

have been dashed out in a few minutes. It was natural that this little incident should endear him to me. We attended the service in which I had a part.

Twelve years after that time, while he was a Pastor in Somerset County, N. J., he wrote and invited me, as Secretary of the American Bible Society, to visit his church, and present the cause on a *specific* day. "It must be on that day," he said, "or not at all; for which you are responsible. For when I was a student, you asked me to attend an Ordination where you delivered the Charge to the minister. Your first instruction was, '*Be a man of system.*' That charge sank into my mind, and made me a man of system. I have a time for every thing, as well as a place. And you must come on the day I have named."

I went, and found him a thorough, energetic, devoted Pastor of a large rural congregation. Returning, I called on a Presbyterian clergyman, who said to me,—“Schenck is the most useful minister in Somerset County.” In all the operations of Christian benevolence, his warm heart, his generous nature, his systematic habits and his genial manners, made him an efficient advocate; and few men of his age could do so much work and do it so well.

I have written more than I designed, but when one loves the theme, his words and pen run freely, and I have only room to add that I am

Truly yours,

S. IRENÆUS PRIME.

FROM THE REV. H. D. GANSE, D.D.

NEW YORK, May 10, 1859.

My dear Sir: You have asked me for my recollections of the late Rev. George Schenck. I am glad to comply with your request; for, however I may fail in my description of my friend, I shall at least record the very high regard in which I held him. I fear, indeed, that you will accuse my pen of running away with my judgment, and I acknowledge that it is not easy to be quite impartial in describing so winning a character. But I will be careful to say nothing but what I believe every man that really knew him will be willing to endorse.

Mr. Schenck was my senior in the ministry by three or four years. When, upon my Ordination, I settled in the Classis of New Brunswick, I found him already one of its leading members. His personal appearance was peculiar. Picture to yourself a man of low stature, of spare but muscular frame, so much a sufferer by early hip disease that the sole of one boot needed to be thickened to about three inches. Of course, he made much use of his cane, and so walked with an elevated shoulder and a slight inclination of his body. Yet his gait was quicker than that of most sound men; and a very short acquaintance with him quite relieved you of any painful sympathy for his infirmity. His features were large and marked with strong lines, which at first might make him seem older than he was. But his clear blue eyes, and smooth prominent forehead, with the straight flaxen hair lying lightly across it, would correct that error. His whole air, besides, was full of youthful vivacity. Indeed, you must put into the whole person I have described as much energy and sprightliness as its proportions can hold; you must give the face especially an expression as frank and earnest, and at times as bright and mirthful, as human features can well wear; and then you have some idea of George Schenck. How much his unflinching amiability and wit contributed to the pleasure of our Classical meetings; how much every form of Classical business owed to his readiness and excellent sense; and how far the religious tone of our devotional meetings was due to his fervent piety, every one who remembers those golden days will gladly testify.

The estimate which I formed of him in Classis was more than borne out by the intimate friendship, which, with others of my brethren, I afterwards enjoyed with him. He seems to me to have lacked no quality that could make a friend engaging. Unsuspicious, honourable, generous; free to open his own heart, and, what is not so common, quick to sympathize with another's; keenly sensitive to beauty in literature, or art, or nature; full of humour, full of spirits, yet simple and unpretending; and, above all, full of the love of Christ; he was a prince of companions. Few men have such a power of attaching friends.

Of course, he was welcome in every social circle; for no company was dull where he was. His musical capacity, besides, was of a high order and had been carefully cultivated. None of his friends will ever forget the brilliant and elaborate performances of his flute.

These social qualities are to have a large place in any estimate of his ministerial character and influence. His life did a hundred-fold more than the best sermons could do to persuade his congregation that religion was not gloomy. The young people loved him and were at home with him. It was a common thing for a neighbourhood party of a dozen or more to send word that they were coming to spend an evening at the Parsonage. And they could spend it nowhere else more pleasantly. The Dominie, without descending into frivolity, was as cheerful as they. I have seen him in the midst of such a lively young company, and he was fairly the leader of their pleasures. The scene is vivid before me, but I do not dare to describe it. A person who did not know him would be sure that he could not take so large a share in the amusements of the young without a sacrifice of character and influence. But a greater mistake could not well be made. Those evenings of pleasure did not end without profit, and it was a common thing to see those who, a little while before, had scarcely been able to keep pace with his unflinching spirits, weeping all around him under his earnest and direct appeals. The manifest truth was that he was *heartly* both in his enjoyments and in his work; and in both he commanded the respect of all about him.

One chief element of his character was his indomitable energy. What he began he expected to do. His body was like a little craft driven by a tremendous engine, and for just that reason, no doubt, the timbers so soon fell asunder. A letter of his now before me contains this passage:—"I preached three times on Sabbath. In the morning on Hebrews xi, 24-26. A grand subject that text gave me. In the afternoon I preached to a full house in Pluckemin on the text,—‘My son, give me thy heart.’ It was manifestly a solemn meeting. In the evening I lectured a mile below Pluckemin, to a full house again, on the text,—‘Lord, increase our faith.’ I enjoyed the day’s work much, felt in earnest, and preached *with all my might*.” The last words are underscored by himself. The whole passage gives a fair idea of his zeal as a Preacher. He was no less zealous as a Pastor. How the Dominie and his buggy and that long-gear’d wiry beast, which Providence had made just for him, used to fly around the great Bedminster congregation! The very last acts of his ministry were to lecture on a Sabbath afternoon, some miles from his house, and then to ride a mile farther to visit a sick man, and all this after his wife and physician had urged him to do no work that day, and while a brother minister was at hand to relieve him. He returned to his house, cheerful and animated; gave an account of his afternoon’s work; sat down with his family, and within an hour was struck with palsy.

As a Preacher, Mr. Schenck had singular ability. His readiness and vivacity alone would have made him an interesting speaker. Add to these a well-stored mind, sound judgment, a brilliant fancy, and especially a heart imbued with the love of Christ and of the souls of men, and no wonder that

his people loved to listen to him. But there was in his preaching one element of power in which few, if any, of his brethren could compare with him,—namely, the ability to unmask the excuses of sinful men, and to fasten the law of God upon their consciences. This was not attempted by mere severity; but by a keen analysis of God's word and of human feelings. Step by step he would follow up the clear argument till the most insensible would be alarmed. This was the common effect of his preaching; and it was the more remarkable when contrasted with the small advantages of person which he possessed. Strangers especially looked for little rhetorical success from the low-statured "lame man," as they naturally called him; but, as he warmed with his theme, as his earnest, intelligent face glowed with feeling, and his clear, penetrating voice carried home to them the most striking and pungent truths of the Gospel, no one was careful to know whether his oratory was graceful or imposing. They knew that he spoke "with demonstration of the Spirit and with power." Those who were accustomed to hear him do not wonder that God honoured him so greatly in the conversion of souls.

One of the most marked characteristics of Mr. Schenck remains to be noticed—I mean his courage. It might have been said over his coffin as truly as over Knox's,—“There lies one who never feared the face of man.” What he thought right he would say and do, never counting the consequences to himself. His native and evident frankness, indeed, often enabled him to do without offence what would have been unpardonable in another. But, in the pulpit or out of it, he did not stop to ask what men wished to hear, but only what God would have him speak. That he did not carry his courage into rashness and violence is sufficiently proved by the confidence and affection with which a large congregation cherished him for so many years. Yet I suppose it would not be hard to find some whose experience, under his discourses on Intemperance, and especially on its producers, would make it hard for them to say any good of him.

This letter has exceeded the limits which I proposed to myself, and, I fear, will seem to you and to your readers to be quite too long. But those who regretted the early termination of that most interesting and fruitful life, will think I have given too narrow a picture of one who, for all the elements of usefulness, had hardly an equal of his years within the Ministry of his Church.

With great respect, I am

Yours truly,

H. D. GANSE.



GEORGE ROGERS WILLIAMSON *

1843—1852.

GEORGE ROGERS WILLIAMSON, a son of Douw D. and Mary Ann (Abeel) Williamson, was born at Caldwell, N. Y., on the 17th of May, 1823. When he was sixteen months old, his parents removed to New York city; and it is worthy of note that he visited the place of his nativity, for the first time, only six weeks before his death. He was not only, during his early years, kept from the temp-

*Cypress Wreath.—MS. from his mother.

tations incident to a large city, but was brought under the influence of religious truth, and, at the age of fourteen, while on a visit to New Brunswick, became hopefully a subject of renewing grace. From the beginning, he evinced an uncommon depth of religious feeling, but, on account of his youth, it was thought proper that he should delay, for a year, making a profession of religion. He united with the North Dutch Church in New York, on the 5th of September, 1838.

Previous to this time, he had entered on a course of classical study, with an ultimate view to the ministry; and, in September, 1837, he entered the Sophomore class of Rutgers College. During his whole College course he held a very respectable standing as a scholar, though his extreme youth and the weakness of his physical constitution prevented him from holding as high a rank in his class as he might otherwise have attained. He graduated in July, 1840, and immediately after entered the Theological Seminary connected with the Reformed Dutch Church. Here he continued three years, and, in July, 1843, was licensed to preach the Gospel, by the Classis of New York.

In addition to the natural frailty of his physical constitution, he had now developed symptoms of a disease of the heart; and hence it was thought best that he should not immediately assume the responsibilities of a pastoral charge. Accordingly, he passed the first year of his ministry in such occasional labours only as were compatible with a due regard to his health. Having received a call to become the Pastor of the Second Reformed Dutch Church in Ghent, Columbia County, N. Y., he commenced his labours there in September, 1844, and, on the 16th of the following month, was ordained, and installed Pastor of that Church. Here he continued, highly useful and greatly beloved, three years and a half. At the end of this period, he accepted an invitation to take charge of a new enterprise, the establishment of a Second Reformed Dutch Church in Newark, N. J. He commenced his labours here on the 1st of March, 1848. About this time he was married to Amarintha N., daughter of Ebenezer Platt, of the city of New York. His labours in this field were very successful, but very arduous; and, at the very time when his prospects seemed the most promising, he was compelled, by a severe bronchial affection, to desist temporarily from preaching, and to betake himself to relaxation and travel. Being satisfied at length that his proximity to the sea was unfavourable to the removal of his complaint, he felt constrained to seek an inland situation; and, accordingly, on the 16th of December, 1849, he was installed as Pastor of the Reformed Dutch Church, in Amity, Saratoga County, N. Y., where he passed the remainder of his days.

Having gone to New York, with his family, to attend the death-bed of his wife's sister, and being unable, in consequence of her Funeral, to be at home on the Sabbath, he had negotiated an exchange with a friend near the city, on which occasion he preached his last sermon two weeks before his death. He was in his own church on the succeeding Sabbath, but, a storm having prevented the assembling of the congregation, the few who were present engaged in social prayer. The next week he returned to New York for his wife and children.

On the morning of the 4th of September, 1852, Mr. Williamson and his brother-in-law, the Rev. John G. Johnson, of Red Hook, with their families, left New York, on board the Steamboat Reindeer. Mr. W. had made many passages in this boat before, and had always felt that it was managed with uncommon skill and carefulness. The hour for dinner came, but, as his friends were soon to land, he preferred to wait until he had seen them safely on the shore. As soon as he

had taken leave of them, the infant was committed to the chambermaid, with whom he remained unhurt, while Mr. and Mrs. W. and their little boy, between three and four years old, descended into the lower cabin to dine. The boat was landing at the village of Malden, a short distance above Saugerties, and the furnace doors were thrown open to stop the generation of steam. An original imperfection in the welding of one of the plates of a flue connecting the boilers, which no care or watchfulness could detect, had been acted upon by the corrosive ingredients contained in the water, until the iron was too weak to withstand even a moderate degree of pressure. Just as Mr. and Mrs. Williamson, with their little boy, had seated themselves at the table, the flue burst, and the steam and water contained in it rushed down over the red hot coal of the furnaces, sweeping away the thin partition forming the pantry, and densely filling the cabin. Mr. Williamson and his family were seated where they received much of the force of this terrible shower of death. Having with difficulty secured his child, who had escaped a second time from his grasp, he presently emerged from the cabin, bearing him in his arms, and followed by his wife. By assistance from others, they reached the hotel, where the first care was given to the little boy, who was burnt so severely that he died in four hours. He was a child of unusual promise, and his intellect was developing so rapidly that serious fears were entertained lest it should prove an over-match for his rather frail physical constitution. His mother, in referring to the manner of his death, said,—“He had a short but rough passage to our Father’s house.”

The chief external injuries of the parents, which were very severe, were on their heads, hands and arms; but it was the inhaling of the steam and gas that occasioned them the most intense agony, and was probably the immediate cause of their death. Their friends, as the tidings of the disaster reached them, hastened to the scene of suffering, to minister, if possible, to their relief; but they saw at once that relief did not come within the range of human ability. His father had heard, on the way, that the calamity had been the result of carelessness on the part of the officers of the boat; but the son, as his obstructed respiration would allow, assured him that no blame whatever attached to the officers. “I view it,” said he, “as one of those mysterious providences, which cannot be foreseen or avoided, and to which it is our duty to submit with Christian resignation.” His difficulty of breathing gradually increased until his bodily struggles became absolutely fearful, but his mind remained tranquil, and he was enabled to express his wishes on different subjects, and especially to send to some of his friends messages of tender concern in respect to their immortal interests. His heart turned with peculiar affection toward his church and people, whom he knew that he was to meet no more upon earth. While suffering the most intense bodily pain, his mind was perfectly tranquil, and so it continued to the last. He died, within twenty-four hours from the time he received his injuries, on the 5th of September, 1852, in the thirtieth year of his age. His remains, with those of his child, were taken to New York; and thence to East Bloomfield, N. J., for interment.

Mrs. Williamson continued to linger, in great agony, for more than nine days, and, during the whole time, with the exception of a short period of delirium, evinced a calm resignation and unflinching faith. Having committed her orphan babe, first to the care of her Redeemer, and then to that of a beloved sister, she died on the morning of the 15th of September, in her twenty-seventh year. Her remains were taken to East Bloomfield and buried beside those of her husband

and child. She was a lady of a richly endowed and highly cultivated mind, of an affectionate heart, of deep and earnest religious feeling, and eminently adorned the station in which Providence had placed her.

FROM THE REV. JOHN M. KREBS, D.D.

NEW YORK, November 30, 1861.

My dear Sir: I cannot describe to you the shock with which, on a certain Saturday evening, a little over nine years ago, I heard the news of the terrible explosion of the Hudson River steamboat *Reindeer*. I had just returned to my charge at the close of my summer vacation, and barely entered the hospitable abode of a parishioner, with whom I was to sojourn while my family still remained in the country, when I was informed of the dreadful disaster of that same day, which resulted in the death of my young friend, the Rev. George R. Williamson, his wife and child.

They were returning home after having been in attendance at the Funeral of Mrs. Williamson's sister. While they were sitting at dinner the explosion suddenly poured in upon them a torrent of steam, mingled with ashes and cinders. Not aware at first that they had all inhaled death, the earliest care of the father was for his little boy, a bright child between three and four years of age, whom he carried on shore. It was soon apparent that the child not only, but his parents also, were fatally injured. The father lingered until the Sabbath; the mother a week, or longer. Both of them suffered great bodily agony. Both were serene in faith and patience, committing each other and their surviving friends to Him whose holy and gracious will they devoutly adored in this distressing dispensation. They were lovely and pleasant in their lives, and in their death they were not divided.

Under the extraordinary circumstances of these deaths, the burial of Mr. Williamson and his son partook of few of the fitting observances of a Minister's Funeral. His relatives were there; a weeping delegation from his affectionate Church, and a few Ministerial and other friends. We had received the bodies in the city on Monday, and must needs carry them without delay to their last resting-place among the graves of his wife's family in New Jersey, at Bloomfield. While a grave was preparing, I spoke a few broken words and a burdened prayer, and silently and sadly we laid him and his child beside each other, with melancholy forecast selecting a spot where soon we expected to lay his companion also. That expectation was realized within ten days afterwards. And now these beloved departed sleep side by side, in the hope of "the resurrection and the life."

Mr. Williamson was of small stature, but symmetrical, with a very engaging countenance. His mind was solid rather than brilliant, and he had strengthened and enriched it with useful knowledge. His judgment was good; his tastes refined; his manners simple and modest; and his life sincere. He was of an earnest spirit and very conscientious in the discharge of his duty. Pure and delicate as a woman, of sweet, gentle, affectionate temper, he was not timid, but frank, firm and manly, in asserting truth and righteousness. His sermons were well illustrated with Scripture, eminently practical, instructive, searching, discriminating, pointed, yet instinct with sympathy and kindness. He was methodical and diligent in study, in the use of his pen, in preaching, and in other duties of the Pastoral office. Thus furnished, he had also a good command of language, so that, if obliged to speak without opportunity of special preparation, he could arrange his thoughts with promptness and simplicity, and speak chastely and forcibly without having written. He was a man of faith and prayer; aiming rather to be right and to do good than to be popular. His very recreations were useful and exemplary. Of a cheer-

ful and social temper, he was an agreeable companion with his people, his family, and his friends. A welcome Preacher in the pulpit; a welcome guest in the household; a gentleman always; in all the relations of life a man greatly beloved.

He was happy in his wife. Mrs. Williamson was cultivated and refined in more than common degree. Principled and conscientious, rooted and grounded in the faith, tender and affectionate, of an energetic and practical cast of mind, gentle and sympathizing, she shared with her husband the cares of parochial life, and was, indeed, a help-meet for him; a devoted wife and mother, a loving daughter and sister, an attached friend, and a sincere and humble Christian. I knew her from her infancy; baptized her, taught her, received her to the Communion, married and buried her.

Very truly yours,
JOHN M. KREBS.

FROM THE REV. J. G. JOHNSON.

UPPER RED HOOK, February 10, 1862.

My dear Sir: It is to me, now after the solitude of the grave has hidden from my eyes that dear friend and brother, the Rev. G. R. Williamson, for the space of ten years, a melancholy pleasure to recall him to my mind, and strive to picture him to myself as he was, and as I knew and rejoiced in him, when that sad catastrophe which summoned him from the scenes and labours of earth overtook him. I loved him as a brother in the flesh, and sweet were the communings we had together in our respective houses along with those dear ones who have joined him in the skies.

My acquaintance with Mr. Williamson commenced when he was in the Theological Seminary at New Brunswick, though I had met him in that city when he first came to College, a mere stripling, but fourteen years of age. I, however, was at that time in the Seminary, and saw but little of him. After I left and he had entered the Seminary, our acquaintance became more intimate, and from the time of his leaving that institution until the time of his death, we were thrown still more closely together, and I came to know and love him as a brother—indeed.

The whole of Mr. Williamson's ministry was comprehended within the space of nine years. But though short, it was a useful and fruitful ministry. He seemed to work under the impression that he had much to do, and little time to do it in; and therefore he worked earnestly, with all his might, while the day lasted. Few men of the present day have accomplished so much in so short a space as did this faithful and beloved brother; and the fact that he was so successful is the best evidence of his capability. To have carried a missionary enterprise in a large city from inception to full establishment, in the course of a year, is a success that few of our missionaries have attained.

In stature Mr. Williamson was below the middle size, and, even at the time of his death, though he was in his thirtieth year, was uncommonly youthful in his appearance. He was of pleasant countenance, though his features were far from regular, and his complexion rather sallow than clear. The mildness of his full grey eye, and the intelligence and geniality which shone in his face, nevertheless made him quite attractive in his appearance. His presence impressed the spectator with the feeling that he was a true man, moved by a kindness of heart and an honesty of purpose that would neither deceive nor mislead, while it would extend a helping hand and a sympathizing heart to all becoming objects. Well and truly was it said of him by one who knew him well,—“In him there was a rare combination of gentleness

and amiability with an honesty as open as the day, an inflexible and indomitable perseverance with a humble, subdued and earnest piety."

As a Preacher, he was eminently clear, simple, concise, practical. He thoroughly and happily analyzed his subject, and perspicuously, compactly and definitely presented to view the thoughts that were in his mind. He loved the simple Gospel of Christ as the appointed instrumentality of saving souls, and was content to preach the preaching that the Master bade him. There was a sobriety and earnestness coupled with a gentleness and affectionateness in his manner, that left upon his audience the impression of his perfect sincerity. His sermons were generally plain, clear and forcible, possessing the solidity and breadth which are always the result of honest and close attention to Bible truths.

In the social circle Mr. Williamson was especially welcome and happy, having a kind and pleasant word always at hand for friend or stranger, and, being of a peculiarly genial and social turn, he loved the relaxation that it afforded, and in its enjoyments won his way to the hearts of his people. He possessed a ready wit that enabled him to enliven conversation when it seemed to flag, and this, in connection with an almost womanly gentleness, attracted persons around him, and contributed to make him what he was in the circle of his friends,—a special favourite.

In authorship he also made a creditable figure. A little work, prepared by him, at the request of a friend, the Memoir of one of the lambs of Christ's flock, entitled "The Gathered Flower," bears the marks of his peculiar simplicity and directness of style. The Letters and Journal of his maternal uncle, that devoted and beloved Missionary, the Rev. David Abeel, falling into his hands, and containing, in his estimation, much that was fitted to be greatly edifying and instructive to Christians, were by him arranged and connected together with much skill and taste, and constitute a work of delightful Christian reading.

Very faithfully yours,

J. G. JOHNSON.

HENRY GILBERT LIVINGSTON.*

1844—1855.

HENRY GILBERT LIVINGSTON, a son of the Rev. Dr. Gilbert R. and Eliza (Burrill) Livingston, was born in Cossackie, N. Y., on the 3d of February, 1821. At the time of his birth, a revival of religion, of great power, was going forward in his father's congregation; and, in the spirit of that revival, his parents consecrated him to God, earnestly desiring that he might become a good Minister of Jesus Christ. At the age of thirteen he lost his father, one of the last of whose requests was that this son might be educated for the ministry; and this also was an object of intense desire with his widowed mother. In his childhood and youth he evinced an uncommonly gentle and affectionate temper, which indeed continued to be one of the attractions of his character till the close of life. He was fitted for College, partly in a school taught by the Rev. Abram Halsey, of Bucks County, Pa.; partly in Dr. Dewey's school at Pittsfield; and partly under the instruction of his brother-in-law, the Rev. Dr. Alden, then a Professor in

* Rev. Dr. Taylor's Commemorative Discourse.—MS. from Rev. Dr. Alden.

Williams College. In due time he entered that College, and, having passed reputably through his course, was graduated in August, 1840. During a revival of religion that occurred in College, in his senior year, he became hopefully a subject of renewing grace, and, shortly after, made a public profession of his faith.

In November following his graduation, Mr. Livingston became Principal of the Clinton Academy, at East Hampton, L. I. Here he continued two years, not only acquitting himself most creditably as a Teacher, but rendering himself useful in various other relations. Having resolved to devote himself to the ministry of the Gospel, he commenced the study of Theology in connection with his duties as a Teacher; and, when he left his school, in the autumn of 1842, he became a student in the Union Theological Seminary, in the city of New York.

During the two years that his connection with the Seminary continued, he maintained a highly respectable position as a scholar, and was regarded as giving much more than ordinary promise of ministerial usefulness. He was licensed to preach the Gospel by the Presbytery of Long Island, in the autumn of 1844. On the following Sabbath, (September 29th,) he preached his first sermon at East Hampton, from Philippians I, 15—"For me to live is Christ." The discourse was of an uncommonly tender and thrilling character, and led some one who listened to it to remark that "if the fairest flowers wither soonest, he could not be long for earth." Within a short time, he received and accepted a call from the Presbyterian Church in Carmel, N. Y., and, before the close of the fall, was regularly set apart to the ministry in that place.

On the 8th of June, 1847, he was married to Sarah, daughter of James Raymond, of Carmel, who, with two children,—a son and a daughter, survived him.

In the autumn of 1849 the Third Protestant Reformed Dutch Church in Philadelphia having been rendered vacant by the removal of its Pastor, the Rev. Dr. George W. Bethune, to Brooklyn, N. Y., Mr. Livingston was unanimously invited to become his successor. He accepted the invitation, not without many misgivings on his own part, and deep regret on the part of the church to which, for about five years, he had ministered most acceptably and usefully, and was installed on the 18th of November, 1849. His Introductory Sermon was from the text,—
"I seek not yours, but you."

Here he laboured without interruption until the spring of 1853, when his health had become so much reduced that it was thought expedient that he should intermit his labours for a time and try the effect of a sea voyage and foreign travel. Accordingly, he crossed the ocean, and, after about a six months' absence, came home, with his health apparently much improved. He returned, with his accustomed interest, to his ministerial duties, but his failing strength soon proved inadequate to the discharge of them, and, in June, 1854, he resigned his pastoral charge.

He removed now from Philadelphia to Carmel, and, after a few months, his health seemed again considerably recruited, so that, in November following, he became the Principal of the Raymond Institute, a school of high character in that place, which had been founded by his father-in-law. He entered upon this new sphere of labour with much alacrity, and the school flourished greatly while it was under his care. In addition to his duties as Principal, which he had only temporarily assumed, he consented to preach, once on each Sabbath, to his former Congregation, then without a Pastor. His last sermon, which was preached on

the Sabbath before his death, was an elaborate and very able vindication of the Divine authority of the Scriptures. On Thursday, the 25th of January, 1855, he was suddenly attacked with a violent hemorrhage of the stomach, which no medical appliances could arrest, and which had a fatal termination on the Saturday following. From the moment that the bleeding commenced, he expressed the full conviction that the time of his departure was at hand, and that he was ready to meet the summons. When asked by an intimate friend if he had any doubts or fears, his answer was, "No doubts, no fears, no darkness." On the night previous to his death, a friend said to him,—“My dear brother, you have got near home”; and his reply was, “I think so; and, thank God, I am having an easy passage.” He had a calm, full assurance of a blessed immortality. In addition to the Funeral services at Carmel, there was a Discourse commemorative of his life and character, addressed to his former charge in Philadelphia, by the Rev. Dr. Taylor, which was published.

The only acknowledged publication of Mr. Livingston is a Discourse entitled “Christ’s Care for the Young, an Example to the Church,” delivered before the General Synod’s Sabbath School Union of the Reformed Protestant Dutch Church, New York, 1852.

FROM THE REV. ANTHONY ELMENDORF, D.D.,

BROOKLYN, April 28, 1858.

Rev. and dear Sir: My familiar acquaintance with the Rev. Henry G. Livingston began at about the time of his settlement in Philadelphia; from that period to the close of his life our intercourse was intimate, and, in some form, constant. He was, in many respects, a remarkable man; but not so much from any striking peculiarities in his character as from its harmonious adjustment and beautiful symmetry. No one could look upon him, or come in his presence, without an impression of his superiority. His tall, rather massive, and manly form; his broad, high forehead, surmounted by straight, light locks; his deep-set and bluish eyes, with overhanging brows; his slightly aquiline nose and expressive mouth, combined to give him the aspect of a person of rare endowments. His entire character seemed to be stamped upon his countenance. He was modest, yet not lacking in courage; frank, but unobtrusive; firm and still never obstinate. His manners were bland, and his deportment always dignified. In the presence of strangers, he might appear reserved and diffident. But with those whom he knew he was the most agreeable of companions,—his conversation being marked by good sense, intelligence, kindliness, and not unfrequently by much humour. In social life, while he was usually not grave, he yet never fell into levity. He was guileless, genial and loving.

His mind was well balanced, and, for his age, well developed and well furnished—a ready appreciation of the true and the beautiful, and excellent taste, were perhaps its most prominent characteristics. He was a good scholar, and made it a point to devote a considerable part of every day to systematic reading. His piety was simple, deep, fervid, and exerted a controlling power over all the movements of the inner and the outer man, deriving its hopes from an unswerving faith in Christ’s atonement, and its sustenance from the cherished grace of the Holy Spirit. He ordinarily made little show of his religious principles or feelings, but, seldom as it might occur, not a word bordering on either vulgarity or irreverence was ever uttered in his hearing, without bringing a shade over his features.

In his public performances he was generally very happy and frequently striking. Whether it were a prayer, an address, or a sermon, on some ordinary or special occasion, it was felt by all present, to be adapted, edifying, and more than satisfactory. His preparations for the pulpit were made with much care—they presented a well analyzed and clear view of the subject under consideration; abounded in brilliant thoughts and expressions, and often rose into the sphere of a lofty eloquence. His manner was animated, his voice sufficiently strong, round, full, and one of the richest and best modulated I ever heard. My friend had most of the elements of a gifted and finished orator. His delivery, at times, was such that it not only gave force and impressiveness to what he uttered, but the gesture and expression of the features seemed to add to it very much that the words did not appear to embody. I remember, on one occasion, to have heard him preach a sermon, to which I listened with intense delight, and, so far as I could judge from the indications, its effect on the audience was still greater. A short time afterwards, on reading the same sermon, I was surprised to find that it was by no means one of his best efforts, nor at all justified the high estimate that I had formed of it. And thus it is that the ablest and most effective preachers suffer most by the publication of their discourses.

But, though a devoted and earnest servant of God, and universally admired and beloved by the people of his charge, he was never entirely comfortable in his ministry. This was doubtless owing, in great part, to the defects or the derangement in his physical constitution, which, in the end, brought him so suddenly and prematurely to the grave. One evening, as we sat together in his study, his head resting upon his hand, and a dense melancholy spread over his pale countenance, he said to me in tremulous tones,—“Do you know that I seriously question whether I ever had a call to preach the Gospel? I don’t think God made me for a Minister, and I often feel that I ought to betake myself to some employment to which I am better adapted, and of which I am more worthy.” He was, even then, well-nigh meet to serve in the upper temple, and not many months wore away before the Master called,—“Come up higher.”

As a Minister of the grace of God, he was thoroughly furnished for his work. In all the relations in which he stood, in mind, heart and life, he discovered a singular freedom from most of the weaknesses and faults common to others; a man who won the respect, the esteem, the affection, of all who knew him. And that broad shaft of pure, white marble, with an open Bible for its capital, as it stands over his remains on that green hill-side in Carmel, which he once loved so well to tread, rising up against the skies in that grand landscape, is a befitting monument to one whose character and history were so beautiful, and speaks to widowed, orphaned, bereaved hearts of re-union and resurrection.

Only so little can I now write on a subject in which I have so much interest.

Believe me ever yours sincerely,
A. ELMENDORF.

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A S S O C I A T E .

PREFATORY NOTE

In writing the following sketches, I have made free use of a volume, published in 1839, by the Rev. James P. Miller, entitled “Biographical Sketches and Sermons of Some of the First Ministers of the Associate Church in America; to which is prefixed an Historical Introduction,” &c. I am also indebted to the lamented author of this volume for the use of some other valuable biographical material, which had not been embodied in his printed work. Dr. Beveridge, than whom I believe there is no better authority, has responded to my numerous applications with the utmost promptness and cordiality. From Drs. Alexander and Peter Bullions, both of whom are now among the lamented dead, I have received very important aid; as also from Rev. Dr. McElwee, the Rev. Dr. J. T. Cooper, and my much esteemed neighbour, the Rev. Mr. Morrow. To the Rev. Dr. Thomas Goodwillie I am under great obligation for large quantities of manuscript, containing the results of his researches through his father’s voluminous correspondence, and shedding much light on the history of many of the earlier ministers. What my obligations are, and what those of the Christian public are, to the Rev. Dr. McClelland, those who read his letter upon Dr. Anderson, will be able to judge. And finally, I must mention, with special gratitude, Mr. John McAllister, of Philadelphia, who, though not, for many years past, connected with the Associate Church, had his early training

and associations there, and has been in relations, more or less intimate, with many of its more distinguished ministers. He has met all my requests in the most satisfactory manner, and with a graceful readiness equally creditable to the kindness of his heart, and his hereditary veneration for the Church of his fathers. The sketches themselves will reveal the names of many others, who have been important helpers to me in this enterprise, and to each of whom I beg now to offer my hearty thanks.

W. B. S.

HISTORICAL INTRODUCTION.*

The Associate Church in North America had its origin in a petition of some individuals, who had migrated hither from Scotland and Ireland, to the Anti-burgher Associate Synod of Scotland, that they would send them some ministers, whose views of truth and duty were in accordance with those in which they had themselves been educated. In answer to this petition, Messrs. Alexander Gellatly and Andrew Arnot were sent to Pennsylvania in the year 1753; the former, with a view of settling permanently in this country, the latter to remain for only two years. Agreeably to instructions which they had received from the parent Synod, they proceeded, in November of the year in which they arrived, to constitute themselves a Presbytery, under the name of the Associate Presbytery of Pennsylvania. Their labours, though attended, in the beginning, by many adverse circumstances, were yet, in a good degree, successful; and it was not long before applications were made for their services from different parts of Pennsylvania, and from New York, Delaware, Virginia and North Carolina.

Mr. Arnot returned to Scotland at the end of two years, and Mr. Gellatly died after being in the country seven years; but others came in their places, and, at the commencement of the Revolutionary War, the number had increased to thirteen. On the 20th of May, 1776, the Presbytery was divided,—the Ministers and Congregations in New York and farther East constituting what was called the Presbytery of New York, while those in Pennsylvania and farther South remained under the original designation,—the Presbytery of Pennsylvania.

There were, at this time, in the Province of Pennsylvania, three ministers belonging to that Body of dissenters from the Church of Scotland, known as “Reformed Presbyterians.” It was proposed to form a union between these Ministers and the Associate Presbytery of Pennsylvania; and this was finally accomplished on the 13th of June, 1782, but not without great opposition, and only by the casting vote of the Moderator. The United Body denominated themselves the Associate Reformed Synod; but the portion of the Associate Presbytery that disapproved the measure continued their organization.

In consequence of this union, the Presbytery of Pennsylvania was reduced to two Ministers, with their Elders; and, as the Presbytery of

* Sketch of the Assoc. Ch. by Rev. Messrs. W. J. Cleland and J. P. Miller.—Hist. Introd. to Miller's Sketches and Sermons.—Church Memorial.

New York joined the union, these constituted the entire Associate Body in North America. The Ministers referred to were William Marshall of Philadelphia and James Clarkson of York County, Pa. The Synod of Scotland, however, soon sent over others to their assistance, and, ultimately, two of those who had at first joined the union abandoned it, and returned to the Presbytery of Pennsylvania.

In 1794, the Rev. John Anderson, D.D., of Beaver County, Pa., was appointed Professor of Theology, and continued to hold this office until 1819, when he resigned on account of the infirmities of age. In 1820 it was agreed to establish two Seminaries; one at Philadelphia, of which Dr. Banks was chosen Professor; and the other at Cannonsburg, of which Dr. Ramsay was chosen Professor the ensuing year. The death of Dr. Banks in 1826 terminated the Eastern Seminary, or rather the Eastern was united at that time with the Western, and Dr. Ramsay was afterwards chosen to the Professorship in the united institution. The duties of this office he discharged alone until 1835, when a second Professor was elected. At this time the average number of students was about twenty, though it afterwards increased to nearly double of that number.

Numerous applications for preaching being made to the Presbytery of Pennsylvania from Kentucky and Tennessee, the Presbytery recommended to the applicants to refer their request for missionaries immediately to the Synod of Scotland; and, having done so, two missionaries (the Rev. Messrs. Robert Armstrong and Andrew Fulton) were sent to Kentucky, with authority to constitute themselves into a Presbytery. These missionaries arrived in Kentucky in the spring of 1798, and, in November following, formed themselves, with Ruling Elders, into a Presbytery, by the name of the Presbytery of Kentucky. This accession of strength enabled these Presbyteries to form themselves into a Synod; and, accordingly, the Synod, or Court of Review, designated as the Associate Synod of North America, had its first meeting at Philadelphia in May, 1801. The Synod consisted of seventeen Ministers, who were divided into four Presbyteries,—namely, of Philadelphia, of Chartiers, of Kentucky, and of Cambridge. Appeals might be taken from this Synod to that of Scotland until the year 1818; but at that time the General Associate Synod of Scotland declared it a co-ordinate Synod.

As early as the year 1800 the Associate Presbytery of Kentucky sent up a request to the Presbytery of Pennsylvania that there might be some public authoritative deliverance against the practice of slave-holding. The Presbytery complied with the request, declaring slave-holding to be a moral evil, and altogether incapable of justification; at the same time urging the duty of endeavouring to enlighten the public mind in respect to it. But as the brethren in Kentucky found their efforts in relation to this object, for the most part, unavailing, they resolved to relieve their consciences by leaving the State; and, accordingly, in 1804, they removed, with their congregations, to the adjoining free States of Ohio and Indiana.

As, however, there were Associate congregations in the States of Virginia, North Carolina, South Carolina and Tennessee, some of whose members were already becoming slave-holders, a petition was presented to the Synod, in 1808, by some of the emigrants from Kentucky to Ohio, that all persons of this description should be excluded from the communion of the Church. This led to the adoption of an Act by the Synod, in 1811, declaring it to be a moral evil to hold negroes in bondage, directing the members of the Church under their care to set them at liberty; or if this were, from any cause, impracticable, to treat them as if they were free in respect to food, clothing, instruction and wages; and those who refused to heed these directions they declared unworthy of the fellowship of the Church. It seems, however, that this Act never went extensively into effect; the consequence of which was that the Synod, in 1831, passed a yet more stringent Act, by which all slave-holders were, from that time, forbidden to approach the Lord's table. In 1840 a Letter was addressed by the Synod to the people in their connection living in the Carolinas, which had the effect of removing the last vestige of slave-holding from the Associate Church, and of leaving no trace of that Church throughout that entire region, with the exception of one or two churches in East Tennessee. The Synod, having had no very definite rules of Discipline, had an overture prepared, and sent down to the Presbyteries, which was enacted as a Book of Discipline, in 1817; but, being subsequently found defective, a substitute for it was adopted by the Synod in 1843.

About the year 1820 a union was attempted between the Associate Presbyterian Church and the Associate Reformed Synod of the West, who had separated from what was, at that time, the General Associate Reformed Synod, on account of the alleged latitudinarian principles of the latter; but, after considerable correspondence, which, for a time, seemed to indicate a favourable result, the attempt was abandoned.

In 1825 the Synod, apprehending that Hopkinsianism and Unitarianism, then known to be extensively prevalent in New England, might spread into other parts of the country, published a Warning against these systems, especially the former, which they regarded as a reproduction of the system of Pelagius.

The Associate Church engaged, at an early period, in the work of Missions; though her efforts were, for a long time, confined necessarily to the domestic field. Missionaries were very early sent to the Carolinas, who were instrumental in forming a Presbytery in that region. In 1822 two were sent to Canada West, who laboured for a short time in the region now occupied by the Presbytery of Stamford. In 1825 commenced a series of missions to Missouri and the Far West, the result of which has been the rapid and extensive growth of the Associate Church throughout that whole region. These missions have been sustained at an annual expense of six or seven thousand dollars, raised chiefly by contributions.

In 1842 the Synod first moved in the work of Foreign Missions. Two missionaries (Messrs. Banks and Gordon) were appointed to labour in Trinidad; but Mr. Gordon soon died; and, though two or three other ministers, and some private members of the Church, went to labour in the same field, yet, in consequence of the unhealthfulness of the climate, the American missionaries all withdrew, leaving the work in the hands of a missionary of the United Presbyterian Church of Scotland, to whose support the Synod made a liberal contribution. They have since had a missionary in California, and two or three in Oregon; besides a Presbytery, consisting of three ministers, with their families, in Sialkot, Hindoostan.

About 1832 two ministers in the South,—one in Virginia, the other in South Carolina,—were subjected to discipline on account of their connection with Slavery, and, after retaining an independent position for several years, united with the Associate Reformed Synod of the South. A minister of the Presbytery of Miami also joined with a suspended member of the same Presbytery, and formed what they denominate the “Free Associate Presbytery of Miami.” Between 1836 and 1840, certain difficulties agitated the Presbyteries of Cambridge, Albany and Vermont, which resulted in a division of the two former, and the withdrawal of all the members of the Presbytery of Vermont. These constituted themselves into a Synod, claiming to be the True Associate Synod of North America. A correspondence with a view to a re-union was opened in 1850, and continued till 1854, when the object was effected. In 1851 the brethren of the Reformed Dissenting Presbytery made overtures for a union with the Associate Church; and, after the requisite negotiation, the union was formed, a single member of the Presbytery only dissenting from the measure.

At this time the Associate Church consisted of 21 Presbyteries, 147 ordained Ministers, 274 Congregations, and 20,617 Communicants. In 1858, when the union with the General Synod of the Associate Reformed Church took place, there were 21 Presbyteries, 198 ordained ministers, 293 congregations and 23,505 communicants. The amount contributed to benevolent objects during the year was \$12,588 93.

At the time of the union between the Associate and Associate Reformed Churches, there were in the Associate Church the following periodical publications:—The Evangelical Repository, Monthly, published at Philadelphia; The Presbyterian Witness, a Weekly newspaper, published at Cincinnati; and the Westminster Herald, a Weekly newspaper, published at New Wilmington, Lawrence County, Pa. The Herald was the continuation of the Friend of Missions, a small Weekly, published at Pittsburg.

The Associate Presbyterian Church of North America, being a branch of the Church of Scotland, has always held the doctrines of the Reformation as embodied in the standards of the Westminster Assembly. The Form of Presbyterial Church Government, and the Directory for Public Worship and for Family Worship, have also been recognized as authorita-

tive by this Body. The twenty-third chapter of the Confession of Faith, respecting the relation of the Civil Magistrate to the Church, is received with some explanations, which are given in the Declaration and Testimony adopted and published by the Church. These explanations deny to the Civil Magistrate any right of control in the Church, as it respects either her doctrine or her discipline. This Church has always adhered, as a matter of principle, to the use of a literal poetic version of the Book of Psalms, in singing the praises of God. The "Declaration and Testimony," above referred to, contains an explanation and defence of some of the doctrines of the Confession of Faith, and states the prevailing errors against which the Church considers herself called upon to testify. To this Declaration and Testimony is prefixed a narrative of the leading facts in her history, and the reasons of her restricting her communion within her own bounds.

CHRONOLOGICAL INDEX.

[On the left hand of the page are the names of those who form the subjects of the work—the figures immediately preceding denote the period, as nearly as can be ascertained, when each began his ministry. On the right hand are the names of those who have rendered their testimony or their opinion in regard to the several characters.]

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ALEXANDER GELLATLY.*

1753—1761.

ALEXANDER GELLATLY was a native of Perth, Scotland, and was born about the year 1720. We know nothing of his history until the year 1752, when we find him a student of Theology in connection with the Antiburgher Synod of Scotland. That Synod had been urgently requested, by some of the inhabitants of the Eastern Counties of Pennsylvania, chiefly emigrants from Scotland and Ireland, to send missionaries among them, that they might enjoy Christian institutions in the same form to which they had been accustomed in their native country. With a view to meet this exigency, Mr. Gellatly was licensed to preach, and, as he was the first Missionary of the Associate Church to this country, he is justly entitled to the name of the Father of the Secession in the United States. He was accompanied hither by the Rev. Andrew Arnot, minister at Midholm, who, however, had leave to return, and actually did return, at the end of a year. They embarked early in the summer of 1753, and arrived here sometime before the close of the year.

Shortly after their arrival, agreeably to their instructions, they constituted themselves into a Presbytery, under the name of the Associate Presbytery of Pennsylvania, subordinate to the Associate Antiburgher Synod; and, after a division of the Synod into General and Provincial Synods, subordinate to the Associate Synod of Edinburgh. They soon became obnoxious to some of their brethren, who had occupied their field of labour before them, and the Presbytery of Newcastle, subordinate to the Synod of New York and Philadelphia, published a Warning against them, representing them in the light of schismatics and errorists. They also, at the same time, republished at Lancaster, Pa., a book by a Mr. Delap, which had appeared not long before in Ireland, in which he attacks the Associate Synod in respect to their religious covenant bond. These publications were answered by the Seceders, within a little more than a year after their arrival, in a work published at Lancaster, and entitled "A Detection of Injurious Reasonings and Unjust Representations." It consists of two parts. The first part is by Mr. Gellatly, "wherein," according to the title, "the injury done to truth, and the unjust representation of, and reflections upon, the conduct of the Associate Presbytery, by the Rev. Mr. Delap, in his remarks upon some of the articles mentioned in their confession of sins, and on the act of Presbytery concerning their terms of communion, are discovered." The second part was begun by Mr. Arnot before his return to Scotland, and finished by Mr. Gellatly. It purports to contain "a discovery of farther injury to the truth by the Presbytery of Newcastle, in their Judicial Warning and Appendix, and their unjust representation of the principles and practices of the Seceders." The whole work extends to two hundred and forty pages. An Answer to this soon appeared, by Messrs. R. Smith and S. Finley, entitled "The Detection Detected." This again was replied to in 1758, by Mr. Gellatly, in a volume of more than two hundred pages, under the following title:—"Some Observations upon a late piece entitled 'The Detection Detected, or a Vindication, etc.,' containing a discovery of the manner how the Rev. Messrs. S. Finley and

* The Church Memorial.—Miller's Sketches.

R. Smith, the authors of said piece, handle the Obligations of the National and Solemn League, the Nature of Faith, the Gospel Offer, and some other points; and showing that the Detection is not detected in the manner they pretend." There is a slight tinge of severity in Mr. Gellatly's writings, but they show considerable learning and ability.

Mr. Gellatly was settled at Middle Octorora, in Lancaster County, and Oxford, in Chester County, Pa. Here he laboured with great diligence during the remainder of his life. He died on the 12th of March, 1761, in the forty-second year of his age, and the eighth after his arrival in America. He left a widow and an infant daughter, neither of whom long survived him.

Mr. Gellatly was a man of vigorous intellect, of great wit, and of a gentle and amiable spirit. He never wavered in his adherence to what he belived to be truth, and never shrunk from any effort or sacrifice necessary to its defence. In the expression of his countenance, especially in the pulpit, there was a mingled mildness and majesty, that gave great effect to his evangelical utterances. He was an earnest, faithful, able minister of the Gospel.



MATTHEW HENDERSON.

1758—1795.

FROM THE REV. THOMAS BEVERIDGE, D.D.

CANNONSBURG, August 1, 1855.

Rev. and dear Brother: I at length fulfill my promise to furnish you some account of the life and character of the Rev. Matthew Henderson. As it is now sixty years since his death, his contemporaries have nearly all passed away; but I have endeavoured to avail myself of the most authentic information concerning him within my reach. He is worthy of being commemorated in a more extended Memoir than it is possible should be written at this day.

MATTHEW HENDERSON was one of the earliest Missionaries of the Associate or Secession Church of Scotland to the United States, and was the pioneer of that Church in what was then regarded as the Western wilderness, embracing the Western part of Pennsylvania and the unknown region beyond. He was born in Fifeshire, Scotland, in the year 1735, and, according to the testimony of some members of his family, received his classical education at Glasgow College. He entered at an early period of life upon the study of Theology under the Rev. Alexander Moncreiff, one of the four first Seceders,—a man whose own theological course had been pursued under the celebrated John Mark, of Leyden, who was himself eminent in his day for learning, piety, courage and generosity. Mr. Moncreiff was called "the Lion" among the fathers of the Secession, and his pupil, Mr. Henderson, appears, in this respect, to have imbibed the spirit of his Preceptor. He was licensed at the early age of twenty-one; and was ordained two years afterwards, in the summer of 1758, by the Presbytery of Perth and Dunfermline, and was immediately sent across the Atlantic to strengthen the hands of the brethren who were labouring in Pennsylvania.

He was the third permanent Missionary, sent by the Associate Church to these then British Colonies; his predecessors having been Messrs. Alexander Gellatly and James Proudfit. His acceptance of this missionary appointment speaks highly in favour of his zeal and self denial in the cause of Christ. At this time a missionary appointment to the wilds of America was regarded as nearly equivalent to a banishment to Botany Bay. It was with the utmost difficulty that one or two, out of a large number appointed, could be prevailed on to accept of such a mission. The most rigorous measures were frequently employed, and even deposition from the ministry threatened, but all in vain. There is, however, no account of any reluctance on the part of Mr. Henderson, or any resort to coercive measures. He appears to have been willing to engage in the work assigned him, and to have possessed the adventurous, fearless, and hardy spirit which fitted him so peculiarly for a pioneer of the Gospel in the wilderness.

It was probably soon after his arrival in America that Mr. Henderson was settled at Oxford, Lancaster County, Pa., where he appears to have laboured upwards of twenty years. It is also probable that he had the pastoral care of at least one other place; as about one third or fourth of his manuscript sermons, written between the years 1777 and 1779, and preserved by his children, are marked "*Pen*," which is evidently a contraction for the name of a place, but what it was has not been ascertained. About three years after his coming to America, the Rev. Alexander Gellatly, the father of the Secession in the United States, died in the forty-second year of his age, having exercised his ministry eight years in Middle Octorora, not far from Oxford. By this event, which took place in 1761, Mr. Henderson was left with only two associates in the ministry,—Mr. James Proudfit, of Pequea, and Mr. Mason, the father of Dr. John M. Mason, of New York. These three, at this time, constituted the Presbytery of Pennsylvania, the only Court of the Associate Church then in this country.

Mr. Henderson appears to have continued in the pastoral charge of Oxford till about the year 1781. In the mean time he was married to Miss Mary Faris, and became the father of several children. His name appears, up to about this time, in meetings held with a view to the union of the Associate and Reformed Presbyteries. In the measures adopted to effect this union he took a decided part with Messrs. Marshall and Clarkson against what he considered the loose and ambiguous terms in which the union was at last consummated. And it is not unlikely that, had he been present when the union was effected, he would have joined the brethren in refusing to accede to it. But he had, in the mean time, been removed to a great distance, where he had not full opportunity of knowing the true state of things, and he, with his people, acceded for a time to the union. This event took place in 1782; and in 1789, having become dissatisfied with the newly organized Church, he made application to his former brethren of the Associate Presbytery of Pennsylvania, acknowledging his error in having withdrawn from their fellowship, and, agreeably to his request, he was restored. The proceedings on this occasion were published, and they evince a candid and ingenuous spirit on the part of Mr. Henderson, and a spirit of tenderness and faithfulness on the part of his brethren.

Mr. Henderson was, at this time, Pastor of the Associate Congregations of Chartiers and Buffalo, Washington County, Pa. To these places he removed, in compliance with a call, in 1782; though he appears to have visited this region as early as 1779. It is probable that he commenced the removal of his family to

the West in the year 1781, or it may be 1782. After proceeding some distance, reports of the disturbances caused by the Indians reached them, and excited such an alarm that he left his family at Conegocheaque, and proceeded alone to his new charge. The family remained here about a year, in a very uncomfortable situation, having no better dwelling than a rude-cabin. Nor was their condition in this respect greatly improved, when they were once more united by their removal to the scene of Mr. Henderson's labours.

For several years after Mr. Henderson's settlement in Chartiers, in 1782, he was the only Minister of the Associate Church West of the Mountains. In consequence of this he had the care of not only his own widely extended flock, but of several vacancies in the neighbourhood. Among these were Mingo and Mill Creek, to which congregations the Presbytery addressed letters, as well as to his own proper charge, at the time of his restoration to their fellowship.

His life was evidently one of much labour, as well as hardship. He was accustomed to write his sermons, at least partially, though not in a hand easily legible. The inscription on his tombstone bears witness that he never for once disappointed his people on the Sabbath. He attended diligently to the duties of catechising and visiting from house to house. And as he abounded in labours, so an evident blessing attended them. And, though the generation which enjoyed his ministrations have nearly all passed away, the continued flourishing state of the congregations in which he finished his labours, has, no doubt, been owing, in a great measure, to the character which his ministry had impressed upon them.

His voice was remarkable for its distinctness and power. In the summer season he usually preached in a tent, at the foot of a hill, which is now occupied as the grave-yard of the congregation. From the bottom to the top of the hill is about fifty rods, and yet not only the sound of his voice, but his words, could be heard distinctly at that distance. He, neither in conversation nor in the pulpit, laid aside the broad vernacular of his country. His manner of addressing his people was also, according to the custom of his native land, plain and familiar. He called them all simply by their proper names, like a father addressing his children. His reproofs of vanity or ill-behaviour, especially in the sanctuary, were sometimes plain, and even scathing, but not ill-natured. It has been related that, on one occasion, when a young female had made her appearance at church with a new dress, and had arisen several times to change her seat, or go out of the assembly, Mr. Henderson had noticed her movements, and, at last, having observed her rising once more, he said to her very calmly,—“That is the fourth time, my lass, that you have changed your seat. You can sit down now; we have a seen your braw new gown.” The lass, to be sure, did not wait for a second invitation to be seated.

In his appearance Mr. Henderson was of a very swarthy complexion. He had a keen black eye, was of large size and very erect figure, and possessed great muscular power. An anecdote has been related of him, and sometimes erroneously attributed to others, which illustrates his great physical strength, and also the treatment to which even Ministers of the Gospel were exposed in those early times. On one occasion, when travelling over the Mountains to meet with his brethren in Presbytery, he happened to lodge at a tavern, where two men took the liberty of treating him with great rudeness. This he endured with much patience. His patience, however, was mistaken for timidity, and only encouraged

their impertinence, till at last nothing would do but he must fight. This, of course, he was disposed to decline; but, whether he would or not, they were determined upon an assault. Seeing, at last, that he could not evade them, he arose, and deliberately stripping off his black coat, laid it aside, saying,—“Lie there, the Rev. Mr. Henderson, and now Matthew, defend yourself.” So saying, he seized one of the men, and dashed him out through an open window; and was preparing to send the other by the same road to keep him in company. But this one, seeing the kind of man they had to deal with, was in no hurry to put himself in the way of such rough usage. Mr. Henderson, having thus taught them somewhat after the manner of Gideon’s teaching the men of Succoth with the thorns and briars of the wilderness, passed the rest of the night in peace and quietness.

Mr. Henderson appears to have been peculiarly affectionate towards his family, and in all his intercourse with society. His numerous and scattered sheep rendered it necessary for him to be often absent from home, and frequently for a week or more at a time. But he would surmount almost any difficulty rather than cause uneasiness to his family by an absence beyond the appointed time. He expected a like punctuality on their part; and if the return of any absent member were delayed, he would ride ten miles or more to ascertain whether any accident had happened. The day before his death, he had been disappointed by the continued absence of Mrs. Henderson, and two of his daughters, who had been detained while on a visit to some friends at a distance. One of his daughters, however, returned during the day. He appeared to be much gratified at meeting her, and, having walked out with her to the place where he was killed the next morning, he gave her repeated charges, in case of his death, to be kind to her mother. This and some other occurrences seemed almost to indicate a presentiment that his end was at hand.

At the age of sixty he had become somewhat infirm, but not to such a degree as to interfere with his labours. His infirmities were no doubt occasioned by the hardships to which he had been exposed, and from which he took but little pains to protect himself. An aged member of the church who heard him once in his youth, when preaching in a tent during a shower, recollects that when some one was so kind as to hold an umbrella over his head, he respectfully declined the proffered favour, and proceeded in the services of the day, regardless of the rain. But, though fearless of other evils, he had been long troubled much with the fear of death—not so much with the fear of leaving the world as of the pains of dying; and it pleased a kind Providence to take him away in such a manner that he was exempted from the evils which he greatly feared. He was killed by the falling of a tree on the 2d of October, 1795, aged sixty years, and in the thirty-seventh year of his ministry, reckoning from the time of his Ordination.

The circumstances of his death, as related by the daughter who was with him at the time, are as follows:—On the evening of October 1st he had expressed to his children a wish that they would fell a bee-tree, which had been discovered on his farm; and preparations were accordingly made to proceed to it early in the morning. He had acquainted his daughter *Elizabeth*, then a child of ten years of age, of their purpose, and told her that, if she could get up in the morning without awaking her younger sister, *Jane*, she might go with him. Accordingly, the next morning, he went quietly to her bed, and touched her gently, to awake her without disturbing her sister. She was soon up and dressed for the expedi-

tion. Supposing her father to be also ready and waiting for her, she hastened forthwith to his room, but found him on his knees engaged in secret prayer, and immediately withdrew. After a little she observed him going down to the spring with a basin and towel to wash himself, as was his custom in the morning. Some time after he returned, she again ventured into his room, and again found him engaged in prayer. Soon afterwards he came out, and, taking her by the hand, led her to the place, where two of his sons had been for some time engaged in felling the tree. The tree stood upon a bank, and it was supposed would fall down the side of it. Mr. Henderson and his daughter approached towards it on the higher ground, where it was thought there was no danger. Here they stood, for a little time, at some distance from the tree, awaiting its fall. It proved to be decayed in the center, and fell much sooner than was anticipated, and in an opposite direction also. Mr. Henderson, notwithstanding repeated cautions given to him, would always, when a tree began to fall, run from it in a direction opposite to that in which he supposed it to be falling. On this occasion, as usual, he ran, but in the same direction with the falling of the tree. His daughter followed his example, but varied somewhat in her course, and escaped injury. Her father had run to such a distance that it was only the branches that reached him, and his body was but little mutilated. Only a slight flesh wound was found upon his head, yet he appeared to have died instantly, not having been observed to move or breathe by his sons who were immediately beside him.

Mr. Henderson was an earnest friend of education, and had an important agency in those incipient measures which finally resulted in the establishment of Jefferson College.

Mr. Henderson was blessed with a numerous family—in all, fourteen children. Of these, four died in infancy. The others lived to maturity, and a number of them to a great age. *Matthew*, his eldest son, was a very respectable minister of the Associate Reformed Church, and was for many years Pastor of a Congregation in the forks of Yough. *Ebenezer*,* his third son, was a minister of the Associate Church, and was about to be settled in Philadelphia when he died. He had given promise of much eminence in the ministry, and died much lamented. Two of Mr. Henderson's daughters and one son are still living.

I am very truly yours,

THOMAS BEVERIDGE.

* The Rev. Thomas Goodwillie has furnished the following additional particulars concerning Mr. EBENEZER HENDERSON:—"He was taken on trial for license to preach, May 25, 1799; and on trials for Ordination, May 12, 1800. In June, 1802, he accepted a call from Pittsburgh and Turtle Creek, and was settled over these churches in July following, and about the same time was married to a Miss Noble, of Octorara. According to appointment, he went on a mission to the Carolinas. He took a fever, and, being anxious to get home, continued to ride on horseback till he came to an inn in Staunton, Va., where he was so very ill and delirious that he could proceed no farther; and here he died among strangers. My brother and myself, in going on a mission to the Carolinas, stopped at the same inn in Staunton, in the beginning of May, 1824. An old lady in the inn recollected his death, and related to us the circumstances. In my journal I find I have written,—'Here we visited the grave of the Rev. Ebenezer Henderson, in the Presbyterian church yard. At the head of the grave there is a sand stone with this inscription:—'Here lies the body of the Rev. Ebenezer Henderson, a native of Pennsylvania, who departed this life September 17, 1804.' He had two children, a son and a daughter.'"

WILLIAM MARSHALL.

1763—1802.

FROM THE REV. JAMES P. MILLER.

SOUTH ARGYLE, N. Y., April 12, 1850.

Rev. and dear Sir; You ask me for a sketch of the late Rev. William Marshall of Philadelphia. I am quite willing to comply with your request, though, in doing so, I must be indebted chiefly to some notices of Mr. Marshall written shortly after his death by Mr. David Hogan, one of his intimate friends, and a Ruling Elder in his congregation in Philadelphia, during the whole period of his connection with it. I think it probable that this is now the only source of any extended information concerning him that can be relied on. A number of years ago, I made diligent inquiry among the members of the congregation to which he formerly ministered, for reminiscences concerning him; but I found only a solitary individual,—a very aged lady, who had any recollections of him; and those were so general as not to be worthy of special consideration.

WILLIAM MARSHALL was born about the year 1740, near Abernethy, in the County of Fife, Scotland. His father was a respectable farmer, and for many years an Elder in the Associate congregation, under the pastoral care of the Rev. Alexander Monerieff, one of the four ministers who first seceded from the Church of Scotland.

Having gone through his preparatory studies, he was admitted into the Divinity Hall, under the inspection of Mr. Monerieff, of whom he always spoke with affectionate regard. After attending the usual course of Lectures, he was taken under the care of the Associate Presbytery of Perth, with a view to his being licensed to preach the Gospel, and with the particular design of his being sent to America. His several discourses delivered before the Presbytery having been approved, he was in due time licensed to preach, and was immediately sent on a mission to Pennsylvania.

He landed in Philadelphia in August, 1763. In October, 1764, the congregation at Deep Run, Buck's County, gave him a call to become their Minister. The Congregations of Octorora and Muddy Creek also made out calls for him soon afterwards. These three calls were presented to the Presbytery that met, on the 1st of November, 1764, at Octorora. The Presbytery having referred it to Mr. Marshall to make his own selection, he accepted the call from Deep Run, giving, as reasons for doing so, the unanimity of the people, their having been formerly disappointed, and the fact that their local situation rendered it difficult for the Presbytery to supply them with preaching. He was, accordingly, ordained at Deep Run, on the 30th of August, 1765, the Sermon on the occasion being preached from John iii, 10, by the Rev. John Mason.

Petitions for supply of preaching being sent to the Presbytery from Philadelphia, Mr. Marshall preached there; and, in 1768, a call for him was presented to the Presbytery from the Congregation in Philadelphia, with reasons for his removal. After considerable delay, the Presbytery loosed him from his charge at Deep Run, on the 19th of April, 1769, and presented to him the call from Philadelphia, which he accepted with this limitation,—“that his installment be delayed till the Lord grant him further light about it.” This was agreed to.

For two years after, he preached mostly in Philadelphia, and on the 30th of April, 1771, the pastoral relation between him and the congregation was fixed. Mr. Annan preached on the occasion from Isaiah liii, 11.

Mr. Marshall was the first of the Associate Presbytery that officiated in Philadelphia. The number of the people was small, and, as they had no place of worship, he preached in a vendue store. A small farm-house was afterwards occupied in Shippen street; but this being limited by deed to a congregation in connection with the Burghers, and a contest about the property being likely to ensue, it was resolved to build another place of worship. A lot of ground was purchased in Spruce Street, and the church erected in 1771. But the expense of the building far exceeded the ability of the people; and, notwithstanding the vigorous efforts of Mr. Marshall in collecting money, a heavy and embarrassing debt remained on the congregation for many years.

In the contest between Great Britain and her Colonies, Mr. Marshall was decidedly in favour of the latter. When the British took possession of Philadelphia in 1777, he was obliged to take refuge in the country, and for some time preached to the people of his former charge at Deep Run. His Congregation at Philadelphia suffered much at this time from the evils of War. The church was converted into a hospital for the Hessians; the pews were torn down and destroyed, and the windows nearly all broken; the people were scattered through the various parts of the country, and several of them never returned. A good deal of Mr. Marshall's furniture was carried off; so that, when the British left the city in 1778, he and the congregation had to begin the world anew; and it was some time before the church was fully repaired.

No transaction in which Mr. Marshall was ever engaged, was followed with so important consequences to himself, and to the Church with which he was connected in America, as the opposition he made to a union with the Reformed Presbytery, or, as they are commonly called, Covenanters.

From the commencement of the American Revolution, the ministers of the Associate Presbytery were unanimously in favour of it; and the ministers of the Reformed Presbytery took the same side. One difference between the two Bodies seemed thus to be done away; and a union was, accordingly, proposed. A conference on the subject was held in Lancaster County in 1777. Mr. Marshall, however, was opposed to this union from the beginning, on any plan but that of the Reformed Presbytery's giving an explicit approbation of the principles of the Associate Presbytery. He was against any compromise, or the drawing up of articles of union in terms of doubtful construction.

On the 13th of June, 1782, the union with the Reformed Presbytery was agreed upon by the casting vote of the moderator, Mr. Proudfit. The minority protested and appealed to the Synod in Scotland. This appeal being refused, Mr. Marshall read another protest,—taking the ground that the powers of the Associate Presbytery were vested in those who adhered to its true principles and constitution; and he, as Clerk, took up the minutes and papers of the Presbytery, and, with the minority, retired to the Session House, chose a new Moderator, and, having done some business, adjourned.

Mr. Marshall had the satisfaction to find the part he had taken approved by the Associate Synod, and the number of his adherents constantly increased. His situation in his own congregation, however, was not agreeable—some of his people, among whom were four or five Elders, leaned towards the union; and,

though they attended his ministry, mutual jealousies arose, which finally issued in an open rupture.

In the beginning of 1786 a petition was produced at a meeting of Trustees, several of whom were Elders, to the Assembly of the State, to annul that clause in the Deed of Trust for the church which confined it to a congregation in subordination to the Associate Synod in Scotland; urging that this was improper on the ground that the Colonies were independent. The petition was carried through the congregation, and signed by a number of its members, and was afterwards presented to the Assembly. Mr. Marshall drew up a remonstrance against altering the Deed of Trust, which was also signed by his friends, and given in to the Assembly. Both parties were heard before a Committee of that Body. At length a bill was brought in which annulled the subordination to the Synod, and, besides, added a clause whereby church officers were obliged to take the oath of allegiance to the State. The Assembly threw out this last section; and, as was the mode at that time, postponed the third reading of the bill till their next session.

Matters were hastening to a crisis in the congregation. The Elders were cited to appear before their Presbytery, which met in Philadelphia on the 31st of May, 1786. Their conduct was voted censurable; but, before they proceeded to any censure, a paper was read, signed by four of the Elders, signifying that they neither were nor had been in connection with the Presbytery since 1782, but belonged to another denomination. After reading this paper, the Presbytery, on motion of Mr. Marshall, immediately proceeded to censure. They deposed four of the Elders, suspended one, and excluded all five from the fellowship of the church.

The excommunication, according to the Deed of Trust, deprived the Elders of their office as Trustees also; but they, in retaliation, resolved to hold their offices by force, and to expel Mr. Marshall. Accordingly, in a day or two, they sent him a written notice, forbidding him to enter the church. They barricaded the door and windows, and kept guard around the building. On the next Sabbath morning, Mr. Marshall, acting by legal advice, went to the church to demand entrance. He was met by the armed Elders and their adherents, and forbidden to enter; upon which he retired and preached in an adjoining building. The next Sabbath, the Elders procured a minister belonging to the Associate Reformed Synod, to preach in the church; they keeping guard as on the preceding Sabbath. Mr. Marshall went to the church for admittance, but was again met by the armed men. On being refused entrance, he read a paper protesting against any person occupying his pulpit, to which he had not forfeited his right. He then retired and preached as before.

Mr. Annan, within a few Sabbaths after Mr. Marshall had been thus violently kept out of his meeting-house, came on from Boston, and was employed to preach in it, under circumstances that induced the suspicion, on the part of Mr. Marshall and his friends, that the course which had been adopted might have been the result of collusion between him and the Elders. He was afterwards installed as Pastor in that meeting-house, and by the authority of Synod; but, as the effort to gather a congregation was less successful than had been expected, he left it, and removed from the city only a few weeks before Mr. Marshall's decease.

In consequence of these violent proceedings, Mr. Marshall instituted a suit for the recovery of his meeting-house. In the mean time, the Trustees of the

College unanimously granted him their Hall to preach in, until the case was determined. Here he continued about five years, until his new church was finished.

At the session of the Legislature in the fall of 1786, the Bill for breaking the Deed of Trust was again taken up; and a renewed opposition made to it by Mr. Marshall, principally on the ground that the contest was at issue in the Supreme Court. The Bill, however, passed into a law; but not without considerable opposition from several of the members of Assembly, who even entered a protest against it.

Able lawyers were employed on both sides in the trial before the Supreme Court. A mandamus was issued, ordering the Trustees to restore the pulpit to Mr. Marshall, or show cause why they would not. Their answer to the order in substance was, "that Mr. Marshall, being in a minority in the vote about closing the Union, schismatically separated from the Presbytery, and appealed to a Foreign Synod, to which Americans are not subject; that the Presbytery, in consequence of this conduct, by their warning, dismissed him from his pastoral charge; and that, therefore, he had no right to the pulpit; and therefore could not be restored." To this plea Mr. Marshall put in a replication that "the church was for the use of the congregation, under the inspection of the Associate Presbytery, as said Presbytery is subordinate to the Associate Synod of Edinburgh; and that he was not dismissed from the pastoral care of the congregation in June, 1782, nor deposed according to the form of discipline in use among Presbyterians.'

The plea and reply came before a Jury, in January, 1789. Clergymen of various denominations were brought before the Court, or their depositions read, in order to give information about various ecclesiastical matters that occurred in the cause. The Court, in the charge to the Jury, said it was a new case in law and fact, and that they must decide according to the first principles of reason. No decision was given at this trial, as the Jury was equally divided. The case was again brought up in July, 1790. The pleadings of the lawyers were able and eloquent. Judges McKean and Rush, who were on the bench, gave opposite charges to the Jury. The verdict was against Mr. Marshall.

This was a period in Mr. Marshall's life, in which he suffered much reproach, vexation and loss. He had always had a very slender income,—not quite two hundred and twenty dollars; but, notwithstanding his own poverty, and that of his congregation, and though he was in the decline of life and without a place for public worship, yet he does not seem to have been at all discouraged, but to have borne his adversities with firmness and resolution.

The congregation resolved immediately to erect a new house for the worship of God, purchased a lot in a central situation, and finished the edifice within about a year. It was opened for the first time, July 31, 1791. Mr. Marshall's first discourse was from Haggai ii, 7, 8, 9. "And I will fill this house with glory, saith the Lord of Hosts. The silver and the gold is mine. The glory of this latter house shall be greater than the glory of the former; and in this house will I give peace, saith the Lord of Hosts."

After having been long in the fire of contention, it was grateful to Mr. Marshall and his people to settle down in peace. The temporal affairs of the church were also prosperous.

About the year 1795 Mr. Marshall, as Moderator of the Presbytery, licensed the first Preacher, belonging to his denomination, who had been educated in

America. Others were afterwards licensed, and by some accessions the Presbytery increased so as to divide into four Presbyteries, and erect itself into a Synod. The first Associate Synod met in Philadelphia, on the 21st of May, 1801, and was opened with a Sermon by Mr. Marshall, who was the first Moderator. A friend said to him, a little before the meeting,—“If you live to preach the Synodical Sermon and to constitute the Synod, you may almost say, with old Simeon,—‘Now let me depart in peace!’” He cheerfully replied,—“You think I may then sing my *nunc dimittas*.”

His public services were now nearly at an end, as he only lived to see the second meeting of Synod, in May, 1802. He was, shortly after this, attacked with a disease of the liver, which was aggravated and hastened to a fatal termination by his going, in the course of the summer, to New York to assist in ordaining Mr. Hamilton, and to Carlisle, to install Mr. Pringle. He died on the 17th of November, 1802, in the sixty-second year of his age and the thirty-eighth of his ministry. On the Sabbath but one before his decease, he preached, sitting in his chair, from Psalm cxix, 75,—“I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.” The inscription upon his tombstone contains the original Hebrew of the passage,—“I know that my Redeemer liveth.”

Mr. Marshall published a Sermon on Psalmody, preached before the Associate Presbytery in 1773, designed to show that the Psalms of David only are to be sung in worship, and that Watts' Psalms and all other Hymns are unlawful to be used in the Church. He afterwards published a Catechism for Youth, to which was annexed an explanation of religious names and sects. In conjunction with Mr. Beveridge, he wrote a Catechism for Children. Between him and Mr. Beveridge a very intimate friendship subsisted; and after the death of the latter, Mr. Marshall wrote “Some remarkable Passages of his Life.” He also wrote a Vindication of the Associate Presbytery in answer to an attack upon it by Mr. Annan, in 1791. A Theological Tract on the Propriety of removing from places where the Yellow Fever prevails, was addressed by him to the Serious People in Philadelphia and New York, some of whom had scruples about this matter. An Act of the Associate Presbytery against Occasional Hearing, being printed, he accompanied it with a review of the different religious denominations in the United States, in order to illustrate the propriety of the Act.

I may mention, in connection with the last named but one of Mr. Marshall's publications, an anecdote illustrative of the facility with which he could make an apt retort. As he was leaving Philadelphia, at one time, on account of the Yellow Fever, a man on the other side of the street accosted him, saying,—“The wicked flee when no man pursueth, but the righteous are as bold as a lion.” To which Mr. Marshall replied,—“A prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished.”

Mr. Marshall was esteemed by the whole Body of Christians with which he was connected, as well as by others, for his usefulness and his good conduct as a citizen. As an evidence of the high estimation in which he was held, his Funeral was attended by the Governor and Chief Justice of the State and a large number of most respectable citizens.

Mr. Marshall, in person, was of the largest size. He was some two or three inches over six feet high, and withal quite fleshy. I remember hearing the following anecdote told of him in Pennsylvania. In the primitive churches in that

State, especially in the German Counties, the pulpits were very small. They resembled a deep flour barrel placed upon its end, much more than a modern pulpit. And the opening for the door was in proportion to the size of the enclosure. Mr. Marshall being called to preach in one of those pulpits, the door of which was too small to allow him to pass into it, he, without anticipating any difficulty of this kind, walked up the steps and attempted to enter, when he found his ingress most unexpectedly arrested. He saw at once that he had no way of entering the pulpit but by raising his body above the top of it. He effected his purpose by placing his hands on the upper edge on each side of the door, and then raising his body so high that he could draw his legs in through the opening. Of course such a circumstance could not occur without producing a visible smile in the congregation. Mr. Marshall immediately commenced his worship by reading the common metre version of the 100th Psalm, in which occur the following lines:—

“Know ye the Lord that He is God;
Not *we*, but *He* us made.”

The following extract of a letter from John Adams, the second President of the United States, to his daughter, dated Philadelphia, March 30, 1777, bears a rather singular testimony to the patriotism of Mr. Marshall, as well as of his people, in reference to the great struggle which issued in our Independence:—

“I have been this afternoon to a place of worship which I never attended before. It is the church of Scotch Seceders. They have a tolerable building, but not yet finished. The congregation is not large and the people are not very genteel. The Clergyman who officiates here is a Mr. Marshall, a native of Scotland, whose speech is yet thick and broad, although he has officiated in this place near ten years. By his prayer and several passages in his sermon, he appears to be a warm American; from whence I conclude that most of his congregation are so too; because I generally suppose that the Minister will, in a short time, bring his people to his way of thinking, or they will bring him to theirs, or else there will be a separation.

“After service, the Minister read a long paper, which he called an Act of the Presbytery of Pennsylvania, appointing a Fast, which is to be kept next Thursday. It is as orthodox in politics, as it is pious and zealous in point of religion.”

Mr. Marshall was married, it is believed, in or about the year 1774, to a Mrs. Marshall, the widow of a sea-captain. They had four children,—only one of whom, *William*, lived to mature years. Mrs. Marshall died at the house of Mrs. Walker, her oldest daughter by the first marriage, (who had previously been the second wife of Dr. Witherspoon, President of Princeton College,) near Carlisle, July 14, 1804. For many years previous to her death she had been helpless from palsy.

If the above sketch of one of the Fathers of that branch of the Church with which I am connected will answer your purpose, I shall feel gratified in having placed it at your disposal.

With much respect yours truly,

JAMES P. MILLER.

FROM JOHN McALLISTER, ESQ.

PHILADELPHIA, February 28, 1853.

Dear Sir: Mr. Marshall, concerning whom you inquire, was the first minister of whom I had any knowledge. My father was an Elder of his church. He baptized me, and I was accustomed to sit under his preaching till I was sixteen years old,—the period of his death. He was a frequent visitor at my father's house, and I often saw him at his own.

Mr. Marshall was a tall man, of a large frame, and held himself very erect. He had a commanding intellectual forehead. Before the period from which I can recollect him distinctly, he had been afflicted with something like a cancerous affection, which had eaten off a part of one side of his nose; but I presume that, previous to that, he had been rather a handsome man. The members of his family severally were, I think, very large, well-formed people. I remember to have seen it stated in an obituary of his brother, Dr. Andrew Marshall, of London, that he once fought a duel with a Dr. Walsh, who was small and thin, and who, when he had taken his station, placed himself so as to present the smallest surface to his antagonist; and Dr. Marshall regarded this as cowardly, and turned "the whole of his large front" towards Walsh, contemptuously desiring him to take good aim.

Mr. Marshall's manner was always dignified—he seemed like one who had been accustomed to move in good society, and to be treated with deference and respect. He always walked with a cane, which, at every step, he struck heavily on the ground or pavement, but without inclining his body. He was very much attached to Dr. Anderson, the first Professor of Divinity in his denomination. Dr. Anderson was very small of stature and allowed his head to droop forward. When he visited this city, he was always Mr. Marshall's guest; and I can remember how much I used to be struck with the contrast when they were walking in company;—Mr. Marshall's height seemed to be towering, and the contrast was the greater for Mr. Marshall's holding himself erect, while Dr. Anderson bent forward.

Mr. Marshall made himself very generally acceptable in the ordinary intercourse of society. He was a cheerful and agreeable companion, had a large fund of anecdotes at command, and knew how to relate them very effectively. His wife, previous to her being married to him, was a widow lady, who kept a genteel boarding house; and, as her husband's salary, from his small congregation, was not adequate to the support of a family, they still continued to take boarders. As the Old Congress generally sat in Philadelphia, some of the members always boarded at Mr. Marshall's; as did also some of the members of the Convention of '87, which formed the Constitution of the United States. I have often heard my father speak of the very pleasant evenings which he spent at Mr. Marshall's in those days, in listening to the remarks of himself and his boarders.

Of Mr. Marshall, as a Preacher, I am not able to say much from my own recollection; but I believe his general ability in the pulpit was never questioned. He always "prefaced" the Psalm at the beginning of the morning services. His discourses in the morning were generally from two, three or more verses; and this was called "Lecturing." He was strongly in favour of continuing the Scotch practice of "lining" the Psalm in singing. My father generally performed the duties of "Precentor" even to the last; and he would fain have changed to reading two lines at a time, or even dispensing with the reading altogether; but Mr. Marshall could never consent to such an innovation.

He was very strenuous on the subject of keeping up all the services on Sacramental occasions, namely,—the observance of a Fast on the Thursday

previous and a total abstinence on that day from business; a Sermon on Saturday afternoon, after which the tokens were distributed; and two Sermons on the Monday morning succeeding. He very much regretted the "defection" in the Associate Reformed Body in relation to the Fast Day, as he did also the publication of Dr. Mason's book bearing on that subject. The services on the morning, when the Sacrament was dispensed, were very long; the Action Sermon, fencing the tables, etc., occupied so much time that, although we began precisely at ten o'clock, it was about two o'clock before the communicants were seated at the first table. Then his addresses at the table were very long; and I believe we did not get away until from four to half-past four in the afternoon. While he was distributing the tokens on Saturday afternoon, he would repeat the Song of Solomon in what I suppose would be called "Intoning."

I am aware that Mr. Marshall was thought to be irritable. I do not recollect to have ever witnessed any demonstrations of that temper; and I am quite sure that, in his treatment of children at least, he was remarkably kind and affectionate. His amusement was the cultivation of a small piece of ground, in the rear of his dwelling, as a flower-garden. His little study adjoining his parlour opened into this garden. I often spent an afternoon there with him. After passing some time in the garden, he would ask me into his study, when he would address me on the subject of religion. On one occasion, a few days after I had proposed to my father to let me leave the Grammar School of the University and prepare myself for some active business, Mr. Marshall introduced the subject, and, in a most affectionate manner, urged me to continue at my studies with a view to the Ministry. He then asked me to kneel beside him, and he poured forth a most fervent prayer that the Lord would incline my heart to his service in the Ministry of the Gospel. The whole scene is fresh in my recollection.

Mr. Marshall was extensively known and very highly esteemed in Philadelphia; and that too by our most respectable citizens. He and Dr. Rush were intimately acquainted. Dr. Rush's great medical practice prevented his attending church very regularly; but I can remember his coming occasionally to hear Mr. Marshall. They were in the habit of conversing familiarly on religious subjects; and Dr. Rush would sometimes borrow of Mr. Marshall volumes of sermons by some of the old Scottish divines. When the Spruce Street Church was built, in 1770, Mr. Marshall wished to call on the citizens for contributions, and it was necessary to procure the permission of the Governor. The Brief was obtained through the influence of Dr. Rush; as Mr. Marshall states in a manuscript which is in my possession. The Brief itself is now before me, with the bold, strong signature of John Penn, and of his Secretary, Joseph Shippen, "By his Honour's command." It authorizes Mr. Marshall and the Elders and Deacons to apply, "in a decent and becoming manner," for contributions to an amount not exceeding one thousand pounds, and limiting them to twelve months from the date, March 25, 1771. Mr. Marshall says, in the manuscript referred to,—“Such was my assiduity that I was known in the city as ‘the sturdy beggar.’ My salary then was only £80 per annum.”

On the 4th of July, 1780, the honorary degree of A. M. was conferred upon Mr. Marshall by the University of Pennsylvania—at the same time it was conferred upon six other clerical gentlemen, and on one person not clerical, who was no other than Thomas Paine. There is a full account of that Commencement in Dunlap's paper. It was the first after Dr. Ewing became Provost, and his Address is published *in extenso*. There seems to have been some "flourish" on the occasion. Chevalier Luzerne, Minister from France, and other distinguished characters are named as being present; and we may

imagine that as many of the Reverend gentlemen who were to be honoured with the A. M. as could be got together, would be ranged before the audience, and in the midst of them "Mr. Thomas Paine," as Dunlap styles him.

About the time that Mr. and Mrs. Marshall ceased taking boarders, probably about 1791, the Vicomte De Noailles arrived here, driven from France by the fury of the Revolution. He rented from Mr. Marshall his dwelling house, and Mr. M. withdrew to a small building which he had rented in the rear, reserving the privilege of passing through the entry of the main building. De Noailles was a fine looking, gentlemanly man. He had many conversations with Mr. Marshall, who was much entertained by his society. While residing in that house, he would hear, from time to time, of some member of his family perishing by the guillotine; and Mr. Marshall would of course sympathize with him in these afflictions. The Duke of Orleans, with his two brothers, Duc de Montpensier and Duc de Penthièvre, made their home with Vicomte de Noailles for some time after their arrival in Philadelphia. When Mr. Cass was Minister to France, Louis Philippe related to him the adventures of himself and brothers in America; and Mr. Cass understood him to say that, while in Philadelphia, he occupied the lower part of a house belonging to the Rev. Mr. Marshall in Walnut Street, above Fourth Street. There is some slight error here—Mr. Marshall's dwelling was in Spruce Street above Third, but his church was in Walnut above Fourth.

Mr. Marshall's congregation was never large. They were almost all very plain people,—old country folks,—Scotch with a considerable sprinkling of Irish.

With sentiments of respect,

I am sincerely yours,

JOHN McALLISTER.

JAMES CLARKSON.*

1772—1811.

JAMES CLARKSON was born, and educated, and became a Minister of the Gospel, in Scotland, but of the details of his early history, it is believed there is, in this country at least, no record. He migrated to America about 1772, soon after the arrival of the first ministers sent hither by the General Associate Synod of Scotland. Shortly after he came, (in 1773,) he was ordained to the work of the ministry, and was settled as Pastor of the Associate Church in Guinston, York County, Pa. He took an active part in the discussions which terminated in the formation of the Associate Reformed Church, by the union of the Associate and Reformed Presbyterian Bodies, in 1782; and distinguished himself particularly by being one of the only two ministers (William Marshall being the other) who finally held out against the union. He was chosen Moderator of the Associate Synod in 1802. His congregation was in that part of York County called "the Barrens," where the land is proverbially poor, and the people in those days were as poor as the land; the consequence of which was that his salary never much exceeded two hundred dollars per annum; but with this, and the proceeds of a small farm, he was enabled to support his family. He continued in the diligent discharge of his pastoral duties, till within a few years of

*Miller's Sketches.—MSS. from Rev. Dr. Beveridge, and Rev. Thomas Goodwillie.

his death, when, on account of increasing infirmity, he was obliged to withdraw from active labour and resign his charge. He died in the year 1811.

Mr. Clarkson was twice married. His first wife died in 1798, the mother of six children,—three sons and three daughters. By the second marriage he had only one child,—a son. The youngest son by the first marriage, *Thomas Beveridge*, was born about the year 1794. He had finished his Theological course, under Dr. Anderson, in the spring of 1819, but, owing to imperfect health, was not licensed till about a year afterwards. His health, however, improved very much during his travels through the Church as a Missionary. He was ordained on the 13th of August, 1822; accepted a call from Mercersburgh and McConellsburgh, on the 30th of October following, and, on the 8th of October, 1823, was settled as Pastor of these congregations. Here he laboured very acceptably and successfully for about ten years, when his health failed him and he resigned his charge. He died in the early part of the year 1836. He was a man of fine personal appearance, and of remarkably graceful and attractive manners. So much of natural vivacity had he, and withal so much of Christian principle and feeling, that it seemed as if no disease or trouble, or even the near approach of death, could have any effect upon his spirits. He left a widow and three children. The only son, a pious and promising youth, died ere he had reached manhood. One of his daughters is the wife of the Rev. James G. Carson.

The Rev. Dr. Beveridge writes me concerning Mr. Clarkson as follows:

“I never saw Mr. James Clarkson, and could add nothing of consequence to what his son Thomas has communicated to Mr. Miller for his Sketches. I remember having heard Dr. Ramsay speak of a very singular effect produced upon him by a thunder-storm. He was riding with Mr. Clarkson when they were overtaken by a thunder-storm, and, had it not been for his knowledge of Mr. C.’s strictly temperate habits, he would have supposed him to be intoxicated. It would appear that the electricity had some peculiar influence over his nerves, for which I am not physiologist enough to account. Mr. James Martin, a very aged elder of Chartiers, once gave me an account of his admission to the Associate Church at Guilston, which showed that, though Mr. Clarkson was firmly attached to his profession, he had more liberality than some would be disposed to give him credit for. Mr. Martin, at the time, had in view a removal to the West, and stated this as a difficulty in the way of his uniting with the Associate Church, that he might be placed where he could not have access to ordinances dispensed in that Society, and might then consider it his duty to resort to them elsewhere. ‘James,’ said Mr. Clarkson, ‘your business is to inquire about present duty. As to the future, it will be time to inquire about your duty, when Providence places you in circumstances calling for it.’ I would infer, from the manners of Mr. Clarkson’s children, with most of whom I had a slight, and with one of them a very intimate, acquaintance, that the father had been a man of more than ordinary refinement,—a true Gentleman as well as a true Christian.”

The following is the testimony of Mr. Miller, as recorded in his Sketches:—

“Although Mr. Clarkson was naturally hasty in his temper, yet, in his Session and also with others, he was persuasive, mild and patient, and, at no time, had he any unhappy jangling. He never had an ear for tattlers, but always endeavoured to turn their attention to themselves—this generally cut the tale short, and kept him in ignorance of every thing in the congregation but what would come before the session in a regular way.

“In admitting members to the Communion he was exceedingly particular. This he used to think was one of the most difficult duties he had to perform as a minister, and it gave him the greatest anxiety. His manner was to request those who made application and were admitted to attend on the next Communion, to converse with him, in order to see whether they had made any attainments in knowledge, and that he might have another opportunity of instructing them as to the nature of the ordinance, and of recommending books for their perusal: accordingly, before a Communion, in appointing a day for young people to converse with him, a day was mentioned for all those to come who had been admitted at the last Communion. This

was no doubt one way in which his people were well instructed in Secession principles.

"With regard to his preaching, he pursued the old and the best plan of expounding the Psalms, and lecturing in the forenoon. He might be called a systematic and doctrinal Preacher generally. Though he could not be called an elegant speaker, yet he was an interesting Preacher; and had an impressive earnestness in his manner well calculated to draw attention. His enunciation was clear, manly and distinct; and though he sometimes hesitated, he would frequently speak with fluency.

"All his talents were of the useful rather than the brilliant kind. As a man, he was cheerful and affable; at the same time he possessed a native dignity of which he could not easily divest himself,—undeviatingly adhering to what he conceived to be right, regardless of consequences. Mr. Clarkson was a zealous, faithful and conscientious supporter of the Secession Testimony in America; and his labours seem to have been blessed with unusual success. The Secession Church has now upwards of one hundred and eighty congregations in America, the great majority of which lie in the United States, West of the Alleghany Mountains, and it has been remarked by those who have opportunities of personal acquaintance in most of those congregations, that there is scarcely one known in which some of those who were members in Guinston congregation are not to be found. And in many cases they formed the nucleus of the congregation."



JOHN ANDERSON, D.D.

1783—1830.

FROM THE REV. THOMAS BEVERIDGE, D.D.

CANNONSBURG, Sept. 19, 1848.

Rev. and dear Sir:—I received yours of 13th ult., and, instead of thinking it any trouble to prepare such an article as you desire, respecting the late Dr. Anderson, I am obliged to you for the honour of assigning to me such a task.

JOHN ANDERSON was born in England, near the Scotch border, about the year 1748. He was the only child of his parents, and, at an early period of his life, was deprived of his father. After completing the usual course of studies, he was licensed in connection with the Associate or Secession Church of Scotland; but, labouring under the two fold disadvantage of a weak voice and a hesitating manner, his services in the pulpit were so little valued that, for some years, he desisted from the exercise of the ministry, and was employed as a corrector of the press. In the year 1783 he migrated to the United States. He went with his aged mother from Scotland to Belfast, Ireland, and thence sailed in June of that year for Philadelphia, where he arrived some time in August. His voyage was, in several respects, a disastrous one. His library and other effects were put on board of a different ship from the one in which he sailed, and the vessel, being unseaworthy, was lost, and, as there was no insurance, this proved the entire loss of all his earthly property. But what affected him much more was the death of his aged and widowed mother, who was coming with him to a land of strangers, and whom, notwithstanding all his entreaties to have her preserved for burial on the shore, he was obliged to commit to the deep.* After his arrival in the United States, he spent some years in preaching in the South, in the State of New York, and the Eastern part of Pennsylvania. In the summer of 1788 he went West of the Alleghany Mountains, and preached at two places in Beaver

* Another authority has it that his mother died while the vessel was aground, nine miles below Newcastle, Del., and was buried on an island in the river near that place.

County, about eight miles apart,—the one then known as Mill Creek and the other as Harman's Creek, now Service and Frankfort. Returning to the East side of the Mountains, he was, after the requisite trial, ordained by the Associate Presbytery of Pennsylvania, in the Hall of the University of Pennsylvania, at Philadelphia, October 31, 1788,—the Rev. William Marshall presiding and preaching the Ordination Sermon. Having preached for a while in Eastern Pennsylvania, he returned, in the spring of 1789, to Western Pennsylvania, where he preached till the latter part of summer, and in August went to Philadelphia and New York. He attended the meeting of Presbytery at Cambridge, N. Y., on the 10th of September, on occasion of the Installation of my father. In the spring of 1790 he went to preach in Rockbridge County, Va., but returned again to Western Pennsylvania, and received a call from Mill Creek and Harman's Creek, which he accepted at a meeting of the Presbytery in New York, in the autumn of 1792.

Not long after his settlement here he was married to Miss Elizabeth Ingles, who made him an excellent and devoted wife. She survived him many years, and died at Service, aged upwards of ninety, having lost both her sight and hearing, so that the only intelligence which could be conveyed to her was by the sense of touch.

The country in which he settled was then new, and continued till the time of his decease to be but thinly inhabited. His salary was small, not more than two hundred dollars, which, together with a hundred dollars per annum for his services as Professor of Theology, constituted all the means of his earthly support. As, however, he was married to a prudent woman, and as they lived in the most economical manner and had no children to provide for, he not only managed to subsist upon his small income, but even spared something occasionally out of it to aid some of the more necessitous of his students, by boarding them without charge and giving them money.

I have referred to the fact that he was Professor of Theology—he was elected to that office in the year 1792; and received the degree of Doctor of Divinity from Jefferson College, in 1808. A small two story log building was erected upon the farm on which he lived, for the accommodation of his theological students. A library was also collected, consisting of about a thousand volumes of rare and valuable works, most of which were donations from brethren of the Associate Church in Scotland. In his office as Professor he continued till the spring of 1819, when, owing to the infirmities of age, he resigned. He still attended to the duties of his pastoral office, till April 6, 1830, when, during his attendance upon a meeting of his Presbytery, he was suddenly called to his rest, in the eighty-second year of his age. The number of students under his care was never large—it probably never exceeded ten, and was generally not more than five or six. His chief employment as a Professor was in reading Lectures on Marek's "*Medulla Theologicæ*." These he enlarged, on each repetition of them, until they became so voluminous that, although he read each day of the week except Monday and Saturday, from the middle of the day till from three to five o'clock, during the four months of the session, he was not able, with his last class, to finish the whole system during the four years of their attendance. The Lectures were full of sound and valuable instruction, but would likely have been more useful had they been more brief. He occasionally attended to the Exegetical reading of the New Testament, and taught Hebrew, but, owing to the time occupied in

Didactic Theology, these branches were attended to but imperfectly. No instruction was given in Biblical Literature or Ecclesiastical History, separate from such incidental notices of these things as came in the way in his Lectures on Theology.

He was a man whom all his pupils venerated, and although they sometimes indulged in complaints respecting the uncultivated region where the Seminary had been established, and the tedious manner of their Teacher, yet they all, without exception, cherish his memory with the most singular regard. His acquirements in literature in general were uncommon, and especially in Theology, to which his attention was drawn, not only by his office as a Minister and Professor, but by his devoted attachment to Divine truth. It was the remark of his intimate friend, Dr. Nisbet, when he heard of his coming to this country, that "Such a Body of Divinity had never before crossed the Atlantic." His habits of study were such as few men could endure for a year, though he persevered in them from youth to extreme old age. It is doubtful whether he ever purposely made a social visit, and, as to exercise of body, he appeared to have tried it so little as not even to have any tolerable idea of his own physical strength. He has, for instance, been known to attempt lifting a log which would have been a tolerable draught for two horses. He attended to the duties of visiting ministerially the families and sick of his congregation with exemplary fidelity, and was punctual also in attending Ecclesiastical Courts, even at a great distance, so long as he was able; and, on these occasions, when thrown into the society of friends, he showed himself not destitute of some degree of sociability; but, unless called out by some such occasions, he rarely left his study from the beginning to the end of the year. In consequence of this diligence, accompanied with a sound judgment and retentive memory, he became one of the most profound of theologians. He had also a most correct and discriminating mind; and his writings show that he was not only familiar with the sentiments of others, but able to enter into fields of controversy, scarcely, if at all, occupied before, and to investigate them in such a manner as to leave little or nothing to be gleaned by those who came after him.

Perhaps nothing in his character was so singular as his abstraction of mind and entire ignorance of the common affairs of life. He was, in this respect, a mere child. A few incidents will afford the best illustration of this trait in his character. During his stay at Philadelphia, in the house of a friend who was extensively engaged in business, and had a large family daily at his table, the Doctor, who could never be made to attend at the ringing of the bell, had been forgotten at breakfast, and, being once out of mind, he was the more readily forgotten a second time at dinner. He, however, persevered in his studies, unmindful of this neglect, till the craving for food in his naturally vigorous constitution overcame his relish for books, and towards the usual hour for tea, he came down to the lady of the house, rubbing his hands, as was his custom when embarrassed or agitated, and observed, in his usual hesitating manner,—“I think, Mrs. Y——, I feel a little hungry.” On the same or another occasion, when about leaving the city for the West, the gentleman with whom he lodged, knowing that he had no money, furnished him enough to bear the expenses of the journey; but, knowing also his thoughtless habits, he soon followed him after he had left his house, and, calling at a book-store to which the Doctor often resorted, he found him expending the last of his money in the purchase of books. As to missing his way, and meeting with strange adventures in his travels, when not in company

with some other person,—these things were almost matters of course. His custom was, when setting out on a journey, to put a book into his pocket—this he would soon begin to read, and become altogether unmindful of every thing else. The horse, being well acquainted with his master's habits, would take advantage of this abstraction, and, while the rider was regaling himself with this food for the mind, would very quietly betake himself to such food as he found by the wayside. In this posture they would continue perhaps for an hour, the Doctor reading and the horse feeding, till, by some means, he would be aroused from his reverie, when he would bestir himself to get the horse once more set in motion. Again the book would be resumed, and again the horse, neither much injured nor alarmed by the blows he had received, would resume his feeding. Thus they would proceed, the horse also not unfrequently choosing the direction in which it best pleased him to travel, till the Doctor would be quite bewildered. On one occasion, having set out from home upon a cold day in the winter, with a view to attend a distant meeting of Presbytery, he indulged himself for a while in his usual practice of reading till the severity of the weather compelled him to desist. He now found himself in a place which he could not recognize, and began to urge his horse forward with unwonted activity, but, having ridden all day without discovering any habitation, or meeting any person from whom he could obtain directions, when the evening came, as a last resort, he gave the reins to the horse, thinking he might lead him to some shelter for the night. The horse, thus left to himself, soon brought him to an opening in the woods, and made directly for a habitation at a little distance. When arrived at the house, the Doctor knocked at the door, which was opened by an aged lady of respectable appearance, of whom, while he was shivering with the cold, he inquired, in a supplicating tone, whether he could get lodgings for the night. To his great surprise the lady accosted him by name, saying, "Dear me, is this you, Mr. Anderson?" Finding that it was his own wife, he enquired, with great astonishment,—“And how did *you* come here?” It was his own house, around which, at the distance of a mile or two, he had been travelling all day. It was no uncommon thing for him, when on a journey, to bring home nothing of a large supply of linen, except what was on his back. He has been known, after preaching, to mount another person's horse, and ride away with it, simply because its colour was grey like that of his own. He knew nothing of the times of sowing and reaping, nor had he the least idea of the management of any business of a worldly nature, not even so much as to know whether the horns of a lady's saddle should be before or behind, or that such saddles should have horns at all. It is said that, having once attempted to put on a saddle for his wife, and having put it on with the horns behind, when told of his error, he expressed his astonishment that *saddles* should have *horns*.

He was, in temper, somewhat irascible, and, although distinguished for meekness and humility, he was also impatient of contradiction, so far as related to matters of principle. This appears to have been partly owing to his ardent love of truth, and partly to his slowness and difficulty in expressing his mind, which, it may be observed, frequently produce this impatience. Although it was evident to all his acquaintances that he struggled much against the influence of his natural temper, yet it would sometimes gain a momentary ascendancy. This did not often happen, but when it did, he would immediately afterwards manifest the deepest humiliation and penitence, soliciting, again and again, the pardon of those

against whom he had spoken with severity, and confessing, with the greatest grief, this infirmity of his nature. Perhaps in nothing did the power of Divine grace more clearly manifest itself than in its contests with this corruption. It was often exceedingly painful to his friends to witness his humiliation on these occasions. The inward anguish of his spirit betrayed itself even in the death-like paleness of his face. In his case, those Psalms which represent the spiritual troubles of the believer as dimming the eye, wasting the flesh, and otherwise deeply affecting the body, were no mere figures of speech. As a proof that anger, though sometimes prevailing, was one of those things which he allowed not, it may be mentioned that nothing of this infirmity betrays itself in his writings. Though engaged repeatedly in controversies, and sometimes treated with rudeness, he always replies with the utmost moderation and calmness, and even with great respect for the person of his opponent.

Although it might not be anticipated, from some of the preceding remarks, yet all his acquaintances considered him as very much of a gentleman, in the best sense of the term. He was remarkable for his modesty, kindness and deference to others. In these respects, and even in his external carriage, he bore a striking resemblance to the Hon. John Q. Adams. Strange as it may seem that such a similarity should exist between persons in such different spheres of life, and who probably never saw each other,—yet such as have had some acquaintance with both have often noticed it.

But the trait of character for which Dr. Anderson was most eminent, and which made him seem like one not belonging to the age in which he lived, was his extraordinary piety. Few, if any, in modern times, have lived so near Heaven as did this venerable man. A large portion of his time, both evening and morning, he spent in secret prayer, and with Mrs. A. in reading the Scriptures, and in spiritual conversation. It was their custom also, many times during the year, to observe family fasts,—the greater portion of the day being employed by them and their domestics in alternate prayers in the family and closet. He was eminently distinguished by his love of the truth, and zeal for promoting it. He was equally eminent for a strict and conscientious conformity to the law of God in his practice. Perhaps few men ever illustrated better, by their example, the power of settled principles in religion. He had no enthusiasm,—was carried away by no excitement—both in the pulpit and out of it, his usual manner was perfectly calm. All classes esteemed him as a man to whom few, if any, might be compared for sincere and devoted love to the Lord Jesus.

As a Preacher, Dr. Anderson was never regarded as having any claim to popularity, as this term is generally understood. He was so slow in speaking that some of his students could even, without the use of stenography, write his sermons in full as he delivered them. But though not an animated speaker, both the matter of his discourses and the spirit in which he spoke, showed him to be in great earnest. Such also was his deep insight into the mysteries of the Gospel, his acquaintance with the work of the Spirit of God, and his skill in applying the word to the cases of his hearers, that his ministry was held in the highest esteem among persons eminent for godliness. He was remarkable for his correctness in method and language. His hesitating manner appeared indeed to arise, in a great degree, from his unwillingness to say any thing which was not, both in sentiment and language, the very thing which he intended. His hesitation, also, was not attended with coughing, stammering or any of its usual accompaniments in others. He would

stand perfectly still, and apparently at ease, till he could settle in his mind what he was to say; so that, when persons became familiar with his manner, as it appeared to give no pain to himself, it caused no uneasiness to them. As an illustration of the esteem in which his ministry was held by godly persons, I may mention the following anecdote. On a certain occasion the venerable Dr. McM——, of the Presbyterian Church, together with a younger brother, attended upon his preaching. The young man listened with great impatience, and, after the services were concluded, began to speak of the sermon in terms of positive contempt. The aged and eminently pious father replied,—“It is well for us, my dear brother, that God has not given to that man the gift of utterance,—else there would soon be none left to hear you and me.”

In person Dr. Anderson was of very low stature, but of a robust appearance for so small a man. His countenance was mild, his eye dark and piercing,—and of such power that, even in old age, he could see better than most persons in their youth. He never had occasion to make use of glasses.

As an Author, the small number of the society to which he belonged, and the unpopularity of most of the principles which he defended, have prevented his attaining that celebrity to which the intrinsic value of his works entitles him. He excels in the accurate arrangement of his thoughts, the precision with which they are expressed, and the clearness and force of his reasoning. He is one of those controvertists whom it is difficult to find off their guard. He appears to anticipate the cavils and objections which might be raised against him, and so expresses himself as to cut off all just occasion of this kind. His style is correct and chaste, but without ornament. In several respects, his writings resemble those of President Edwards, whom he much admired, and whose Theological creed, with few exceptions, was the same with his own.

Besides some sermons and smaller works in pamphlet form, he published, at different times, the following,—“Essays on Various Subjects, Relative to the present State of Religion,” Glasgow, 1782; “A Discourse on the Divine Ordinance of Singing Praise,” Philadelphia, 1791; and a Vindication of this Discourse, Philadelphia, 1793. These two Discourses were followed by a larger work on the same subject, entitled, “*Vindiciæ Cantus Domini*,” Philadelphia, 1800. In these works he defends the use of the inspired Psalms in the public and solemn worship of God, and opposes the introduction of other compositions in their place. He also published, in 1793, a small book entitled “The Scripture Doctrine of the Appropriation, which is in the Nature of Saving Faith, Stated and Illustrated.” This work has been among the most acceptable and useful of his writings. An edition of it having been published in Scotland, some of the views defended in it were opposed by the Rev. Andrew Fuller, in his “Gospel worthy of all acceptance.” While in the Southern States Dr. Anderson also published a Series of Letters, addressed to the Rev. Mr. Hemphill, of the Associate Reformed Church. These relate to a union which had been effected between a portion of the Associate and the Reformed Presbyterians. In 1806 he published a book entitled “Precious Truth.” This is a defence of some doctrines of the Gospel, and of the writings of Messrs. Marshall, Hervey and others, from charges brought against them by Dr. Bellamy. His last publication was a “Series of Dialogues on Church Communion.” This is partly a reply to the Plea of Dr. John M. Mason for Catholic Communion, and partly a defence of the Communion maintained in the Secession Church. It was pub-

lished at Pittsburg in 1820, and is at the same time the largest and most elaborate of all his works. He was employed also by Mr. Cramer, of Pittsburg, to prepare notes to an edition of Brown's Dictionary of the Bible, published in 1807. These notes are regarded by such as possess this edition of that work, as adding much to its value. The manuscripts left by Dr. Anderson were very numerous, but not intended for publication. He had thoughts of committing them to the flames before his death, but this was prevented by the sudden manner of his departure. It is not, however, likely that his wishes in respect to their publication will be disregarded.

That your present undertaking, and all your labours for advancing the cause of our common Lord, may be abundantly blessed, is the sincere desire of

Yours very respectfully,

THOMAS BEVERIDGE.

FROM THE REV. ALEXANDER McCLELLAND, D.D.

NEW BRUNSWICK, March 8, 1848.

Rev. and dear Sir: Your request that I should communicate to you some of my recollections and impressions concerning my venerated Teacher, Dr. John Anderson, comes to me, on various accounts, with all the force of a command. Yet it finds me in such a state of health, and so occupied with professional engagements, that you must be content with a very hurried and imperfect discharge of the duty. Agreeably to your expressed wish, which entirely coincides with my own feelings, I shall confine myself to *personal* reminiscences,—saying nothing, or at least very little, which did not fall under my actual observation. Nor do I fear that the lapse of years has so blurred the picture that I shall expose myself to the charge of not holding the mirror true to nature. The impression made on my mind was like an inscription chiselled in marble, and will last while memory holds her seat.

I became acquainted with the Doctor thirty-five years ago,—the first time I saw him being at a meeting of his Presbytery in Pittsburg, when I received admission into the Theological Seminary of which he was Professor. When the roll was called, and a small mouse-like voice answered to his name, I looked to the quarter from which it proceeded with no little curiosity and considerable disappointment. It was quite evident that his greatness did not lie in externals. He was remarkably small; his stature not much exceeding five feet, with a large head enveloped in a forest of thick, tangled hair, which, spreading itself over his head and back, gave him the appearance of that odd South American animal called the Gnu. Nature, in setting him up, had forgotten to supply the convenience of a neck, and there seemed to have been a great lack of muscle where it ought to have been, as his head was constantly inclined to his breast at an angle of forty-five degrees. His voice was low, though not unmusical, and he spoke with much hesitation and embarrassment. Indeed, he seemed to shrink from the labour of speaking at all,—sitting in a retired corner of the room like one in a dream on whom surrounding objects made no impression, except when startled by a remark addressed to him personally. With one feature the most fastidious disciple of Lavater would have been satisfied,—a pair of brilliant black eyes,—though it was not easy to get a sight of them,—being generally fixed in earnest contemplation on the waistband of his indispensables.

Such was the casket. Let us now, as appearances are often deceiving, take a *look within*. His learning was solid, various and accurate, proving that, in his youth, he must have been a vigorous student. I doubt whether, at that time, he had quite his equal in the country West of

the Alleghanies. He was thoroughly versed in the Old Theology, an excellent Latin scholar, and in Greek highly respectable. Of his Hebrew attainments I know nothing, but suspect that he was here deficient. He was well versed in the old Logic and Metaphysics, and took great delight in works of that kind. From remarks that casually dropped from him, I infer that he must have picked up considerable information in Physiology and Natural History; so that it would have been rather hazardous for a stranger, in conversing with him, to assume that he was quite ignorant on any subject. Few were able to appreciate his acquirements, on account of his singular inability to start topics of discourse, and to give out his thoughts when they were started by others. A slight allusion to a classic story, or fact in science, or philosophical opinion, would often betray the existence of a rich fountain below the surface; but every drop was to be obtained by *hard pumping*, and few had the patience for this or the necessary skill. Accordingly, his friends generally observed his best wine came last. At the first mention of a subject, he appeared to know nothing; but, under a judicious course of *vellication*, by questioning, objecting and occasional assault on some of his intellectual hobbies, he would begin to show signs of life, and surprise his hearers as well by the vivacity as the richness of his illustrations.

As a Theological Lecturer, he was extremely methodical, confining himself closely to his text book, which was the *Medulla* and *Compend* of John Mark. This divine was a special favourite with him; his obscure and crabbed diction being considered the beau ideal of elegant Latinity. The minute and endless divisions in which he abounds proved a great stumbling block to our worthy Professor, as it was an affair of conscience with him to follow them, and thus he engaged himself in tedious details when he should have been exhibiting the great and commanding principles of his subject. I must confess that he sometimes made me weary. His manner was embarrassed and hesitating,—resembling that of one who reads to himself a manuscript hard to decipher, and he seldom let us off with less than three hours. A great fault in our course was its being entirely confined to Didactic and Polemic Theology. We never recited a lesson in Ecclesiastical History, nor translated a single chapter in the Old or New Testaments. Doubtless he would have pleaded that they did not belong to his department; but, as he was the only Professor to whom the Church entirely looked for the instruction of her sons, the neglect was inexcusable. We should remember, however, that this was nearly forty years ago, when the “System” was acknowledged sole monarch in the domain of Theology almost universally,—having not only over-topped its rivals, but, like Aaron’s rod, swallowed them up.

Truth requires me to state that there was an exercise held every Saturday morning, which we called “Biblical,” and which really deserved the name. A Committee had reported, at a previous meeting, various difficulties or apparent contradictions in Scripture, which it was made the duty of another Committee to explain and harmonize. The occasion was full of interest and instruction, though our young critics complained oftentimes that sufficient latitude was not allowed them, and that they were pinned down too closely to the old traditional exegesis. The student who, in explaining a passage, did not “go out by the footsteps of the flock,” or quoted, in any case whatever, a Limborch and Whitby, against a Calvin and John Owen, always felt that he was on perilous ground. A peculiar jerking of the chair, and repeated enunciations of that famous Hebrew guttural, which a Dutch grammarian defines “*vox porculi clamantis ad matrem*,” had warned the gallant youth to mix with his valour a little discretion. Some instances of the *crash* which saluted an unfortunate genius when he neglected these “premonitory symptoms,” were so excessively ludicrous that I sometimes call one up to

relieve a fit of *tic doloieux*. After all, the surest test of merit in a teacher is the result of his labours; and whatever were the defects of his course, (faults of the age rather than the man,) it is generally admitted that he sent forth excellent Preachers. I do not, of course, rank myself in the number, but I am pretty confident that nowhere else would I have been subjected to the same mental discipline, or obtained the same amount of preparation for the ministerial work.

His Preaching had the same general characteristics with his Theological Lectures, but it differed in two respects, which were striking to the most careless observer. The first was its plain and practical cast. The moment he entered the pulpit, he seemed to forget that there was such a thing as controversial divinity in existence, but dwelt on the simplest truths of the Gospel in the most simple manner possible,—like a father charging and exhorting his children, or a nurse cherishing her babes. We were sometimes desirous of hearing him discuss a subject argumentatively, and sometimes he indulged us; but instances were rare. It was quite plain the old man thought he had other business on hand than drilling eight students in theological dialectics. The matter of his discourses was intensely evangelical. The fulness of Christ as a Saviour, his perfect righteousness, the obligation of the Holy Law as administered by the great Mediator, the grace of the sanctifying Spirit, the blessedness of reconciliation to God, the full and free offers of the Gospel,—these were the themes on which he always expatiated with an artlessness and sweet simplicity of thought and expression that never failed to interest even those who “cared for none of these things.”

The other peculiarity was the surprising animation which he occasionally displayed. I have already observed that his elocution was generally feeble and ineffective; but not unfrequently a thought, or whole train of thought, would break in upon him, that seemed to stir up his soul from its lowest depths. The change that came over him, at such times, was astonishing. The tongue of the stammerer now spoke plainly—his form would dilate, his voice roll like thunder, and his little black eyes would sparkle like two burning torches. He was often so pungent and overpowering on these occasions that I confess myself to have felt ill at ease, and that I was glad to see a collapse, which usually took place after a few minutes.

But his personal qualities as a Man and a Christian were those which made the strongest impression on my young mind. In this respect I had opportunities of appreciating him not enjoyed by my fellow students. Our theological session continued only during the winter season—early in the spring, they all dispersed to their respective homes, and a re-union did not take place till late in the following autumn. But my case was different. Having come from the State of New York, where all my kindred resided, I found myself in the midst of strangers; and this circumstance, with others not deserving mention, determined me to continue with the old gentleman during the whole summer. The locality of his residence was somewhat peculiar and worth a brief description.

The mansion, a small cabin, having a single story and constructed of rough logs, was situated in a narrow gorge between two hills of such respectable altitude, that, in many parts of the country, they would be called mountains. The valley was less than a quarter of a mile wide, and divided by a pleasant brook which made sweet music, as it merrily passed along by the side of a rich natural meadow, covered by noble sugar-maples, and extending up to the house. Egress from the place was impossible, except by taking a long circuit through the woods, or climbing one of the hilly ramparts that invested it on all sides. Our nearest neighbour was a mile and a half distant, unless a dark solitary man might be called such, who lived a mile higher up the creek, but

who, not professing "Secession Principles," and moreover labouring under a strong suspicion of being a Yankee, was considered a little worse than *nobody*. In fact, we were as much shut out from the great world, as the monks of St. Bernard in their Alpine pass, besides having a much smaller family,—our whole establishment consisting of the Doctor and his wife, two girls, whom, in the want of children, they had taken to bring up, myself, and an old grey horse, whom I reckon with the humanities on account of his wonderful sagacity and the care he took of his master. It need scarcely be said that there were few signs of cultivation in our vicinity. All around us for miles was "vast wilderness and boundless contiguity of shade," such as would have fully satisfied the amiable Cowper, when sighing after a retreat from the follies of the world. Reading one day his beautiful lines,—“Oh, for a lodge,” &c., to Mrs. Anderson, that excellent lady was so affected with his want of suitable accommodations that we conversed repeatedly, (not knowing that he had been dead some years,) on the subject of inviting him to come over and “lodge” with us, at the usual student’s rate of five shillings a week.

In this lonely spot Dr. Anderson passed the greater part of his life. Here, after serving God faithfully in his day and generation, he died, and here I, a volatile boy of fifteen, was shut up, by a wise and gracious Providence, for three years, to learn, by the contemplation of a living example, what Christian holiness is, and what high degrees of it a poor, miserable worm of earth can attain with the aid of heavenly grace.

How far he was indebted to his retired and isolated situation, removing him from the temptations incident to a public life, I will not decide. To detect the nice proportions in which nature, grace and external influences combine to the formation of character,—that, for instance, of a Leighton, or Blaise Pascal, is an operation of the *higher chemistry*, the secret of which is with Him who made us. But we can appreciate with considerable accuracy the *fact*,—the actual *result* which this combined agency produces; and, applying this principle to the subject of my remarks, I say, with confidence, that he was no common man. From the first day of my acquaintance with him, it struck me that his piety was something quite unearthly, and not to be explained by any of the “laws of mind” laid down in Brown and Stewart. To say that he was animated by a profound reverence for the Supreme Being, never named Him without making a perceptible pause in his discourse, paid marked regard to the Divine laws and institutions, was a strict observer of the Lord’s day, &c., &c., would be to talk quite prettily and appropriately of some persons; but, applied to John Anderson, of Service Creek, would be ridiculous bathos. God was his *life*, his *soul*, his *all in all*! In God his whole moral man *lived* and *moved* and had its *being*! He walked with Him constantly, as a personal friend; and I doubt whether there was a moment when He was not present to him as a distinct object of thought. Very soon this fact struck me so forcibly that I determined to make the old man my particular study; and began to play the spy on him to a greater extent than, under other circumstances, would have been dignified or proper. Ten times a day have I gone to his study door, and peered through the key-hole to see what he was doing; and eight times out of the ten I found him on his knees. My little sleeping apartment was next to his, and often, long after our old wooden clock had commenced striking the small hours, I heard the low breathings of one in earnest devotion. Seeking an explanation, I was told, by the old lady, after some cross-questioning, that, being extremely subject to nervous wakefulness, he found nothing better to do than rise and spend a half hour in prayer. This mode of composing unquiet nerves appeared to me a strange business, and I resolved to know more about it. Searching carefully the partition, I found a large cranny, to which I applied my ear with such

good effect that I was able to catch much of what he said—and such praying I never heard before, nor expect to hear again. It was not prayer in the common acceptation of the term, but an *outgush* of holy, child-like confidence in a Father with whom he was in familiar colloquy; sometimes taking the form of a confession of unworthiness, sometimes that of an humble interrogatory, then passing over into a sort of argumentative pleading, in which he would remind his Heavenly Friend of his engagements in the everlasting covenant, of some gracious promise in the Word, of the blood-shedding on Mount Calvary, of his past providential dealings, and all this with such deep feelings of love, gratitude, self-abasement and triumphant hope, that I was absolutely astounded and tore myself away, aghast at the presumption with which I had been violating the sanctity of a place, holy as Heaven itself; stealing, like a vile thief and eaves-dropper, into the nuptial chamber, where the Lord was communing with his mystic spouse. To my mind there was something awful in the thought of a mortal creature holding such close correspondence with the invisible world;—nestling itself, if I may so speak, in the very bosom of God. Many a night it robbed me of sleep, and when, on the following morning, the little man joined our family circle, in his usual quiet and unobtrusive way, I would gaze at him as if I *saw a spirit!*

Much of this temper he carried into his religious exercises in the family, though I have heard it questioned,—only, however, by persons not favourably situated for judging. He was undoubtedly dull oftentimes; but this proceeded from his extreme timidity; for, with all his excellencies, he was as bashful as a child. Odd as the remark may seem, it is strictly true, that the presence of a pair of lubberly students would weigh him down to the earth; and, accordingly, I always observed that our vernal migration produced the happiest effect upon him. He seemed to feel that he was alone with God, and the little flock committed to his guardianship, of which my extreme youth allowed him to consider me a part. It was now his spirit became emancipated, bounded at once into the empyrean, and there soared and swam like the eagle in its native element. Happy old man! Death must have been comparatively a very trifling change to him; for the hallowed employments and pleasures on which he entered, were those which formed the whole happiness of his earthly existence.

Much of that almost infantile ignorance of the world for which he was remarkable, may be traced to this absorption of the mind in higher objects. His natural shrewdness was considerable, and the only reason of its imperfect development in relation to common occurrences must have been the small degree of interest he felt in them. They passed by, as the successive parts of a landscape pass by the traveller in a rail-car, while engaged in animated conversation. They were seen, but that was all. The faculty of attention did not act on them; consequently they never lodged deep enough to fructify into maxims and rules of conduct. Thus he was known to miss the road to his own church (never with old grey) after travelling it every second Sabbath for twenty years. It is extremely doubtful whether he could discriminate between a dish of pork and of mutton, calling each by its proper name. On one occasion he exchanged a valuable horse, which a designing knave persuaded him was lame, for one that was stone blind and in the last stage of the glanders. There was nothing allied to stupidity in this, for I have not the smallest doubt that if he had felt it to be his duty to study *horse-flesh*, he would, in less than six months, have made himself the best farrier in the district.

In the same way may be explained another peculiarity in his character, on which I have often reflected. There were few or none of his acquaintance with whom he had close and confidential intercourse. Loved by all, and in turn loving all, (for his heart was tender to a fault), he knew little of the pains

and pleasures of human friendship. At least, I never heard him speak of more than two persons, the Rev. Messrs. Marshall and Beveridge, (both of them deceased,) in such a way as to suggest that they were any more to him than others possessing equal intrinsic worth. The truth is that one great object preoccupied his mind—the Lord Jesus was so sensibly and ever present that his heart had no room for any other, except as “beloved for Christ’s sake.” In this absolute independence of created sources of enjoyment, even the most innocent, there was a wonderful contrast between him and the pious Dr. Doddridge, with an equally striking likeness to Leighton and Payson. The former could scarcely live, except when basking in a friend’s smile. His correspondents were numerous, and his peace of mind seems to have been entirely at their mercy. Witness the following paragraph from one of his letters, which, coming from such a man, must excite not only pity but astonishment. “Your reflections on the love of God, and the vanity of creature love, are just, and I enter into the spirit of them. I have a few darling friends; yet from them I meet with frequent disappointments. You, in particular, are always friendly and kind; yet, though I have some of the most delightful enjoyments of friendship with you, pain of parting, and the impatience of absence, embitter even these. My present happiness lies so much in my friends that they frequently discompose me. Every thing like a slight or neglect from them touches to the quick, and when I imagine them out of humour I am so far from being cheerful that I cannot be goodnatured. If they look upon me *a little more coldly than ordinary*, while they express their affection for another, I am uneasy, and a thousand minute occurrences, which others take no notice of, are to me some of the most solid afflictions of my life. They unfit me for pleasure and business. May God forgive me, they unfit me for devotion too.”

Poor dear Philip! as brave old Luther would exclaim when he received communications, not unlike this of our good Doctor, from his namesake and prototype, the amiable Melancthon. Well might he add in the following paragraph,—“Let us learn to place supreme affection upon our Creator, for it is that alone which can afford us lasting satisfaction.” His bark would have enjoyed a much more quiet berth in the chopping seas and cross currents of life, had he not so unwisely attached to it so many miserable *hedgers*, instead of holding on with calm and undivided reliance to the great sheet anchor within the veil. Dr. Anderson could not possibly have used such language under any circumstances. There was but one friend whose absence or frown could give him serious discomposure, and that friend never “*looked coldly on him*.”

Accordingly, he was always cheerful and happy. Though quiet and silent above most men, and generally looking downward, as if occupied with something he did not care to speak of, yet those who caught the expression of his eye, saw that he was conversing with serene and pleasant thoughts. When suddenly addressed, he would start as if from a dream, and ask the speaker to repeat his remark. He had evidently been in the land of Beulah, discoursing with “the shining ones who walk there, because it is on the borders of Heaven.” Earth had little that could annoy such a spirit. I never knew him, during my three years’ daily intercourse, to utter a fretful word concerning his secular concerns, or express a wish for something not at hand, or betray a secret thought that his earthly condition could in any way be bettered. His salary was about two hundred and eighty dollars a year, half of which his people paid in provisions. These were not always the best of their kind;—a fact that often ruffled the good humour of his worthy partner;—but never was there a bosom more unfit than that of her liege lord to be the depository of her griefs. She never could ascertain even whether he *heard* her. This want of sympathy on so tender a point was positively the only drop of bitterness in

her cup of domestic felicity;—from which may be inferred, without much violence, that, on the whole, the current of life ran pretty smooth in our little valley.

Another feature of character was his extraordinary humility. Dr. Anderson was a writer of considerable distinction. Few divines of the day were his superiors. Moreover, a respectable and growing denomination of Christians looked upon him, if not as their Moses and spiritual founder, at least as their ecclesiastical Joshua, who, by his prowess in the theological battle-field, had given them deliverance from their enemies round about. The manifestation of a little self-complacency, at times, would, under such circumstances, have been quite pardonable. A certain composed dignity, which seems to say in the most delicate manner possible that they and their company are not precisely on an equal footing, is supposed to sit very gracefully on distinguished persons. But it was a gracefulness which he never reached. It always appeared to me that, living, as he did, in constant communion with God, he could not rise from the prostration of soul belonging to his habitual employment so as to assert his proper place among men; accustomed to lie low in the dust before the "Excellent Glory," he crouched and shrunk before the most insignificant mortal. Examples without number could be given.

His deportment at meetings of the clergy has been already noticed. We always observed, on such occasions, that, if there was a corner of the room particularly dark and retired, he was sure to occupy it. Scarcely ever would he rise to speak, even on subjects of importance, unless compelled by circumstances or a call of the Moderator. I have repeatedly seen attempts made, by his brethren in the ministry, to pay him a compliment—but it was never undertaken twice by the same person. The old man would turn red in the face, as if struck with apoplexy, groan forth, with many repetitions, his favourite Hebrew guttural, and jerk his chair from right to left with surprising agility. He seemed to think that the speaker could not be in earnest, but was laughing at him. Few things annoyed him more, in the intercourse of society, than being addressed as Doctor of Divinity—not that he felt (as far as I could learn) any scruples of conscience on the subject, but because he could not bear to be distinguished from his brethren. I have heard and read of a similar antipathy expressed by certain divines since that time, but, in most cases, have indulged in a little skepticism as to its reality. Somehow, above all the din of their noisy protestation "*nolo doctorari*," the small voice has made itself heard, whispering that, *at heart*, they like to bear the cross rather better than their quiet neighbours! But no such suspicion could possibly be harboured against Dr. Anderson. A more artless, simple-minded being never existed. He could no more appear what he was not, or conceal what he was, than an infant at the breast.

Perhaps the most striking exemplification of his humble and subdued spirit was the readiness with which he acknowledged his faults to those whom, by some heat of temper, he had offended. I will not deny the fact that he had his share of what Buchanan calls the "*perfervidum ingenium Scotorum*,"—in other words, that he was sometimes a little vehement, only, however, in matters of controversy, and when he thought important principles at stake. When raised to such a point that he became distinctly conscious of it, he would retire from his parlour into his sanctum, where he would remain a few minutes; then return, "calm as a summer morning," and, with a meek apology, resume the argument. I, myself, at the early age of sixteen, have had the honour of receiving his *amende honorable*—when the wonder was, not that he had been irritated, but that he did not attempt to cool my polemic ardour by some vigorous application of the *argumentum a posteriori*. I am glad to say that, on such occasions, I had grace to be greatly humiliated and grieved.

The usual subject of dispute was the War which had just commenced between our country and Great Britain. The old gentleman was a violent Democrat, —principally on religious grounds; as he considered the British Government to be a great Anti-Christian power, which, by its usurpation of headship over the Church, and its hostility to a “covenanted reformation,” had entailed upon itself all the woes written in the Apocalypse. The younger belligerent was a thorough-going Federalist, full of fire and fury against the “unnatural contest” with our amiable mother. On the whole we were not badly matched. My adversary understood his subject, and had Grotius on the Rights of Neutrals at his fingers’ ends. Unfortunately for him, I had something at my *tongue’s* end, which *he* had not,—a prodigious quantity of words; and once, I so completely overwhelmed him with my nonsense that he lost all patience, —actually calling, without any attempt at circumlocution, the only son of my respected father a—*magpie*! His manner was violent, and his voice trembled with excitement. Scarcely had the unlucky word escaped him, when he turned pale with horror, and rushed into his little closet, where he remained half an hour. But, oh, the transformation that had taken place in that brief period! It could be compared to nothing but the change wrought in the tumultuous sea of Tiberias, when it heard the voice of its God, saying, in tones that penetrated to its deepest caverns, “Peace! Be still!” The scene that ensued is as fresh before my mind as if it occurred yesterday. There stands the strong man, bowing himself before a petulant child! Suffocated with emotion,—the tears streaming down his aged cheeks, and every limb trembling as if in a paroxysm of fever, he seizes my hand convulsively, and pours out his confession of the wrong he has done me, with a fervour and contrition of soul, that could not have been more deep or heartfelt, had he plunged a knife into my bosom!

I merely give this as a specimen of the man. In view of his whole character, it must be granted that his qualities were not the stuff which *heroes* are made of—such, at least, as stand for heroes in the world’s vocabulary; but his record is on high; and he has long since gone to a place where I apprehend few of these gentlemen will bear him company.

I shall conclude my sketch with a brief notice of his worthy lady, to whom I have already more than once alluded. The old adage that marriages are made in Heaven, but so strangely jumbled, in their voyage downward, that few have the happiness of lighting on their proper mates, was signally refuted in the case of this truly primitive couple. Their manner of coming together was characteristic. The Doctor, having arrived at the shady side of forty,—his good people, sympathizing with his lonely and helpless condition, felt a great desire to see him married. But how to bring it about, in a country where the good old patriarchal mode of settling preliminaries by some judicious Eliezer of Damascus had gone into disuse, was a riddle which no Sphynx among them could expound. Providence, however, took the affair into his own hands, and accomplished it in the most quiet way imaginable,—providing him with a most excellent Eve, in a certain sense from his very side. On a pleasant winter night, while chatting with the honest Scotch farmer at whose house he lodged, the latter, encouraged by certain favourable appearances, introduced the subject of matrimony. The Doctor, having a distinct perception that this kind of covenant imperatively required a female, (differing here from the old “solemn league and covenant,” which acknowledged, as parties contracting, only “noblemen, knights, burgesses, citizens and ministers of the Gospel,”) was asking, in a tone of utter bewilderment and hopelessness, where on earth she could be obtained, when the door opened suddenly; and in entered the farmer’s sister-in-law, a huge, antique maiden of forty-five, who resided with him in the capacity of deputy house-keeper. She was no Venus, nor exactly the lady who stood before the glowing fancy of Milton when he sang,

"Grace was in all her steps, Heaven in her eye,
In every gesture, dignity and love."

But she was a pious and discreet Christian damsel, well skilled in the mystery of preparing the Doctor's favourite broth, and who could lilt Ralph Erskine's "Gospel Sonnets" like a nightingale. Struck with a sudden thought, James replied, "Atweel, Minister, What's to hinder thee from buckling with oor Lizzy here?" The good minister was electrified, seized the idea at once, wondering that it had never occurred before; and Lizzy, nothing loth, was, in a short time, installed mistress of the manse.

Their union was a "crowning mercy" to both, especially to the husband. She proved, in every respect, the very thing he needed—a Sarah, to guide his house with discretion (though she never gave him an Isaac); an Aaron to speak for him before the Pharaohs of the world, when it was needful to commune with them in the way of secular business; and a Miriam to refresh him in his hours of weariness with a Psalm of David; while, in his own proper domain, she was proud and happy to acknowledge his immeasurable superiority. Indeed, it was quite evident that, though comparing them physically, one might, without any great stretch of fancy, conceive of his creeping into her pocket, she thought him the greatest specimen of a man (the "two Erskines" perhaps excepted) that had lived since the days of the Apostles! She was never seriously offended with me but once—by my proposing that she should sing to him Burns' famous song, "John Anderson, my joe." Other delinquencies met with a ready forgiveness—my felonious visits, for instance, to her honey jar and hens' nests; the revengeful pranks on her two maidens for informing against me; and even my schismatical proceedings "anent the War"; but that I should advise her to address *Mr. Anderson* with the profane familiarity of an old tinker's wife, threw the good soul into a terrible consternation. She was really angry, and nothing but pity on my youth restrained her from calling me outright a "Doeg, the Edomite"—nay, a very "Rabshakeh"! She did not survive him long, and is lying, as I suppose, at his side, in the little burial yard, not far from their dwelling. With my knowledge of the locality, I almost fancy that I could point out the very spot. Wherever it be, the ground is holy; for it contains precious dust; and were the question, what part of our great mother's bosom shall be our final resting place, worth one moment's thought, I would ask no higher honour than that of lying at their feet.

Yours with sincere regard and in Christian bonds,

ALEXANDER McCLELLAND.

THOMAS BEVERIDGE.*

1784—1798.

THOMAS BEVERIDGE was born in the year 1749, of respectable parents, at Eastside, Parish of Fossoway, Fifeshire, Scotland. He was brought up under the ministry of the Rev. William Mair, of Muckart, author of *Lectures on the first three chapters of Matthew's Gospel*; which *Lectures* are introduced with a preface from Mr. Beveridge's pen. Having gone through his preparatory course, he became a student of Theology under the direction of the Rev. William Moncrieff, of Alloa.

* Brief Memoir by Rev. William Marshall.—Miller's Sketches.—MS. from his son, Rev. Thomas Beveridge, D.D.

Not long after he was licensed to preach, he was appointed Assistant to the Rev. Adam Gib, an aged minister of Edinburgh, with whom he laboured to great acceptance, for some time, as a son with a father. In the year 1783 the Associate Presbytery of Pennsylvania having sent to Scotland for aid, the General Associate Synod appointed Mr. Beveridge to come to America; and, accordingly, after being ordained by the Associate Presbytery of Edinburgh, he came to this country in the spring of 1784. Shortly after his arrival, he took his seat in the Associate Presbytery of Pennsylvania, convened at Philadelphia.

Scarcely had he become a member of the Body, when they found occasion to put his abilities in requisition for a very important service. It was thought expedient to draw up a "Testimony for the Doctrine and Order of the Church of Christ," accommodated, in some respects, to the peculiar state of things in this country; and Mr. Beveridge was appointed to frame the instrument. This work he performed in the course of the ensuing summer; and in August of that year it was approved and adopted by the Presbytery. A request having been preferred to the Presbytery, by several respectable inhabitants of Cambridge, N. Y., that a minister might be sent to them, who should dispense the ordinances according to the received principles of the said Presbytery, Mr. Beveridge was sent, in the course of the autumn, to labour in that place; and, after he had remained there a few months, the people were so well satisfied with him as to wish to secure his permanent services.

In the spring of 1785 he visited the city of New York, and was instrumental in planting a church of his own communion there; and, though he was never afterwards directly connected with it, he seemed always to regard it with an almost parental affection.

Having received and accepted a call from Cambridge, he was inducted to his pastoral charge by the appropriate solemnities, on the 10th of September, 1789. The Sermon on the occasion was preached by the Rev. (afterwards Dr.) John Anderson.

Here Mr. Beveridge continued to labour with the most exemplary zeal and fidelity during the rest of his life. Though he was eminently devoted to the interests of his immediate charge, yet he by no means confined his labours to them, but went abroad, especially into the neighbouring towns, as occasion or opportunity offered, in aid of the great purposes of his ministry. In 1788 he presided at the Ordination of the Rev. David Goodwillie, in the Hall of the University of Pennsylvania, Philadelphia, and, in 1792, at the Ordination of the Rev. John Cree,* in the city of New York, and preached on both occasions.

In June, 1798, he set out for Barnet, Vt., with a view to assist one of his brethren, the Rev. David Goodwillie, in the administration of the Lord's Supper. In passing through the town of Ryegate, he took a draught of bad water, which brought on a violent dysentery that issued in his death. Notwithstanding he was quite ill when he reached Barnet, he preached on Saturday; and, after assisting in the administration of the ordinance, (though so feeble that he was obliged to do it in a sitting posture,) he preached again on Sabbath evening. This was his last effort in public; and it was characterized by an indescribable fervour

* JOHN CREE WAS AN EMIGRANT FROM SCOTLAND, AND WAS SETTLED IN THE CITY OF NEW YORK IN 1791,—SHORTLY AFTER HIS ARRIVAL IN THIS COUNTRY. HE WAS OBLIGED TO LEAVE HIS CONGREGATION ON ACCOUNT OF AN INADEQUATE SUPPORT, AND AFTERWARDS SETTLED IN LIGONIER VALLEY, ABOUT FIFTY MILES EAST FROM PITTSBURG, WHERE HE LABOURED BUT A FEW YEARS BEFORE HIS DECEASE. HE LEFT A WIDOW AND SEVERAL DAUGHTERS.

of spirit, which seemed to say that he was conscious of standing near the portals of Heaven. His death occurred three weeks after this; and the interval he occupied almost entirely in exercises of devotion, or in testifying to those around him concerning his experience of the power and excellence of the Gospel.

When the news of his illness reached his congregation, two of his Elders were immediately sent to ascertain his condition, and render him all needed aid; and, as they did not return at the expected time, so great was the impatience of his flock to hear from him, that two others were dispatched on the same errand; but they were too late in their arrival at Barnet even to look upon his corpse, as it had just been committed to the grave.

The disease by which Mr. Beveridge was affected, unhappily proved contagious, and was communicated to several members of the family of Mr. Goodwillie. Two of Mr. G.'s children died of it, and were buried in the same grave, previous to the death of Mr. B; and Mr. G. himself was so ill that his recovery was well-nigh despaired of. The Sabbath found them in these affecting circumstances; and when Mr. B. saw that a number of people had come together from sympathy for the afflicted family,—notwithstanding the earnest entreaties of his friends, he raised himself up in the bed, and, after prayer and praise, delivered a pertinent and excellent discourse on Psalm xxxi, 23: "O love the Lord, all ye his saints." The Church at Barnet was at that time in a divided state; and he made a most pathetic application of his subject to their peculiar circumstances, and solemnly declared that, if they persevered in their contentions, he would be a witness against them in the judgment. His sermon was an hour long; and the effort, as might have been expected, proved too much for him. In the course of the night following, the intensity of his disease greatly increased, and both himself and his friends relinquished every hope of his recovery. Just at the dawn of day he sat up in his bed, and said,—“I am a dying man, and am dying fast; but as to bodily pain, I am free from it. I feel no more of this than you do, nor is there a man in Barnet who is more at ease than I am. Did you ever witness any thing similar to this? Are you not also persuaded I am dying?” Upon being answered by one of them,—“yes,” “It is well,” said he, “I am not afraid to die.” Mr. G. and his family having now come into the room, Mr. Beveridge remarked that he would pray with them once more before he departed; and immediately he stretched forth his hands, and commended to God, with an audible voice, the Church of Christ in general, the Secession Body in particular, his own congregation at Cambridge, especially the younger portion of it, his brethren in the ministry, Mr. Marshall in Philadelphia, and Mr. Goodwillie, by name, praying that they might be sustained under their severe afflictions; and, finally, he prayed for those who had so faithfully ministered to him in his illness; and, having committed his own soul into his Redeemer's hands, he concluded, in allusion, no doubt, to what David says in the close of the seventy-second Psalm, with these words:—“*The prayers of Thomas Beveridge are now ended.*” After this, he addressed words of exhortation to those who were about him, accommodating himself with great felicity to their different characters and circumstances. In the afternoon he called for Mr. Goodwillie, and asked him if he knew what time the Son of Man would come; and he replied that he thought it would be about ten o'clock the ensuing night, or at latest about cock-crowing; and the answer proved prophetic; for, at just about ten, he expired without a struggle.

His body lies in the burial place at Barnet, and in the part of it appropriated to the use of Mr. Goodwillie's family, by the side of his two children who died of the same disease with himself. A suitable monument has been built over his grave.

Mr. Beveridge was married, shortly after his settlement in Cambridge, in 1789, to Jeanet Frothingham, who had come, with her widowed mother, from Scotland to this country about the commencement of the War of the Revolution. She died November 8, 1820, having lived a widow twenty-two years. They had five children, three sons and two daughters. The youngest son, and fourth child, is the Rev. *Thomas Beveridge*, D.D., now (1863) Professor of Theology at Xenia, O.

THOMAS HANNA BEVERIDGE, a grandson of the subject of this sketch, and a son of the Rev. Thomas Beveridge, D.D., was the eldest child of his parents, and was born in Philadelphia, March 31, 1830. His early intellectual developments were somewhat remarkable. At the age of ten or eleven—his father having meanwhile removed to Cannonsburgh—he commenced the study of Latin, and, in 1842, when he was only twelve, entered the Freshman class of Jefferson College. He graduated in 1847, having been kept at home for a year before entering the Junior class. His religious character was developed silently and gradually, without any sudden and marked change at any particular time. In the fall of 1847 he commenced the study of Theology under the instruction of the Rev. Abraham Anderson, D.D. and his father. After passing through the usual course of study and the usual trials, he was licensed to preach by the Presbytery of Chartiers in the summer of 1851; but, as he was then only twenty-one years of age, it was with the understanding that he should be permitted to continue his theological studies during the ensuing winter. He, accordingly, attended the Seminary a fifth session, preaching occasionally in the neighbourhood. During part of the year 1851 he was engaged in preparing for the press an account of the life of the Rev. T. B. Hanna, and a selection of his sermons, which was published shortly after. After suffering severely from ill health, and visiting various places, he went to Philadelphia in the early part of 1853, and in June of that year commenced his labours in what was then called the Mission Church, now the Sixth United Presbyterian Church of Philadelphia. He was ordained in October following. On the 13th of June, 1854, he was married to Mary Kerr McBride, of Philadelphia, by whom he had two children, both sons. In August, 1860, agreeably to a request from the congregation in Kishacoquillas, in Mifflin County, Pa., he consented to supply their pulpit for two Sabbaths. He was accompanied by his wife and children, and he enjoyed the journey exceedingly. The morning after their arrival at the house of the friend with whom they stopped, (Wednesday,) he was seized with a violent illness, which proved to be congestion of the brain, and terminated his life in the afternoon of the same day. His remains were removed to Philadelphia, and his Funeral, the next Monday, was attended with every demonstration of affectionate respect. He possessed a vigorous and highly cultivated intellect, with the most kindly and benignant spirit, and adorned every relation that he sustained. A writer in *Forney's Philadelphia Press* presents the following outline of his labours:—

⁶ The life of Mr. Beveridge was a busy and brief one. He was born in March, 1830, and died on the threshold of his thirty-first year. And yet the catalogue of his labours, even though his field was in the unostentatious sphere of the ministry,—a

department requiring more labour, and exhibiting fewer immediate results, than any other human profession, is a record of unceasing toil, assiduity and attention. Let us briefly recapitulate. At twenty-one he had passed through College and the Theological Seminary. At twenty-two, he publishes a volume biographical of Rev. T. B. Hanna, (a young divine whose career much resembled his own,)—a work highly creditable to his head and heart; at twenty-three, he assumes the charge of a congregation in this city; at twenty-four, he becomes a Presbyter of the Associate Synod, and is ordained to the holy work of the Ministry; at twenty-six, he edits and transcribes for the press ‘Anderson’s Lectures on Theology,’—a task of wonderful magnitude; at twenty-eight, he assumes the editorship of the Evangelical Repository, the magazine of his denomination; at twenty-nine, he is chosen Clerk of the United Presbyterian General Assembly; at thirty, he is elected a member of the Assembly’s Mission Board; and, in his thirty-first year, he suddenly leaves the scene of his labours for that of labour’s reward.”

FROM THE REV. THOMAS BEVERIDGE, D.D.

CANNONSBURG, January 16, 1848.

Reverend and dear Sir: As nearly all those who have personal recollections of my father have passed away, I will not decline your request that I should furnish you with some general estimate of his character, though I do it under the full consciousness of the great delicacy of bearing testimony concerning one to whom I sustain so near and tender a relation.

In respect to his early history I can add nothing of interest to the materials already within your reach, except perhaps in one particular. This relates to the opposition which he made to the principle of Ecclesiastical Establishments. He has been much blamed by some, and much commended by others, for contributing to a revolution of sentiment on this subject, both in Britain and America. At the time when the first Seceders withdrew from the prevailing party in the Established Church of Scotland, in 1733, although they complained of many corruptions in the Church as established, and in the Establishment itself, yet they made no complaint against the *principle* of Establishments. They were opposed to what they considered great corruptions in some of the laws regulating the settlement of ministers, yet they were themselves settled according to these laws, and received their salaries from the Government, the same as others. But very soon after their secession, the faults of the Establishment began to appear to some of the Seceders to be inseparable from its very nature. As Mr. Barnes says of the *abuses* of slavery, they appear to belong to the very essence of the thing. Hence they began to entertain doubts on the general question of Establishments. These were avowed first and most prominently among the members of the General Synod or Anti-Burgher division of the Secession. Some of their young men, when on trials for license, hesitated to give an unqualified assent to those articles of the Westminster Confession, which are generally considered as favouring the Civil Establishment of religion, and as giving to the Magistrate some control over the Church in matters purely religious. At first these scruples were so far removed that the Confession was received without any express limitation. My father entertained these scruples, in common with some others, and was the first one ordained with an explicit allowance of objections against the Confession on this point. Immediately after his Ordination, he sailed for the United States, and was appointed, together with Dr. Anderson, to prepare an exhibition of the principles of the Associate Church, suited to their circumstances in this country. Into this exhibition, or Testimony as it is generally called, he introduced his views of the Magistrate’s power, and a limitation of the approbation of the Confession on this subject. For doing this he was much blamed by those of his brethren in Scotland who still continued to advocate Civil Establishments of Religion. He was also severely handled by some other Presbyterian denominations in the United States, whose views of

the separation of Church and State did not extend so far as his own. This exhibition of the principles of the Associate Church was republished in Scotland, and strengthened very much the hands of those who have of late years been called Voluntaries. It was made the model of a new exhibition of the principles of the General Synod, which, after several years' consideration, was enacted in 1804. This new testimony not only follows the form of the American, but embraces nearly the same principles on the subject of the Magistrate's power. It was on this ground strenuously opposed by a few eminent men, who, in consequence of its adoption, were separated from their brethren. With the exception, however, of these men, the voluntary principle, favoured by this Testimony, has become nearly universal among the Seceders in Scotland, and appears to be extending itself rapidly throughout Britain and the other Protestant nations of Europe. It is likely that, in effecting this revolution, there were many whose influence was greater than that of my father. Yet whatever influence he had, it was exerted zealously upon this side. He, however, complained that some of his brethren had carried their opposition to Establishments to such an extreme that he could not follow them; and he is, by no means, to be identified with all the views defended at present under the name of *Voluntaryism*. He even expressed an entire willingness, so far as related to himself, that some of the expressions in the American Testimony on this subject should be altered to obviate the exceptions which had been urged against them, and particularly the expression respecting the Magistrate,—that “his whole duty as a Magistrate respects men, not as Christians, but as members of civil society.”*

Although my father did not come to the United States till after the Revolution, he was a warm advocate of the cause of the Colonies in their struggle with Great Britain for their Independence; and when appointed as a Missionary to the United States, in 1783, he consented without hesitation. At this time ministers in Scotland had almost the same horror of a mission to America as if it had been a banishment to Botany Bay. The petitions sent to the General Synod from various parts of the States were frequent and urgent, and the Synod entered upon the subject of missions with commendable zeal. Both ministers and people contributed money to bear the expenses of the missionaries, and collected libraries for them, with great liberality, yet this reluctance could not be overcome. The Synod appointed some with the liberty of returning, after a fixed time, if they were not satisfied. Such as consented to go on this condition returned at the expiration of the time appointed. Many utterly refused a mission on any terms. The Synod at last proceeded so far in their zeal that they required every young man at his license to go, so that a willingness to accept of a mission to the United States was somewhat uncommon. However, the interest which my father had felt in the cause of the Colonies, as well as his zeal for the promotion of the Kingdom of Christ in the world, made him welcome this field of labour, when assigned to him. Nor did his readiness in this case proceed from any weak and transient impulse—it was the result of principles which fortified him against the difficulties and discouragements attending his mission to a new country, and to a small society, labouring under a general odium for refusing to consent to a union which they regarded as a defection from their principles, and also for maintaining their connection with a Church in Britain, at a time when the hostile feeling to that country was still at its height. On his arrival, he was far from expressing any disappointment. In a letter written to Professor Bruce, about ten months afterwards, he gives his first impressions in terms very favourable both to the country and to the people,—and

* McKerrow's Hist. Secession, Chapt XI, pp. 378, *et seq.* Edition, 1841. Bruce's Review, pp. 118, 222, 350, &c. Ass. Test., Part I, Sec. 15.

makes candid allowances for what he felt obliged to condemn. This will appear the more worthy of notice when it is added that, during all, or at least the most, of this time, he had been subjected to considerable expenses, and yet had received no compensation for his ministerial services, his funds being thus reduced so far that he began to meditate upon selling some of his books, of which he had brought over about five or six hundred volumes. This letter was published in the *Christian Magazine*, Edinburgh, 1799, and is re-published in Mr. Miller's *Sketches*, pp. 487-90. Mr. M. regards it as "a striking specimen of the quickness and accuracy of his discernment, the correctness of his observation, and the candour of his remarks." Had he been aware of all the circumstances under which it was written, it is probable he would have added that it affords equally striking proof of a disregard to the things of the world, faith in the Providence of God, and great cheerfulness of spirit. In the last paragraph of the letter, he banters Professor Bruce about coming to America, on the ground that his wife and family would not stand in his way. This would hardly be understood, as it was intended, unless the reader were apprized that the Professor lived and died a bachelor.

In this letter he expresses his opposition to ministers occupying themselves in farming, yet, soon after his settlement in Cambridge, in September, 1789, having married a lady who derived a small inheritance from her parents, he was persuaded by her to invest it in a farm, which proved a happy circumstance for her and her family of five little children, when, in less than nine years after her marriage, she was left a widow. His salary was small and the family was left destitute of any means of support, except what was derived from this farm. But though, against his own inclination, settled upon a farm, he paid little or no attention to it, so that it never diverted him from his studies or other ministerial duties.

Those who best remember his ministry all unite in testifying that he did not excel as an Orator. He retained his Scotch pronunciation, and, although of a mild disposition, it is said that, in his public speaking, his manner was somewhat severe and stern. Sometimes persons not familiar with the Scotch dialect were not able fully to understand him, and occasionally even ludicrous blunders resulted from this circumstance. At one time he had chosen for his text Rom. iii, 27: "Where is boasting then," etc.? In the course of his sermon he found occasion to say a good deal, according to his way of pronouncing it, against *bosten*. A simple-hearted hearer afterwards expressed his surprise that Mr. Beveridge should have taken occasion to deal so sharply with good old Thomas Boston. It is evident, however, that, in more important things, his qualifications for the ministry were beyond the ordinary standard; and his ministerial labours, both in the pulpit and out of it, were held in much esteem.

He has been sometimes spoken of as excelling in the appropriateness of his texts to different seasons and occasions. An instance of this has been mentioned to me, as occurring soon after his arrival in America. The War being just closed, he took occasion to address the congregation to which he was preaching from the words of the prophet Jeremiah xxxi, 2: "The people who were left of the sword found grace in the wilderness." I have seen an account, in some History of the Revolution, of this text being used by some minister of the Gospel at the close of the War. Whether the reference was to my father, or whether he and some other had been led to select the same text, I am not able to say; but of the fact of his preaching from it on this occasion I have no reason to doubt.

He was also very plain and pointed in his manner of preaching. As an instance of this, I have heard mentioned the case of one of his Elders, in all respects among the most prominent men in the congregation, who had been

charged with an aggravated offence, for which he was, after due process, deposed and excommunicated. On the first Sabbath after the affair came to light, my father took for his text the words of Christ respecting Judas,—John vi, 70: “Have not I chosen you twelve, and one of you is a devil?” It is said that the guilty person was repeatedly heard to groan with anguish during the discourse, yet he was so far from resenting it that he still continued to attend on my father’s ministrations, and was one of those who undertook a journey of a hundred and fifty miles to see him, when on his death-bed at Barnet. He always cherished his memory with the greatest regard, and often spoke of him with tears. It may not be uninteresting to add that this Elder never ceased to attend upon the ordinances of religion, and, before his death, which happened a few years ago, he was restored as a penitent to the communion of the church.

But though my father appears to have been somewhat severe and pointed in his manner as a Preacher, he was of a pacific and affectionate disposition. This is evident, not only from the testimony of his acquaintances, but from various incidents in his life. It would hardly be possible for any one who had not a kind and friendly disposition to have acquired such an interest in the affections of others as was acquired by him. One of the friends of his youth, the late Mr. Barlass,* of New York, formerly a Minister in Scotland, travelled with him, when he was setting out for this country, to a certain point where it had been agreed that they would part. During the whole journey of some miles, such was their grief that neither of them was able to speak; and when they came to the appointed place, they parted without uttering a word. This minister, having been, by a mysterious Providence, laid aside from his office, immediately set out with a view to spend the rest of his days with his old friend in America; but, to his great grief, heard of his death as soon as he landed at New York. The affection subsisting between my father and Mr. Marshall, of Philadelphia, was more like that of brothers of the same family than of common friends. Perhaps it might be more justly said that it was far beyond any affection founded merely on consanguinity. He also lived on terms of the greatest intimacy with all his brethren, both in Scotland and the United States. Such also was the regard of the members of his congregation and others in the neighbourhood among whom he had laboured, that, long after his death, they could hardly speak of him without tears.

His pacific disposition, and also his disregard of worldly things, appear from the course which he pursued in reference to his own temporal affairs and those of his congregation. He was the first Minister of any Presbyterian denomination settled in the township of New Cambridge, as it was then called, and as such he became entitled to the possession or use of some land, agreeably to certain provisions made by the original proprietors of the township; but, as this claim was in some way disputed, he quietly yielded it rather than go to law. In like manner, after the union constituting the Associate

* WILLIAM BARLASS was born in the Parish of Fowlis, about eight miles from Perth, Scotland, and was settled for some years at Whitehill, where he continued till 1797. He was a man of uncommonly fine personal appearance. In his old age one of his eyes was destroyed by a cancer, but the other was peculiarly brilliant and piercing. He was said by his countrymen to have been in the foremost rank of popular preachers. A grave charge, however, was brought against him, the truth of which he always denied, even till within a few moments of his death; and I learn from the best authority that there is good reason to believe that it had its origin in malice. Still there was so much credit given to it that he desisted wholly from the exercise of his ministry. He came to New York in August, 1798, and, for two years after his arrival, was engaged in teaching the classics. He then became a bookseller, and was very useful as an importer of rare and valuable foreign works. He remained in this business till the close of life. He died on the 7th of January, 1817. The next year a volume of his Sermons was published, to which was appended the correspondence of the author with the Rev. John Newton.

Reformed Church had taken place, he was forcibly deprived of his place of worship by a few of the friends of that union; but he persuaded his congregation, who generally adhered to him and their profession, to give up, for the sake of peace, what they all regarded as their just rights. They, accordingly, went to work, and soon erected a new and much superior church, and prospered not the less, either in their temporal or spiritual affairs, for having submitted to what they felt to be a wrong.

He was generally considered quick in discovering the true characters of men, and in foreseeing the turn which events were likely to take. Something of this talent appears in his letter to Prof. Bruce, referred to above. He appeared also to have attained, in some cases, a foresight of things, not like the extraordinary gift of prophecy, and yet beyond what could be the result of mere common prudence. Instances of this kind have occurred in the lives of good men, which can hardly be denied to be extraordinary, and they may perhaps be best accounted for as intimations which they have received in answer to prayer. He is spoken of by Mr. Marshall as eminent in prayer, and having intimate communion with God; and it is likely that, in this way, he was led to certain anticipations which appeared to be beyond what natural reason, without any such aid, could suggest. As an instance of this, may be mentioned his having told a very intimate friend that his youngest was the only one of his three sons who would succeed him in his office. The event in this case corresponded to his anticipations, although it must have appeared, at the time, no way probable. The health of the two older brothers was much more vigorous than that of the youngest, yet both of them died in their youth. There appeared to be many hindrances in the way of the youngest, particularly after the decease of the others, yet it pleased Providence to bring him forward to the Ministry. In directing his attention this way, his father's saying could have had no influence, as he had no knowledge of it till after he was engaged in preaching. That he also had some presentiment of his approaching death, before leaving his family and congregation for the place where he was attacked by a mortal disease, was generally supposed at the time. The last sermon which he preached to his people before his departure was on the words of Christ, John xvii, 11,—“And now I am no more in the world, but these are in the world; and I come to thee.” This sermon he appears to have repeated at Barnet, after he was seized with the disorder which terminated in his death. His letter to Mr. Marshall, published in the Memoir of his life, appears very suitable to the condition of a person writing under the impression that the time of his departure was at hand. His wife also noticed something uncommon in the particular manner in which he bade farewell to her and his little children, when leaving them. Such things, indeed, are often noticed after an event occurs, which would not at all be regarded but for that event; yet it is sometimes difficult to resist the impression that people have been acting under some presentiments of approaching events.

My father, as I have been informed by several persons, and as I am also told is stated in the Minutes of the Associate Presbytery of Pennsylvania, was elected by that Presbytery Professor of Theology, but declined an acceptance of this post, in consequence of which, Dr. Anderson was elected. In some branches of theological learning it is likely that he would have been found well qualified for this station, but he may have regarded the qualifications of Dr. Anderson as, in other respects, superior to his own, and declined the office in order that Dr. A. might be chosen to fill it.

From an early period of his life, he had devoted much of his attention to the study of Church History, and had collected a number of rare books in this department. It was generally supposed that he was occupied, in his leisure moments, in preparing for publication something either on the General History

of the Church, or of some portion of it. Whether he had actually written any thing of the kind I am not able to say. His hand-writing was remarkably illegible; and it being supposed, at the time of his death, that nothing could be made of his manuscripts, no care was taken of them, and they were soon destroyed. If, however, his attention to this department of literature resulted in no permanent benefit to the public from his own labours, it was of some service in giving direction to the studies and labours of another, who afterwards became both useful and eminent as an Historian. The late Dr. McCrie, in a letter addressed to myself, states that it was the report of my father's attainments in Church History which first directed his attention to the subject.

Very few of my father's writings have been published, and those which have been are all brief articles; chiefly letters and sermons. The most important work of this kind in which he engaged was the Testimony of the Associate Church in the United States. This was chiefly penned by him, as it is evidently much more in his style than that of Dr. Anderson, the other member of the Committee appointed to prepare it. He wrote with great facility, and was considered in Church Courts as much more at home in drafting papers than in making speeches. His style excels in ease and simplicity, but sometimes exhibits signs of negligence, especially in some of his private letters, the publication of which was probably not anticipated by him.

I am, my dear Sir, truly yours,

THOMAS BEVERIDGE.

DAVID GOODWILLIE.*

1788—1830.

DAVID GOODWILLIE, a son of James and Mary (Davidson) Goodwillie, was born December 26, 1749, in Tanshall, in the Parish of Kinglassie, about fifteen miles North of Edinburgh, and was baptized by the Rev. John Erskine, son of the celebrated Ralph Erskine. His father was a member of the Established Church of Scotland, and a Ruling Elder in the Parish of Kinglassie, whose minister, Mr. Currie, at first publicly favoured the Erskines and others who seceded from the Established Church of Scotland in 1733; but when, by his writings, he came to oppose the Secession or Associate Church, his Ruling Elder, espousing their cause as the cause of God, joined that Church, and became a member of the Congregation of Abernethy, twelve miles distant. When the Associate Congregation of Leslie was organized, he became a member and an Elder, and continued so till his death, which occurred in January, 1782.

The subject of this sketch is supposed to have been employed in manual labour until he was about eighteen years of age, when he began to study with a view to the ministry of the Gospel. He commenced his academical course at Alloa, and finished it at the University of Edinburgh. He studied Theology under the direction of Professor Moncreiff, at Alloa, where the Theological Seminary of the Associate Church was established. After his Theological course was completed, the Associate Synod recommended that he should be licensed to

*MS. from his son, Rev. Dr. Thomas Goodwillie, and Communication from Rev. Dr. Alexander Bullions.

preach; and, accordingly, having gone through the preparatory trials with acceptance, he *was* licensed, by the Presbytery of Kirkealdy, early in October, 1778. The next month, by appointment of the Synod, he went to Ireland, where he remained nearly a year, preaching to the vacant congregations of the Associate Church; after which he returned to Scotland. In September, 1785, he went, by appointment of Synod, to England, and was engaged for the greater part of a year preaching in Kendal, in Westmoreland County, and Whitehaven, in Cumberland County. The rest of the time between his licensure and his mission to America he was employed in fulfilling appointments in preaching to the vacant congregations of the Associate Church in different parts of Scotland.

In consequence of an application from the Associate Presbytery of Pennsylvania to the Associate Synod of Scotland for preachers to be sent to America, and of a petition from the Church and town of Barnet, Vt., to that Synod to send them an ordained minister, the Synod recommended to Mr. Goodwillie to go to America, in response to these applications. He acceded to the proposal; and, having taken leave of his relatives and friends, he sailed from Greenock for New York, in company with the Rev. Archibald Whyte, on the 15th of May, 1788. He arrived at New York on the 5th of May following, and preached there on the three succeeding Sabbaths, after which he went to Philadelphia, where he was received by the Associate Presbytery of Pennsylvania, on the 28th of the same month. The Presbytery, with a view to his greater usefulness, resolved to ordain him at an early period, and assigned him subjects of trials for Ordination.

According to appointment of Presbytery, he preached in Oxford and Rocky Creek, Pa., in June and July; in Rockbridge, Va., in August; in Mill Creek, Franklin, Rocky Creek, and other places in the same region in Pennsylvania, in September and October. He attended the meeting at Pequea, October 1, 1788, and, his trials for Ordination having been sustained, he was ordained to the office of the Holy Ministry, in the Hall of the University of Pennsylvania, on the 31st of the same month,—the Rev. Thomas Beveridge preaching the Ordination Sermon, and delivering the Charge, both of which were afterwards published.

About the close of November Mr. Goodwillie reached Cambridge, Washington County, N. Y., where he laboured during the next winter, occasionally preaching also in Argyle and Saratoga. In April, 1789, he returned to Philadelphia, where he attended the meeting of the Presbytery, and then went to Carlisle, Pa., and laboured there and thereabouts during the months of May and June. During the remainder of the summer he was occupied chiefly in preaching in the city of New York, but in September went again to Cambridge, and presided at the Installation of the Rev. Thomas Beveridge, as Pastor of the Congregation in that place.

The towns of Barnet and Ryegate, lying on the Connecticut River, in the State of Vermont, were settled by companies from Scotland before the Revolutionary War, who, during that period, associated with a view to obtain preachers according to their own faith. It has already been stated that the Congregation of Barnet had requested the Associate Synod of Scotland to send them a minister; and in May, 1789, a communication was received, directing them to apply to the Associate Presbytery of Pennsylvania, to which the Synod had sent, as missionaries, Mr. Goodwillie and Mr. Whyte. Accordingly, in June following, the town petitioned that Presbytery that they would supply them with preaching, intimating, at the same time, a preference for the services of Mr. Goodwillie. The Presbytery responded favourably to their application, and, accordingly, Mr.

G. came to Barnet in November, 1789, and laboured there till the end of February, 1790, occasionally preaching also in Ryegate. On the 5th of July, 1790, the congregation gave him a unanimous call to become their minister. This call he accepted, and, after all the requisite preliminaries had been attended to, he was installed as Pastor of that congregation on the 8th of February, 1791,—Mr. Beveridge presiding, and the Rev. Dr. Anderson preaching the Sermon, from Acts xxvi. 22. When the call from Barnet was executed, twelve members of the congregation of Ryegate attended and signed a paper of adherence to the call, expecting to receive a portion of his labours. On petition to the church and town of Barnet, the congregation of Ryegate were allowed one-sixth part of Mr. Goodwillie's labours, beginning with his settlement in Barnet, and continuing till the autumn of 1822, when they obtained a settled minister. Mr. Goodwillie was the first Presbyterian minister settled in the State of Vermont, and, for nine years, the first settled minister of any denomination in the County of Caledonia.

On the 7th of May, 1790, Mr. Goodwillie was married to Beatrice, daughter of David and Margaret (Gardner) Henderson, by their friend, the Rev. William Marshall, in his own house in Philadelphia. Mrs. Goodwillie was a native of Kirkcaldy, Scotland, and came to this country with Mr. Goodwillie in 1788, and resided two years with her brother in Fredericksburg, Va. She was a lady of the finest intellectual and moral qualities, and proved in every respect a helpmeet to her husband, and a benefactress to the congregation over which he presided.

For twelve or fifteen years after his settlement in Barnet, Mr. Goodwillie suffered not a little from the privations and discomforts incident to a newly settled country, and still more from the dissensions of a few individuals, and from two difficult and doubtful cases of discipline. But, even during this period, the church was always in a flourishing state, the number of its members being regularly on the increase.

In answer to petitions from Canada for preaching, he left home, by appointment of Presbytery, in January, 1798, and travelled upwards of a hundred and fifty miles beyond Montreal, and returned towards the close of February, having performed a journey of more than six hundred miles through the woods, amidst the frosts and snows of winter.

In the year 1804 Mr. Goodwillie was subjected to some annoyance by certain attacks that were made upon him outside of his own communion, but he met them with great Christian forbearance and dignity, and they never injured him further than to produce a temporary disquietude. His congregation continued to prosper, in respect to both numbers and spirituality. It appears from the Church Record that, during his ministry, more than four hundred persons were enrolled on the list of communicants at Barnet, and it is supposed that nearly two hundred made an open profession of their faith at Ryegate, making the whole number whom he admitted to Church fellowship, during a ministry of forty years, about six hundred.

In 1826 Mr. Goodwillie was relieved, in a measure, from the cares and labours of his office, by the settlement of his son *Thomas* as his colleague. The Ordination and Installation took place on the 27th of September, on which occasion the Charge to the youthful Co-pastor was delivered by his venerable father.

On the 4th of February, 1827, Mrs. Goodwillie died in the sixty-sixth year of her age, in the triumphs of faith, and with the words,—“O Lord Jesus, come quickly,”—upon her lips. Her aged husband, though bowed under the rod,

was enabled to say, as she lingered on the borders of the invisible world,—“I resign you to the Lord, from whom I received you.”

The last time Mr. Goodwillie dispensed the Lord's Supper to his church was on the 27th of June, 1830. Two days after this, he delivered the Charge to the Rev. William Pringle,* at his ordination at Ryegate, ten miles from his residence. On the 18th of July he preached his last sermon to his congregation, from the text,—“There remaineth, therefore, a rest for the people of God: Let us, therefore, labour to enter into that rest.” The discourse was one of uncommon power, and deeply affected his audience. On Thursday following he seemed overcome by the excessive heat of the weather, and this exhaustion was quickly followed by congestion of the lungs, attended with cough and raising of blood. His sickness continued twelve days, during the greater part of which time he was delirious; but, in the near approach of death, he recovered the use of his reason, and rendered the most abundant testimony to the all sustaining power of Christian faith. He died on the 2d of August, 1830, in the eighty-first year of his age, and the fifty-second of his ministry. His Funeral was attended by an immense concourse; and on the next Sabbath an excellent Funeral Discourse was delivered by the Rev. William Pringle, from Psalm cxlii, 5. His death was greatly lamented, not only throughout the region in which he lived, but wherever he was known.

Mr. Goodwillie participated in some degree in civil affairs. In 1805 the town of Barnet elected him a member of the Legislature of the State, which held its session that year at Danville, seven miles from his residence. He always returned home on Saturday and preached to his people on the Sabbath. In 1807 he was chosen Town Clerk, and afterwards Town Treasurer, and was annually re-elected to these offices till 1827, when he declined a re-election. He was appointed the first Postmaster of Barnet in 1808, and held the office till 1818. He had a very extensive correspondence, especially with eminent clergymen, both in this country and in Scotland.

Mr. Goodwillie was the father of eight children,—four sons and as many daughters. Two of his children, a son and daughter, died in early youth, in 1798, of an epidemic, on the same day and under peculiarly afflictive circumstances. Two of his sons, *Thomas* and *David*, were graduated at Dartmouth College in 1820, studied Theology under Dr. Banks at the Eastern Theological Seminary of the Associate Church in Philadelphia, and were licensed to preach by the Associate Presbytery of Cambridge, September 29, 1823, their venerable

*The Rev. WILLIAM PRINGLE was born in Perth, Scotland, in 1790. His father was the Rev. Alexander Pringle, D.D., who, for more than sixty years, was minister of the Associate Congregation of Perth. After being, for some time, a student at the University of Edinburgh, he studied Medicine, and was admitted to practice, and shortly after migrated to Canada. He soon determined, however, not to practise Medicine, and returned to Scotland and prosecuted the study of Theology under the Rev. John Dick, D.D., of Glasgow. He was licensed by the Associate Presbytery of Perth, April 15, 1823, and immediately entered upon his labours as a probationer. Having preached, for some time, in Scotland, he again left his native country, and came to the United States, in the autumn of 1827, and soon after joined the Associate Presbytery of Cambridge. He received a call from the Associate Congregation of Ryegate, Vt., and was ordained, and installed Pastor, by the Presbytery of Cambridge, June 29, 1830. Here he laboured faithfully until his health failed, in consequence of which he resigned his charge on the 21st of June, 1852. He died suddenly, of an organic disease of the heart, December 14, 1853. He was engaged, during the last years of his life, upon a work entitled “The Cosmography of Scripture,” and was just finishing it when he died, the last sentence being left incomplete. He was an excellent Scholar, an able Preacher, and was highly respected in all his relations.

father being the Moderator of the Presbytery. *Thomas*, as has already been stated, became a colleague with his father. *David* accepted a call from the congregation, of Deer Creek, Poland and Liberty, on the line running between Pennsylvania and Ohio, and was ordained and installed by the Associate Presbytery of Ohio, on the 26th of April, 1826. Two of his daughters were married to clergymen,—the one to the Rev. Alexander Bullions, D.D.,* the other to the Rev. John Donaldson.

FROM THE REV. THOMAS GOODWILLIE.

BARNET, VT., August 15, 1862.

My dear Sir: I will not refuse the request you make of me, though a compliance with it must subject me to the somewhat delicate task of speaking of my own much loved and venerated father. I shall endeavour, however, to

* ALEXANDER BULLIONS, a son of William and Isabella (Malcolm) Bullions, was born in Auchtergaven, Scotland, in February, 1779. His father was a farmer, and both his parents were exemplary members of the Church of Scotland, in the bosom of which he was himself born and baptized. His mother taught him to read, and he never attended school more than a month until he was seven years old, there having been no school in the neighbourhood in which his father lived. The family having now changed their residence, he was accustomed to attend school in the winter, and to work on his father's farm in the summer, till he had reached his sixteenth year. The first thing of which he had any recollection was a resolution to be a Preacher; and the reason was that he thought all his sisters were good men, and that this would be a sure way to get to Heaven. He subsequently formed the purpose to be a Missionary, in connection with a conversation that his sister had with him about the judgment day. His mind was, from his earliest years, much turned towards serious things, and for six years after he made a profession of religion he thought he had unbroken communion with God. When he joined the Church, which was not far from the age of sixteen, he joined the Associate, and not the Established, Church, to which his parents belonged. He fitted for College at two parochial schools, and at an excellent Academy in Perth. He entered the University of Edinburgh in 1798, having previously read the greater part of the Latin and Greek Classics. He remained at the University four years; and then studied Theology for about five years under the Rev. Archibald Bruce, of Whitburn. On the 20th of May, 1806, he was licensed to preach by the Associate Presbytery of Perth. He had regular appointments for only four Sabbaths previous to his leaving Scotland. It was his wish to go to India as a Missionary; but no British vessel at that time would carry out a missionary, because it was thought that any attempt to introduce Christianity there would lead to Revolution. He sailed for New York on the 4th of October, 1806, and landed on the 8th of December following. He remained in New York till after the first Sabbath in January, and then went to Albany and passed a Sabbath, and thence to Cambridge, and took charge of the congregation with which he continued till the close of his life. He was married in September, 1810, to Mary Goodwillie, who died in 1830. They had six children, all of whom lived to become members of the Church. Two of his sons have been graduated at Union College,—*David Goodwillie*, in 1835, who became a clergyman, and was for some time settled as a colleague with his father, but is now (1863) in the Old School Presbyterian Church, and settled as Pastor at West Milton; and *William*, in 1844, who became a Physician, settled in Argyle, and died in 1851. His eldest daughter, *Margaret*, was married to the Rev. William Pringle. Dr. Bullions was married about two years after the death of his first wife, to Mary, daughter of William McClellan, of Hebron, who died without issue in April, 1855. He received the degree of Doctor of Divinity from the Western University in Pennsylvania about 1830. In the course of his ministry he performed a great amount of missionary labour at different periods. In 1824 he spent fourteen weeks labouring in Upper Canada. In 1846 he spent nearly the entire year in travelling in the capacity of a missionary in the States of Ohio, Virginia, Missouri and Iowa. Dr. Bullions, with two or three others of his brethren, fell under censure of the Associate Synod many years ago, and were suspended and deposed the same day, with their congregations. They continued a separate organization until the meeting of Synod in Albany, in 1854, when a reunion was effected. Dr. Bullions published a Tract entitled "Marah's Waters Sweetened, or Afflictions and Consolations of the Righteous"; another on Repentance; and another on Pardon, which has been republished by the Presbyterian Board of Publication; besides various contributions to periodicals. He died at Cambridge, June 26, 1857, in the eightieth year of his age. He was a man of great intellectual power, of extensive acquirements, of boundless good humour, of unswerving integrity, of a most genial spirit, of earnest devotion to his work, and of a commanding and far reaching influence.

say nothing concerning him which any body who knew him well would regard as even doubtful.

I may say, without the fear of contradiction, that my father was an eminently devoted and successful Minister. During his whole ministry, even to old age, he was not only diligent in performing the public services of the Sabbath and visiting the sick, but he paid, annually, a Pastoral visit to each family in the congregations of Barnet and Ryegate, and catechised parents and children in public meetings in different parts of the two towns. On one occasion the female head of a family, which he called to visit, refused to receive him as a Minister. As he was about leaving, he turned round at the door of her house, and, wiping his feet on the floor, said to her,—“Christ commanded them whom He sent to preach the Gospel in every house or city to shake off the very dust of their feet as a testimony against them who would not receive them nor hear their words, and to depart, saying,—‘Be ye sure of this—the Kingdom of God is come near unto you.’” But the truth and grace of God soon prevailed, for what he said and did on this occasion had such an effect upon the woman that she soon professed her faith in Christ, and he baptized both herself and her children.

He brought from Scotland a large library, chiefly theological, though many of the books were much damaged by the exposure to which they were subjected in their transportation up the Connecticut River. When at home, he kept closely confined to his study-room, adjoining his library, and, even till near the close of life, he was in the habit of continuing his studies till midnight. His manuscript sermons and lectures show that they were prepared with great care and labour. On Sabbath forenoon he was accustomed to expound the Scriptures; and he expounded most of the Books of the Old Testament as well as the New, not only bringing out the great truths contained in them, but exhibiting them in their practical bearings. His sermons were systematic, logical and highly evangelical. He was eminent in the gift of prayer. The whole tenor of his ministrations was adapted to advance the knowledge, faith and Christian activity of his people.

My father’s mental endowments were well suited to his calling and condition, and his ministrations were, to the end of life, acceptable and profitable to the people among whom he laboured. He was a man of close observation, of profound common sense, of a thorough knowledge of human nature, and of such general information on most subjects of interest that his presence was felt to be an element of pleasure and improvement in almost any circle. He was candid and charitable in his judgment of others, and was a wise Counsellor, and a faithful and affectionate Friend. His people consulted him in respect to their temporal as well as spiritual matters; and they never had reason to regret having followed his advice. He was withal a very good Physician; and he often had occasion, especially while the country was new, to unite medical with pastoral attentions. He was social and affable, and had many humorous anecdotes at command, which he always related in the proper place and at the right time. He had great shrewdness and promptness, which enabled him sometimes to meet a difficult case in a most felicitous manner. He was called to marry a couple in Cambridge in 1789, and, just as he was commencing the ceremony, a young man in the company arose and said,—“I object to this marriage because the bride has promised to marry me.” He immediately took the bride, bridegroom and objector into a room by themselves, where the bride confessed that she had promised to marry the objector, and said that she was *willing and ready to fulfil that engagement!* He advised the bridegroom, as the bride had treated him so disingenuously, to have nothing more to do with her—and he readily took the advice. All then returned to the room where the marriage was to be celebrated, and he actually

married the lady to the gentleman who had raised the objection. He then sat down to comfort the disappointed bridegroom; and, in the presence of the whole company, he exhorted him not to be discouraged, as there were young women in abundance who would make good wives. "Here," said he, "is a pretty black-eyed lass—what would you think of making suit to her?" The young man took advantage of the hint, and the black-eyed beauty soon became his wife, and the wisdom of the advice was manifest in the fact that it turned out that he got the better wife of the two. When my father was Moderator of the Associate Synod in 1803, after the motion for final adjournment was carried, one of the members, Mr. B——, rose and very improperly introduced some of his own personal grievances in reference to certain other members. Several immediately rose to reply, when the Moderator said,—“The Synod has agreed to final adjournment. Mr. B. is out of order. He has disburdened his conscience. Let us pray;” and, immediately after prayer, adjourned the Synod till the next year—and thus the affair was happily ended. When a member of the Legislature of Vermont in 1805, his reply to the arguments of an opponent was so forcible and facetious that the whole house was convulsed with laughter; and his opponent, though he knew it was at his expense, had the magnanimity not to resent it.

He was a great friend of learning, and laboured publicly and privately till an Academy was established at Peacham, five miles from his residence, and several years before any other clergyman was settled in this region. He was one of the Board of Trustees from its origin in 1795 to 1827, and during this time attended all the annual meetings of the Board, and was for many years its President. When the Semi-Centennial Anniversary of the Institution was celebrated, several very eminent men took part in the exercises, and the good and faithful offices of this early benefactor were not forgotten.

I think I may safely say that he left behind him a name which is still fragrant throughout this region.

Believe me very truly yours,

THOMAS GOODWILLIE.

FROM THE REV. PETER BULLIONS, D.D.

Troy, February 26, 1863.

My dear Sir: My first meeting with the Rev. David Goodwillie was in Cambridge, in 1818, the year after I came to the United States. I accompanied him, by his request, to Barnet, the place of his residence, to assist him in the administration of the Lord's Supper. From that time we were always friends, and my meetings with him were sufficiently frequent, and my relations with him sufficiently intimate, to supply me with the requisite material for the communication you ask for.

Mr. Goodwillie had the advantage of a fine personal appearance. He had a large frame, though he was not corpulent, and a full face, beaming with intelligence and good humour. His movements were easy and rapid, and his general air indicated a wakeful mind and a habit of industry. He had a vigorous and well-trained intellect, and withal more than commonly versatile—for there was scarcely any thing to which he did not find it easy to turn his hand. He was one of the most amiable and benevolent of men, and his genial and kindly spirit attracted every body. And yet no man was truer than he to his own convictions. When his judgment was once matured upon any subject, it must be an argument of extraordinary force that could ever reverse it. At the same time he was not intolerant towards those who differed from him, but lived in the kindest relations with all with whom he had any intercourse. The right which he claimed of judging for himself in respect to all subjects, he cheerfully accorded to others. In all the intercourse of private life he was a most agreeable

companion—while his conversation was never trifling or undignified, it was lively, racy, intelligent, sometimes sparkling with wit, and always breathing a most benevolent spirit.

I have not often heard Mr. Goodwillie preach, but I believe I have a tolerably correct idea of what he was in the pulpit. He may have been accustomed, for the most part, to write his sermons fully; but my impression is that, in his later years, a portion at least of his preparation for the pulpit was merely mental and spiritual—he used to sit in his chair and muse, and then go forth and deliver his Master's message. I remember to have heard that, on one occasion, he arose in the pulpit, and stood for some time in perfect silence; and afterwards, when asked for an explanation, he said,—“I was just casting about for a bright thought to launch forth with.” His voice was pleasant, without being very loud; his enunciation distinct, and his manner considerably animated, without much gesture. His sermons, in respect to both matter and construction, were what you might expect from his having been educated in Scotland, and among the Seceders—they were intensely evangelical, and were divided and subdivided with most systematic exactness. They were, I think, especially adapted to instruct and edify.

But one of the most striking peculiarities of Mr. Goodwillie's character was his remarkable facility at adaptation. While he preached the Gospel faithfully and attended well to all the interests of his flock, he was put in requisition for various civil and secular services, all of which he performed as acceptably as if his training had been in civil life; though he never even seemed to put off the character of a Christian Minister even while he was immediately engaged as a servant of the State. On one occasion, when he was a member of the Vermont Legislature, there was a good deal of infidel influence in the house, and one of these sceptical gentry took it into his head to move that they should, perhaps on account of a pressure of business, continue their sittings on the Sabbath. The eyes of the members were generally directed towards Mr. Goodwillie, and one person who was sitting near him called to him to second the motion. He immediately rose, in great dignity, and said,—“I second the motion, Sir; not because I approve of it, but because I should like to know who are the persons in this house that are willing thus to profane God's holy day. I call for the ayes and nays, Sir.” The motion was instantly withdrawn. He never forgot that he was a Minister of the Gospel, and never allowed others to forget it.

I am, Reverend and Dear Brother,

Yours Faithfully,

P. BULLIONS.

ARCHIBALD WHYTE.

1788—1849.

FROM THE REV. THOMAS GOODWILLIE, D.D.

BARNET, VT., January 1, 1863.

Dear Sir: Agreeably to your request, I send you a brief sketch of the life of the Rev. Archibald Whyte, drawn chiefly from information obtained from his son, and from my father's somewhat extensive correspondence with him; and also a statement of my own impressions of his character, derived from an intimate acquaintance with him of more than thirty years.

ARCHIBALD WHYTE was born December 25, 1755, on Westlock farm, in the Parish of Eddleston, Peebleshire, Scotland. His father was Thomas Whyte, a

farmer possessing considerable property, and the maiden name of his mother was Dalziel. He is supposed to have laboured on his father's farm till he was about twenty years of age. Having prosecuted his preparatory studies under Alexander Tweedie, of Temple, he entered the University of Edinburgh in 1777, and remained till 1781. His certificate of membership in the Associate Congregation of Howgate is dated February, 1777. From 1781 to 1786 he studied Theology under Professor Moncrieff, in the Theological Seminary of the Associate Synod of Scotland, at Alloa. He was licensed to preach in August, 1786, probably by the Associate Presbytery of Edinburgh, and preached his first sermon in Kilwinning immediately after. He continued for twenty months to preach, according to his appointments, in the congregations of the Associate Church in different parts of Scotland. In response to a petition from the Associate Presbytery of Pennsylvania to the Associate Synod of Scotland, in 1787, that Synod appointed Mr. Whyte and my father to come to America; and, in fulfilment of that appointment, they crossed the ocean, and landed in New York on the 5th of May, 1788. On the Sabbath succeeding their arrival, Mr. Whyte preached in New York, and immediately after directed his course North to Washington County, where he preached—at Cambridge and Argyle—until about the middle of September. In the mean time, his credentials were presented to the Associate Presbytery of Pennsylvania, in Philadelphia, and he was regularly received by that Presbytery. From that time till 1796 he itinerated and preached, by appointment of Presbytery, in the States of New York, Pennsylvania and Virginia, and twice visited the Carolinas, where he was very kindly received; and one of their congregations gave him a call, offering £70 sterling as a salary; but he declined it, chiefly, it would seem, from his opposition to Slavery. During the same period he preached in the Western parts of Pennsylvania, beyond the Allegheny Mountains. After having preached a year in America, he was ordained by the Associate Presbytery of Pennsylvania, May 26, 1789, at Muddy Creek, (now Guinston,) York County, Pa., the Rev. Thomas Clarkson presiding at his Ordination, and preaching from I. Cor. iv, 2.

After having been in America two years, he was married, May 27, 1790, to Margaret Kerr, of Marsh Creek, Adams County, Pa. For a few years his wife accompanied him, as he travelled about preaching in different and distant parts of the country. The Presbytery of Pennsylvania had many vacant congregations to supply, scattered through all the immense region from Barnet, Vt., on the North, to South Carolina on the South, and as far West as the parts of Pennsylvania adjacent to the Ohio River. As the preachers under the care of the Presbytery were few, Mr. Whyte had many long and difficult journeys to make, North, South and West, in fulfilling his appointments. These journeys he made on horseback; and, not having been accustomed to this mode of travelling in his youth, he never became an expert horseman. As his wife, who was a better equestrian than himself, accompanied him on these journeys, it is said that she used to ride on before him through the deep waters to be forded, and the difficult and dangerous places to be passed, and then gave him directions how to follow. In a few years after their marriage, when their children began to multiply, it became necessary to provide a permanent place of abode. After travelling together through the Carolinas in 1792, they came to Cambridge, N. Y., the greater portion of his labours being required in that part of the Associate Church. Here he obtained for his family temporary accommodations in the

house of his friend, the Rev. Thomas Beveridge, who was Pastor of the Associate congregation in that place. In 1792 he received a considerable sum of money, as patrimony, from Scotland, with which he purchased three hundred and twenty acres of land in Argyle, Washington County, N. Y., part of which he improved, and built the house upon it in which he lived and died. Notwithstanding his home was in Argyle, he continued, for many years, to fulfil, with great punctuality, the appointments of Synod and Presbytery to preach in the vacant congregations in different parts of the country, though, in doing so, he was often obliged to take long and tedious journeys, and sometimes to be absent from home for several months. In 1812, after preaching for some time in the Eastern parts of Pennsylvania, he crossed the Allegheny Mountains again; and, in 1813, he laboured in the Western parts of that State near the Ohio River. Between 1796 and 1822 he was eight times in this place, then the place of my father's residence, assisting him at the dispensation of the Lord's Supper; and, as late as the winter of 1831-32, he preached here six months during the Pastor's absence on account of his health. The last time he preached was at North Argyle, a few miles from his residence, on Sabbath, October 5, 1845, in the forenoon, from Matt. v, 16, and in the afternoon from John viii, 36. He was now near the close of his ninetieth year, and had been a Preacher for more than fifty-nine years. The disease of which he died was of but four days' continuance, although, for a month or two previous to its commencement, a slight decline of the vital power had been observed. On the Wednesday immediately preceeding his death, he became deeply lethargic; and nothing could arouse him for any length of time except religious exercises, in which he would still devoutly engage. He died in Argyle, which had been his home forty-nine years, on the 6th of January, 1849, twelve days after he had completed his ninety-third year. At his Funeral, which was very numerously attended, the Rev. Alexander Bullions, D.D., long his kind and faithful friend, delivered an appropriate Discourse, and Messrs. Miller and Mairs engaged in prayer.

Mr. Whyte was extremely methodical in all his habits. He kept memoranda of almost every thing pertaining to his ministry. From his Diary it appears that he had preached eighteen hundred and forty times, in a hundred and twenty-eight different places;—namely, one hundred times in fifty-four places in Scotland, and seventeen hundred and forty times in seventy-four places in America.

Mr. Whyte was a valuable member of Church Courts. He was Moderator of the Associate Synod, which met at Pittsburg, Pa., in 1813, and was for many years Clerk of the Associate Presbytery of Cambridge. He always cherished a strong attachment to the religious principles and usages of the Church of which he lived and died a member and a Minister.

He was a man of deep devotion and active piety. His trials were numerous and various, and some of them peculiarly severe; but his meekness, patience and resignation were most exemplary. He was modest and humble, upright and honourable, careful and conscientious in the discharge of his duties to God and man. He had a cheerful, contented and social disposition, that threw sunshine into every circle where he might happen to be.

He brought from Scotland a large and valuable Theological library, with which he had made himself very familiar. As he possessed superior talents and learning, and was especially well versed in Theology, his sermons were rich in evangelical truth, well digested and arranged, and were eminently adapted to edify

the intelligent and pious part of his congregation. He was never a popular Preacher, but it was the fault of his hearers if he was not always, in a high degree, a useful one.

Mr. Whyte was fond of hearing and telling a good anecdote. He had many such at his command, and knew well how to suit them to company, times and circumstances. I remember the following, having some reference to himself, which he used sometimes to relate with great zest. Not long after he began to preach, and before he left Scotland, he called, on one occasion, on the Rev. David Somerville,* a venerable but rather eccentric man, who afterwards came to this country. He was conducted into the room where Mr. Somerville had just commenced family worship. He was very particular in praying for his wife, children and servants, each by name. Mr. Whyte was waiting for his turn, when the excellent minister mentioned "the lad who came in at the 'oor o' prayer;" and earnestly prayed that "his five bit loaves, and few sma fishes, with which he fed the people, might be greatly blessed and multiplied to them." "Sma, sma enough, indeed, thought I," added this humble modest man, when he related the anecdote.

Mrs. Whyte died on the 1st of January, 1819, aged fifty-four years. They had six children,—four sons and two daughters. The eldest son enlisted in the War of 1812-15, and died in the army. The youngest, *Archibald*, born August 3, 1800, was graduated at Union College in 1822; studied Theology under Dr. Banks in the Eastern Theological Hall of the Associate Church; was licensed to preach by the Associate Presbytery of Cambridge, June 19, 1826; was ordained and settled as Pastor of the Associate Congregation of Baltimore, Md., December 5, 1827; and, in 1833, removed thence to one of the Carolinas.

Wishing you great success in the important work in which you are engaged,

I remain, with high esteem,

Yours very truly,

THOMAS GOODWILLIE.

FROM THE REV. PETER BULLIONS, D.D.

Troy, February 25, 1863.

My dear Sir: It was not more than a week or two after my arrival in this country, in 1817, that I made the acquaintance of the Rev. Archibald Whyte, and from that time till his death I had the pleasure, not only of being intimately acquainted with him, but of reckoning him among my most valued friends.

* DAVID SOMERVILLE was born in Scotland, West of Edinburgh, and, after passing through the usual preparatory studies in the country, entered the University of Edinburgh. Having completed the usual academical course, he studied Theology under the Rev. Professor Moncrieff, of the Associate Synod of Scotland. After being licensed to preach, he laboured chiefly within the bounds of the Presbytery of Glasgow; and, having received a call from the Associate congregation at Strathaven, he was ordained and installed there about the year 1769 or 1770. He laboured there with much success for nearly twenty years, when, in consequence of a great loss of blood from the nose, he became so much enfeebled that he felt obliged to resign his charge. After making a short visit in Ireland, he came with his family to this country, being attracted hither especially by the fact that he had a brother settled as a merchant in Baltimore. He arrived here in the year 1790 or '91, and shortly after became a member of the Associate Presbytery, and, as his health permitted, preached in the vacancies in Pennsylvania and Virginia. He died in Rockbridge County, Va., about the year 1793. He is represented as having been an earnest, devoted minister, very active and useful in Church Courts, and, before the loss of blood in Scotland already referred to, very popular as a public speaker. He published a Sermon preached at Paisley, Scotland, on a day of Humiliation, in 1776; and it has been republished in Mr. Miller's volume of Biographical Sketches and Sermons.

We were accustomed to visit frequently at each other's houses, and to indulge in the fullest and freest interchange of thought and feeling; and it is not unlikely that our relations were the more intimate from the fact that we were both natives of the same country, and had, to some extent, common recollections and associations.

In stature Mr. Whyte was rather below the medium, with about the usual amount of flesh—he had a high and capacious forehead, and a long face, the lower part of which was more than ordinarily thin. The general expression of his countenance was highly benignant, and it indicated also what he really possessed,—a sound and well balanced intellect. His heart was as full of kindness as that of any other man you would meet; and no one knew better than he the luxury of serving a friend, or of doing good even to the most undeserving. And while he was so generous and benevolent, he was no less discreet and thoughtful, and never by inadvertence placed himself in any equivocal attitude, or put in jeopardy the interests, or wounded the feelings, of others. His mind had nothing of what would commonly be called brilliancy, but it was clear and logical, and generally worked out results which it would not be easy to gainsay. And it was not a mind that was prone to keep in a beaten track—there was often a richness, freshness and beauty in his thoughts, which would have done no dishonour to many a man of wider fame and higher pretensions.

And this leads me to speak of him as a Preacher—and here I am obliged to acknowledge that he had not a single attribute of a popular speaker. His sermons were excellent—they were fully written out, and in respect to spirit, sentiment, and I may add style, were all that could be desired—indeed he possessed rare skill in evolving the meaning of a passage—while every thing was so simple as to be adapted to the humblest intellect, there would often be an air of originality about it that the most cultivated mind would greatly admire. But these excellent sermons were—shall I say murdered in the delivery. It was a great burden to him to commit to memory; and when he had done his best, he could not be sure that his memory would not fail him; and hence his delivery was laboured, embarrassed, and often exceedingly painful to his hearers. Though his sermons were always replete with excellent matter, and were well worthy of the attention of any audience, it was only that portion of his hearers who could overlook a crude and most unattractive manner, who could suitably estimate the privilege of sitting under his preaching. I heard him preach a sermon on Saturday before a Communion at Cambridge, which both myself and Dr. Alexander Bullions were so much pleased with that we asked him if he would favour us with the perusal of the manuscript. He did so, and the first the old gentleman knew of it, it appeared as an article in a Magazine of which I was at that time editor, signed *Lukos* (White.) I knew that he would not be offended by the liberty; and he *was* not, but laughed heartily when the fact was made known to him.

In Ecclesiastical Bodies his voice was not often heard, but when he did speak, he was sure to command attention by an exhibition of good sense and sound judgment. Every thing that he said and did was according to rule, and was dictated by temperate and enlightened views of the subject under consideration. His opinions always derived great weight from his acknowledged clear-sightedness, sobriety, integrity and impartiality. A stranger to all show and pretension, he was a mass of solid excellence.

I am, Reverend and Dear Brother,

Yours respectfully,

P. BULLIONS.

JOHN BANKS, D.D.*

1796—1826.

JOHN BANKS was born in Stirling, Scotland, about the year 1763. He received his education, both classical and theological, in his native country. He was settled, for some time, as a Minister, in the Presbytery of Edinburgh, and, just before he left Scotland, was an Assistant to the Rev. Adam Gib; but he resigned his charge and crossed the ocean in 1796, with a view to find a home and a permanent field of labour in this country. During the winter of 1796-97, he was engaged in preaching to the Associate Congregation in the city of New York, and received a call to become their Pastor, which, however, he declined in 1798. Shortly after this he received another call from the Associate Congregation of Cambridge, N. Y.: this he accepted, and was installed in his pastoral charge in September, 1799. Here he remained till June, 1802, when he was "loosed" from his charge and accepted the Pastorship of the Church in Florida, N. Y. During the fourteen years that he continued here, he united with the office of a Minister of the Gospel that of a Teacher, receiving into his family and under his instruction, not only boys with a view to their being fitted for College, but young men who wished to prosecute the study of Hebrew as part of their preparation for entering the ministry.

In 1808 the degree of Doctor of Divinity was conferred upon him by Union College.

In December, 1815, it was resolved, at a congregational meeting of the Associate Church in Philadelphia, to invite Dr. Banks, with the approbation of Presbytery, to labour among them as a permanent supply. The proposed measure having received the sanction of Presbytery, he accepted the invitation, being "loosed" from the pastoral charge of the congregation at Florida, on account of insufficient salary, in February, 1816. He arrived, with his family, in Philadelphia, in May following, and commenced his labours in his new field, and, at the same time, opened a Select School for instruction in Greek and Latin; and afterwards he took charge of the Grammar School connected with the University, and had also quite a number of pupils in Hebrew, among whom were several clergymen of the city. After having served the congregation, as a permanent supply, for about two years, they gave him a unanimous call, in May, 1818, to become their Pastor. He accepted the call, and was installed the next month, the Sermon on the occasion being preached by the Rev. Thomas Hamilton, and the Charge to the Pastor and the People given by the Rev. Thomas Smith.† In 1818, he was Moderator of the Associate Synod.

In May, 1820, the Associate Synod elected him Professor of Theology in the Eastern Theological Seminary, situated at Philadelphia. In accepting the office, he made the following communication to the Synod:—"My present engagements in the University are necessary to the support of my family. The revenue from the University amounts to \$1,000 per annum. But, on account of the superior

* MSS. from Rev. Drs. A. Bullions and Thomas Goodwillie, and J. McAllister, Esq.

† THOMAS SMITH was an emigrant from Scotland. He was appointed as a missionary to this country by the Associate Synod in 1790, but declined the appointment. Some time afterwards, however, he came hither, and travelled for many years without receiving any calls. He was at last settled at Huntingdon, Pa., and died in August, 1825.

excellence of the studies connected with the teaching of Theology, I should resign my situation in the University for \$500 per annum, and, had it been in my power, I should have been glad to teach Theology without any pecuniary remuneration at all." The Minute of the Synod in relation to this proposal is as follows:—"After considering, at some length, Dr. Banks' proposal, the Synod cannot but acknowledge his generosity in offering to make such a sacrifice by resigning his place in the University, &c.; but they cannot at present engage to pay the sum of \$500 per annum, and would not think themselves justified in desiring him to relinquish his place in the University." It appears, however, that, by some subsequent arrangement, the sum of five hundred dollars was actually paid to him.

Dr. Banks retained his relation both to the Church and to the Seminary, discharging his duties to each with great fidelity, till the close of his life. On the 9th of April, 1826, he went through all the services of the Sabbath with unaccustomed energy and solemnity. The next morning, about nine o'clock, he was struck with apoplexy, and expired almost immediately, without a struggle or a groan, in the sixty-third year of his age.

Dr. Banks published a Sermon, on the "Unsearchable Riches of Christ," preached at the Ordination of the Rev. Thomas Hamilton, in 1802.

In 1799 he was married to Mary Miller, of Octorora, Lancaster County, Pa., by whom he had five children,—all sons. His second son, *John*, and his fourth son, *William*, became Physicians. His third son, *Joseph*, was a Minister of the Associate Church. He was born at Florida, N. Y., July 27, 1806; was graduated at the University of Pennsylvania in 1823; and was a student of Theology under his father at the time of his death in 1826. He was licensed by the Associate Presbytery of Philadelphia, October 1, 1828, and shortly after went South, and was ordained October 15, 1831, by the Associate Presbytery of Carolina, as Pastor of Bethany and Sardis Churches, S. C., and Pisgah and Nob Creek, N. C. He subsequently settled in the congregations of Northfield, Stow and Springfield, O.; but, in consequence of feeble health, resigned his charge, and accepted an appointment as Chaplain in the Western Penitentiary of Pennsylvania, at Allegheny City. He was appointed a Missionary to the Island of Trinidad, July 27, 1843, and, for eight years, laboured earnestly in that capacity. On his return, in 1851, he established a semi-monthly paper, styled "The Friend of Missions." He was, for many years, a sufferer from consumption, of which he died at his residence in Mercer, Pa., April 8, 1859. He was an accomplished Scholar and well read Theologian. On the 2d of June, 1831, he was married to a Miss Roseburgh, of Pittsburg, who died on the 31st of July, 1840. On the 22d of January, 1852, he was married to Mrs. Elizabeth W. Walker, widow of the Rev. W. Houston Walker,* of Ohio, who survived him. Mrs. Dr. Banks remained some years in Philadelphia after the death of her husband, and then returned to Florida, where he had been settled, and died in 1833.

* W. HOUSTON WALKER is believed to have been a native of Mercer County, Pa. He graduated at Franklin College, O., and was licensed to preach in the summer of 1838. He was married to a Miss Whitten, of Pittsburg. Soon after his licensure he was settled at Scottsville, a small village about twenty miles below Pittsburg, and near the Ohio River. His health failed within less than two years from his settlement, and he died at the house of his relative, the Rev. John Walker, June 23, 1841. He was an earnest preacher, and exceedingly zealous against Slavery. When asked why he introduced the subject into every sermon, his answer was that he could find no text which did not lead to it.

FROM THE REV. ALEXANDER BULLIONS. D.D.

CAMBRIDGE, N. Y., October 21, 1852.

Dear Sir : My first meeting with Dr. Banks was in this place, early in the year 1807. He had been, for several years, settled over the congregation of which I have since been Pastor; but he was, at that time, in charge of a church in Florida, Montgomery County. I cannot say that my relations with him were ever very intimate; and yet we often met as co-presbyters and otherwise; and probably I knew enough of him, especially as his character was a somewhat striking one, to justify me in attempting to comply with your request.

Dr. Banks had the advantage of a good personal appearance. He was a portly, well-made man, with a complexion uncommonly ruddy, owing, as I have reason to believe, to a strong tendency of blood to his head. His countenance was expressive of a susceptibility to strong emotion. His manners were unstudied, but not ordinarily lacking in dignity. He dealt much in anecdote, and enjoyed a hearty laugh, though he was not particularly fond of being himself the subject of it. In what is commonly called a knowledge of the world he was a mere child; and there are innumerable traditions, many of them of the most laughable kind, illustrating this trait in his character. Though he had some excellent talents, he was so guileless that he was ill-prepared to encounter the trick and artifice of the world. He was naturally of a most excitable temperament; and I doubt not that this was connected with the tendency of blood to the head, to which I have already referred.

As a Preacher, Dr. Banks' manner was in a high degree monotonous. His voice was melodious, and not at all lacking in power; but he had trained it to such perfect uniformity that its legitimate effect upon an audience was by no means secured. He wrote his sermons, I think, pretty fully, and committed them to memory; though I do not know but that he may have occasionally resorted to other modes of preaching. His sermons had in them a large amount of good, solid divinity, but they were not characterized by a graceful or particularly correct style, and were, especially in the early parts of his ministry, deficient in pointed application. I have heard many men *preach*, whom I should rank much above Dr. Banks, but as a *Lecturer*, I do not remember to have heard more than two individuals whom I regarded his superiors. The reason of his excellence in this department was that he had a memory that retained nearly every thing; and he had not only read all the best critics and commentators on the Scriptures, but had thoroughly digested them; and they were always entirely at his command, and he generally used them with excellent judgment. I have often, in private, and for my own edification, set him to talking upon the Prophecies, and other obscure portions of Scripture, and I generally found that he had an opinion considerably formed, and that he had arguments at hand with which to defend it.

Dr. Banks had little or no imagination, but his judgment seemed to be good in regard to all matters that were not immediately of a worldly kind. He was one of the most diligent students that I ever knew. If he left home on business, he would be pretty likely to take along with him some musty folio, with which to occupy any leisure that he might have on the way. Vitringa and Owen were among his favourite authors; and his familiarity with these and other kindred writers can hardly be imagined. He was a most thorough Latin, Greek, and Hebrew scholar. So intimately acquainted was he with the Hebrew Bible, that I greatly doubt whether you could have read to him a verse from any part of the English Bible, but that he would have instantly

given you the corresponding Hebrew. He could also write Hebrew with great ease. He was a capital teacher, and made many excellent scholars; but I have understood that he was a fearful disciplinarian.

Dr. Banks was, so far as I know, an acceptable Pastor, though his people were aware of his uncommon excitability, and it is doubtful whether they had that love for him that cast out all fear. It is probable that this constitutional feature modified somewhat his religious character; but I think all who knew him must have felt satisfied that he was sincerely devoted to the honour of his Master and the best interests of his fellow-men.

I am truly yours,

ALEXANDER BULLIONS.

FROM THE REV. J. M. MATHEWS, D.D.

NEW YORK, January 3, 1853.

My dear Sir: I cannot hesitate a moment about complying with your request for my recollections of my venerable friend and former teacher, the Rev. Dr. Banks. He was settled as a minister at Cambridge, a few miles from my native place, when I was graduated at College, and, as my mind was directed to the study of Theology, and I knew that he had a great name as a Hebrew scholar, I determined to avail myself of the benefit of his instruction in the Hebrew language. I accordingly placed myself under his care, and remained with him long enough to enable me to form a pretty good estimate of his character and his remarkable acquirements.

Dr. Banks had naturally a strong, vigorous mind, but was remarkably deficient in imagination. Beyond most men whom I have known, he carried his heart in his hand. He had great strength of feeling; and when he was excited, his feelings would sweep along with the impetuosity of a whirlwind. In his extreme frankness he would often offend against the dictates of prudence, and say and do things which his sober judgment would not justify. He had also, in an eminent degree, the gift of believing,—believing things which to most other persons would have seemed incredible. But he had noble and generous qualities, and it was no difficult thing to pacify him, even when he was under the strongest excitement.

But what constituted Dr. Banks' chief distinction was his remarkable familiarity with the Hebrew language. To this the whole energy of his mind seemed to be directed. He lived and moved and seemed to find a great part of his enjoyment among Hebrew roots. As an instructor, I should unhesitatingly assign to him the very first rank: he was not only never at a loss, but I always felt that what he imparted was only a drop to an ocean, compared with what he possessed. Sometimes after I had gone through my recitation, he would refer to some difficult passage in the lesson, and would say,—“Come, here is one glorious dark place that we have passed over—let us look at it a little;” and then he would give me the various renderings of which it was susceptible, and finally would give the one which he thought the best. He seemed literally to revel over such passages, and he never failed to pour a flood of light upon them.

As a Preacher there was nothing about Dr. Banks that could be considered attractive. Of course he never showed a manuscript in the pulpit; and I do not know whether he ever wrote his sermons—certainly I had no evidence that he did. His delivery was entirely monotonous and without animation, and withal was pretty strongly marked with the Scotch accent. His discourses, however, were always sensible, and contained much of Bible truth, given out after the Scotch manner. His love of Hebrew discovered itself strongly even in the pulpit; insomuch that he rarely used the common translation of the Bible, but evidently translated the Hebrew for himself as he went along. To

a student of Hebrew he was a most instructive preacher, but to one who was altogether ignorant of the language, a good deal in his sermons would be of little account.

I remember a striking incident illustrative of his love of Hebrew that once occurred in his administration of the Lord's Supper. He had occasion to quote the passage in the Prophecy of Isaiah—"Surely He hath borne our griefs and carried our sorrows." And having quoted it in English, he gave the Hebrew word for "hath borne," which sounds as if it were written *Nansan*. There was an honest old Scotchman sitting next to me, who supposed that the Doctor had said, with his usual Scotch accent, "Not so," and he instantly said to himself, in so loud a whisper that I heard it,—“And how is it then?” By this time the Doctor went on to explain *Nansan* and relieved the old gentleman by saying that the meaning of the word was “He lifted up and carried away” our griefs and sorrows.

I do not think that Dr. Banks had ever much to do with his people, except from the pulpit; but still he was greatly respected by them, as well as by the community at large.

Yours as ever,
J. M. MATHEWS.

ANDREW FULTON.*

1797—1818.

ANDREW FULTON was born and educated in Scotland, but I am able to learn nothing concerning his early history. He was licensed to preach the Gospel, by the Associate Presbytery of Kilmarnock, on the 17th of December, 1793. After being employed about three years and a half—part of the time in Ireland—as a probationer, he was taken on trial for Ordination, with a view to being sent on a mission to the State of Kentucky, in response to an application that had been made, by several individuals residing in that State, to the General Associate Synod of Scotland. On the 28th of June, 1797, he, with another licentiate,—Mr. Robert Armstrong, was solemnly ordained, at Craigend, near Perth, by the Associate Presbytery of Perth,—the Rev. Alexander Pringle presiding on the occasion, and preaching from Mark xvi, 15.

Mr. Fulton, with his missionary companion, sailed for America on the 8th of August, following their Ordination, and arrived in New York on the 13th of October. They proceeded immediately towards their missionary field. There being, at that day, no regular public conveyance across the Alleghany Mountains, they travelled on foot from Carlisle, Pa., to Pittsburg. As they arrived at Pittsburg just at the opening of winter, it was thought inexpedient that they should attempt to descend the Ohio River before the next spring. They, therefore, remained in the neighbourhood of Pittsburg during the winter of 1797-98, and were employed in preaching to different congregations, as there was occasion or opportunity.

Early in the spring they resumed their journey to Kentucky. They descended the Ohio River to Limestone, now Maysville, Ky., in one of the ordinary rude boats, then the only vessel known upon those Western waters. Kentucky being,

at that time, the great point in the West towards which the tide of emigration was flowing, these missionaries readily found others preparing for the same destination; and they actually joined with one or two families of emigrants in fitting out a boat for the voyage, and also performed their part of the labour in managing it.

In November, 1798, after their arrival in Kentucky, they proceeded, agreeably to their instructions, to constitute themselves a Presbytery, under the name of the Associate Presbytery of Kentucky. They found here a wide field open before them, and frequent applications from different parts of the State were made for their services. Mr. Fulton accepted a call from the congregation of Drennon's Creek, in Henry County, where he laboured with great diligence and success for seventeen years. The greater part of his congregation, however, from a conscientious opposition to Slavery, had, meanwhile, removed to the State of Indiana and settled near Madison, Jefferson County. In November, 1815, Mr. Fulton, by the authority of Presbytery, followed them, and they again came under his pastoral charge. Here also his labours were attended by a manifest blessing, and his congregations were rapidly upon the increase. But within less than three years from the time of his arrival there, his labours and his life were both at an end. He died of a fever, on the 10th of September, 1818, in the sixty-third year of his age. He left a widow and three children,—two daughters and a son, the latter of whom was born but a few hours before his father's death. Mrs. Fulton was subsequently married to Colonel James Morrow, of South Hanover, Ind.; and one of the daughters became the wife of the Rev. James Adams, of Massie's Creek, O.

FROM THE REV. ANDREW HERON, D.D.

CEDARVILLE, O., March 16, 1863.

Rev. and dear Brother: In your highly respectable list of deceased Fathers of the Associate Presbyterian Church, I know of none more worthy of commemoration than Andrew Fulton. From the reminiscences and associations of my early boyhood I had formed a high estimate of his character before I ever saw him; and personal acquaintance in after life, instead of diminishing, enhanced, the estimate. This acquaintance, it is true, was formed only a few years before his death; and, owing to the distance of our locations from each other, our intercourse was necessarily infrequent. But it was amply sufficient to enable me to form a correct opinion of the man—for he was one of those transparent beings whose characters are so unobscured by any veil, that you can see through them at a single glance.

Mr. Fulton's personal appearance was much in his favour. He was of about the middle height, a little inclined to be stout, of rather a florid complexion, and a countenance in which intelligence and benignity were so beautifully blended that it was difficult to say which had the preponderance. His manners were as simple as childhood itself, and his manners were a faithful index to his heart. Indeed if I were to search among all my acquaintances of former days to find the most perfect specimen of true Christian simplicity, I believe I should settle upon Andrew Fulton. He was emphatically a Nathaniel,—“an Israelite in whom was no guile.” He was cheerful and social in his disposition, and yet had the gravity and dignity becoming a minister of the Gospel. He was most laborious in his calling,—ever watchful for opportunities of doing good, and cheerfully sacrificing any personal interest for the promotion of his Master's cause. And while he was

firm in his adherence to his own well-matured convictions, one of the most conspicuous traits of his character was the gentleness and mildness which he manifested in his treatment of others. He was no Esau to "over drive," but, like Jacob, his manner was to "lead on softly."

Such being the spirit of the man, his labours were highly esteemed and greatly blessed. He made no pretensions to splendid oratory, and scrupulously avoided every thing like parade or ostentation. But his discourses were always framed with good judgment and logical correctness; were full of evangelical truth luminously presented, and faithfully applied to the hearts and consciences of his hearers; and were delivered with his characteristic directness and simplicity. And the results of his labours are, to this day, a standing testimony to the fidelity and diligence that characterized his ministry. It has been my privilege, more than once, to pass some time in the congregation of Carmel, Ind., where he finished his course, and where the Rev. Moses Arnott is now the esteemed Pastor; and rarely have I found a people so much distinguished by an intelligent acquaintance with Gospel truth, and exhibiting such evidence of vital and practical godliness as that congregation. The Lord grant that many more "Carmels" may "blossom as the rose," to the glory and praise of the great Husbandman.

I remain your brother in Christ,

ANDREW HERON.



ROBERT ARMSTRONG.*

1798—1821.

ROBERT ARMSTRONG was a native of Midholm, Roxboroughshire, Scotland; but little is known of his parentage, except that it was very humble. Neither his tomb-stone, nor any other record, so far as is known, reveals the year of his birth. He was brought up under the ministry of the Rev. Andrew Arnot. He received his classical education at the University of Edinburgh, and afterwards studied Theology at Whitburn, under the Rev. Archibald Bruce, at that time the Professor of the General Associate Synod. The certificate of his Ordination to the Ministry is dated June 15, 1797. He had been licensed to preach, sometime in the winter preceding, by the Associate Presbytery of Kelso.

From his early youth he was thrown almost entirely on his own resources; but, by his energy and perseverance, he effectually overcame all the obstacles that he found in his way. He taught a country school, or acted as private tutor in the families of gentlemen; and, by this means, was enabled to make extensive acquirements in literature and science, as well as in Theology.

He was licensed and ordained with a view to his coming to America. In the year 1796 an application was made to the General Associate Synod of Scotland, by some members who lived near Lexington, Ky., for a minister of their own communion to be sent to them; and the petition was answered by sending two ministers instead of one,—namely, Mr. Armstrong and Mr. Andrew Fulton. At the time the request was received by the Synod, Mr. Armstrong had not yet finished his course of study preparatory to the ministry; and the fact that he

* Miller's Sketches.—Evangelical Repository, 1858.

was thus prospectively selected by the Synod, would seem to indicate that they regarded him as possessing special qualifications for the contemplated mission.

The two persons above named were commissioned by the Synod to constitute themselves, on their arrival at the place of their destination, into a Court, by the name of the Associate Presbytery of Kentucky. Having spent the preceding winter in Pennsylvania, they arrived in Kentucky in the summer of 1798, and, on the 28th of November following, in obedience to the Synodical instructions, they constituted the Court. Mr. Armstrong now received a unanimous call to act as Pastor to the United Congregations of Davis' Fork, Miller's Run and Cane Run; and he was installed in this charge on the 23d of April, 1799. Here he continued to labour with acceptance and success till the autumn of 1804.

In the course of this year the members of Mr. Armstrong's three congregations, having become tired of living in a region in which Slavery existed, and having come to the conclusion that it was hostile to the cultivation of religion, (their Pastor also sympathizing deeply in their convictions and feelings on the subject,) formed a purpose of migrating, almost *en masse*, to the State of Ohio. They forthwith accomplished their purpose, and removed to Greene County, O., confidently expecting that their Minister would soon be re-settled among them. They were quickly organized under the name of the United Congregation of Massie's Creek and Sugar Creek; and, on the 2d of September of the same year, he was ordered by Presbytery to rejoin his charge. The state of things about him was exceedingly rude—he sometimes preached in a cabin, and sometimes under the shade of a tree, until they got up a log meeting house; which, after a while, gave place to a more commodious and comfortable church edifice.

Here Mr. Armstrong laboured with great self-denial, and not without pleasing success, for seventeen years. Shortly after this, his charge was divided, and another minister was settled over one-half of it. His labours, from this time, were confined to Massie's Creek Congregation, until the 9th of January, 1821, when, from causes which in no degree reflected upon his good name, he demitted his charge about ten months before his decease.

A short time previous to his death, he went to Flat Rock in the State of Indiana, intending also to remove his family thither. He returned on the 27th of September, and, on the succeeding night, was taken very ill. He was satisfied that his end was near; but he had no anxious fear in the prospect of his departure. To a young minister, who visited him at this time, he expressed his full confidence of the truth of the doctrines he had preached, and spoke of them as the ground of his immortal hopes. He died on Sabbath morning, the 14th of October, 1821. His Funeral Sermon was preached by the Rev. James Adams, from Daniel xii. 2.

He was married to a Miss Andrews, daughter of one of the members of his congregation, who, with two daughters, survived him. His widow was subsequently married to the Rev. Mr. Neil, at that time a minister of the Reformed Dissenting Presbytery, and one of the daughters also was married to a clergyman.

The only productions of Mr. Armstrong's pen that are known to have been published are a few letters addressed to his friends in Scotland, and after his decease, a Sermon on Romans viii. 32, and a Charge delivered to the Rev. William Hume, at his Ordination.

FROM JAMES MORROW, ESQ.

GREENE COUNTY, O., December 13, 1849.

Rev. and dear Sir : My opportunities for knowing the Rev. Robert Armstrong concerning whom you inquire, have probably been better than those of almost anybody now living. I was for a time under his ministry in Kentucky, and was among those who called him to Ohio, in the year 1804. I was a member of his congregation, and on terms of friendship with him, for more than seventeen years.

Mr. Armstrong was small of stature, but had a commanding expression of countenance. He was not of a robust constitution ; yet zeal in his Master's cause prompted him to perform a great amount of labour, and led him to endure hardness as a good soldier of Jesus Christ. Though sociable, he still maintained his dignity ; though faithful, he was not censorious ; though cheerful, he was far from levity. In his intercourse with the world the golden rule was his guide. He was free to speak about worldly things, and seemed desirous to render himself useful in every relation ; in respect to the present as well as the future. In his living he was economical without being penurious, and practised a degree of hospitality which was honourable to him alike as a man and a minister. He had treasured up a great many interesting anecdotes, especially respecting remarkable providences, which he could introduce to good purpose, in accommodation to the company in which he happened to find himself. He brought with him from the old country some notions of rank that were not exactly in harmony with the spirit of our republican institutions ; but he prudently suppressed them, and very happily conformed to the habits of the people among whom his lot was cast.

You can hardly conceive the difficulties which he had to encounter, growing out of the fact that the country was then, to a great extent, a wilderness. His journeys, taking him over bad roads and across deep waters, were attended with not only fatigue but danger ; yet, with all these difficulties, he would travel South, on horseback, about two hundred miles, to attend a meeting of Presbytery in Tennessee, and then again, about three times that distance East, to attend a meeting of Synod in Pennsylvania. The houses being literally few and far between, it was necessary to carry both " purse and scrip," and this he did without a murmur. I speak on this subject knowingly, for sometimes I had the pleasure of travelling with him.

He was exemplary in the duty of attending Ecclesiastical Courts, and had a due share of influence in all of them. I have been informed that, for some time after his arrival in Kentucky, his preparation for the pulpit cost him considerable study ; but his discourses were uniformly well composed and appropriate. He often administered the Lord's Supper without assistance, attending to all the duties not only of the immediate occasion but of the days observed in connection with it. He was evidently sometimes greatly fatigued ; and yet he never seemed to falter in his work.

His manner of preaching was solemn and impressive ; and though his delivery was somewhat slow, it was far from being wearisome. The great theme of his public ministrations was Jesus Christ and Him crucified. He would sometimes exhibit the terrors of the law for the conviction of sin, but always in connection with the gracious provisions of the Gospel. He would rebuke with all authority, sometimes by a look, sometimes by words, growing sharper as the case seemed to require. On one occasion he was preaching to a large assembly ; and before the tent (a platform seated under the shade of a tree) were several young people laughing and talking and eating. He at first reproved them mildly, but without effect. Then, with a stern countenance,

he quoted the proverb,—“Though thou shouldst bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him.” This, with a few additional remarks, silenced the frivolity of the young people, and made them thoroughly ashamed. I may safely say that he was a conscientious, devoted and able Minister of the New Testament.

Very respectfully.

JAMES MORROW.

FROM THE REV. THOMAS BEVERIDGE, D.D.

CANNONSBURG, October 18, 1859.

My dear Sir: My acquaintance with the Rev. Robert Armstrong was not for a long period, but it was quite intimate. In the autumn of 1819 I was sent as a probationer to what was then called the Presbytery of Kentucky, (now Miami,) of which Mr. Armstrong was a member. I was chiefly occupied in preaching at Xenia, Greene County, O., only four miles from the church in which he ministered, and much of the time was spent either at his house, or elsewhere in his company. Being settled at Xenia the next year, and a virtual separation having taken place between Mr. Armstrong and his congregation about the same time, he was frequently one of my hearers, and spent a good deal of time with me as a visitor.

One of the first things which would strike the attention, in forming an acquaintance with Mr. Armstrong, was the singular disproportion between his physical and his intellectual and moral nature. He was not only of low stature and slender frame but absolutely dwarfish. He would never wear any article of dress closely fitting his body, nor even a pair of boots fitted to the size of his extremely delicate feet. By this means, and also by his grave and dignified behaviour, he, in a great measure, counteracted the impression which his personal appearance was fitted to make. The late Major James Galloway, who had been for many years under his ministry, and assisted in preparing his body for burial, remarked that he had never before had any idea of the smallness of his body;—that it was more like the body of a child than of a man. One of his eyes was also turned outward, and seemed always to be looking sideways, even when he was looking straight before him. This frequently occasioned mistakes,—persons on one side of him supposing that he was addressing them, when he was speaking to some one immediately in front. On one occasion, having reproved a hearer for some disorder, an individual on the side of the eye which was always looking sideways, finding that eye fixed upon him, spoke out in the congregation, denying that he had been making any disturbance. Mr. Armstrong forthwith turned around to him and said,—“Sir, I was not meaning you, but a guilty conscience needs no accuser.” Although, in these respects, his appearance was somewhat to his disadvantage, yet his face was well formed, and indicative of refinement, firmness, intelligence and kind affections. There was also such a propriety and natural dignity in his behaviour that few persons commanded more general or more deserved respect. He was not a man with whom either strangers or friends would feel disposed to trifle.

He was fond of company, and quite ready, entertaining and instructive in conversation. Frequently, when a literary or religious topic was introduced, he would become quite animated, and give something like a continuous lecture upon it. Yet, though, at such times, in a great measure engrossing the conversation, there was nothing like egotism or vanity in his remarks, and he was as ready to be the listener as the lecturer.

Mr. Armstrong was, by no means, lacking in moral courage. He never hesitated to express his opinion on any suitable occasion, or to administer a reproof where he believed it was merited. Being at the house of a friend,

where another guest was very forward in conversation, he availed himself of an opportunity to make him acquainted with his mind in a way not to be mistaken. This individual was about to propose a question to him, and prefaced it with many expressions of modesty and confessions of ignorance. "Mr. Armstrong," said he, "when we poor ignorant people are in company with you learned men, we wish to get from you all the information we can—so I hope you will excuse me for proposing a question to you which has caused me some study." Mr. Armstrong did not wait to hear the question, but immediately replied,—“Sir, when I hear persons making such professions of ignorance, I always conclude that they wish to be considered as possessed of more than common information.” At another time, being present in a house during family worship, and observing a Quaker sitting with his hat on, he arose very deliberately and removed it. Having travelled a journey of a hundred and fifty miles, to preach in a vacant congregation and dispense the ordinance of the Supper, when about to return home, a member of the congregation came to him, and offered him as compensation for his service between two and three dollars, making some apologies for the smallness of the sum. Mr. Armstrong refused to accept the money. "Sir," said he, "there is not one of you who would consent to go to Massie's Creek, bear the expenses of the journey thither and home again, spend between two and three weeks in attending to my affairs, and then accept of such a sum as a remuneration for your services. No, you must either do better, or I will accept of nothing. I don't care for myself—I am able to live independently of any compensation for my ministerial labours; but if I submit to such imposition, you will be ready to practise it upon young men, and others not able to live without compensation." The good effect of this lesson was not only apparent at the time, in a more liberal contribution, but there is reason to believe that it has not even yet been forgotten by the members of that congregation.

It must not be inferred, however, from these incidents, that there was ordinarily any thing like severity in Mr. Armstrong's manner. This was never the case except when he had to do with affectation, injustice, meanness, or something fitted to excite indignation, or meriting sharp reproof. In his intercourse with persons whom he respected he perhaps even erred in the opposite direction—in being too indirect in pointing out their faults. He was accustomed, when he saw any thing amiss in his friends, to relate some anecdote, or throw out some general remarks, calculated to set them right, without making any direct personal application. As he frequently spoke of this as a commendable method of conveying an admonition, and was known to be in the habit of availing himself of it, the very natural consequence was to keep his friends always on the watch, and to lead them frequently, in conversing with him, to put to themselves the question—"Does he mean me? or is he not endeavouring to bring some fault of mine to my notice?"

Mr. Armstrong's attainments in Theology and general literature were very respectable. He laboured under some disadvantages in his youth, which, however, proved to him, as they have done to many others, advantages in the end. His mind was disciplined by the very hardships attending his early education. In the field of his ministerial labour his leisure and opportunities for study were limited. But he had a vigorous mind, a good literary taste, quite a large and valuable library, and, so far as his opportunities permitted, he was a diligent student. Such were his acquirements, and such his standing among his brethren, that when Dr. Ramsay was elected Professor of Theology in 1821, Mr. Armstrong was the only opposing candidate, and received a respectable vote, though left in a minority.

As a Preacher, Mr. Armstrong was far from being brilliant, or in the common acceptance of the word, highly popular. His discourses were chiefly of

the didactic type, and had somewhat the character of theological treatises; but they were marked by such comprehensiveness and vigour of thought, and delivered with such marked propriety and calm earnestness, that he was usually listened to with close attention. His voice, considering especially his diminutive size, was remarkable for its power and compass. He spoke with great deliberation, distinctness and readiness. He was a successful labourer in his Lord's vineyard, and his name deserves to be held in everlasting remembrance.

I am very sincerely yours,

THOMAS BEVERIDGE.

FROM THE REV. ANDREW HERON, D.D.

CEDARVILLE, GREENE COUNTY, O., March 2, 1863.

Rev. and dear Sir: The name of the Rev. Robert Armstrong, concerning whom you inquire, is associated with some of my earliest recollections. When I was a mere boy, in Scotland, my native country, a deep and indelible impression was made upon my mind by reading in the Scottish Magazines letters from the Rev. Messrs. Armstrong and Fulton, Missionaries from the General Associate Synod of Scotland, containing details of their journeyings and labours through the wilderness of Kentucky. At that time I had not the remotest thought of ever being associated in the same work with these brethren, on this side of the Atlantic. But the early impression retained its place, and when, after my licensure in 1813, I became personally acquainted with them, I found it more than realized.

My opportunities of personal acquaintance with Mr. Armstrong were comparatively slight, being, in a great measure, limited to our meetings, from year to year, in the Associate Synod. He and his congregation had, on account of Slavery, removed from Kentucky to Greene County, O., where he died, while my location was in the valley of Virginia. Our acquaintance was, however, sufficient to enable me to form a pretty accurate estimate of his character and worth.

With a corporeal frame much below an average size, Mr. Armstrong possessed a vigorous and capacious mind,—remarkable rather for promptitude of conception, power of comprehension and solidity of judgment, than for any of the more brilliant and startling qualities. Neither in the pulpit or out of it was he ever known to make any effort at display. In conversation he was always solid, instructive, and yet lively. Perfectly natural and unaffected in his manners and behaviour, he commanded the universal confidence and esteem of all with whom he associated. His sermons were always thoroughly digested, logically arranged, and faithfully applied to the consciences of his hearers. I am assured by many of his former parishioners, whom I knew intimately, that he was perseveringly faithful and assiduous in the discharge of his more private pastoral duties, teaching not only “publicly but from house to house,” ever aiming to be instrumental in bringing sinners to Christ, and “in building up saints in their most holy faith.”

As a member of a Church Court he had few equals. He was emphatically a man of business. It was always a pleasure to serve on a Committee with him. Clear headed, prompt and systematic, it was seldom that a Report that came from either his lips or his pen, had to encounter much opposition.

One of his most prominent and attractive characteristics was his truly catholic spirit. While he was sincerely attached to the distinctive principles of the Church with which he was connected, and ever ready to defend them, he embraced, in the ardour of his affection, all who gave evidence of being the followers of the Lamb. He was no Ultraist or Sectarian.

In a word, Robert Armstrong was one of the strong men of his denomination during the period in which he lived, and his memory will be long revered,

and the results of his labours gratefully acknowledged, throughout the whole region where he exercised his ministry.

I remain, Reverend Sir, yours fraternally,

ANDREW HERON.

FRANCIS PRINGLE.

1799—1833.

FROM THE REV. THOMAS GOODWILLIE, D.D.

BARNET, VT., September 3, 1862

Dear Sir: I am happy to send you, in compliance with your request, a sketch of the life of the Rev. Francis Pringle. The material for the sketch has been partly furnished by his son, a most respectable gentleman of the city of New York, and partly drawn from my father's correspondence with Mr. Pringle, and other early ministers of the Associate Church. I think you may rely upon the authenticity of every part of it.

FRANCIS PRINGLE was born in Path-Head, a suburb of Kirkealdy, Fifeshire, Scotland, in the year 1747. His parents were worthy and intelligent members of the Associate Congregation of Path-Head, and were very careful in the religious education of their children. His father was a manufacturer of linenticking, in moderate worldly circumstances.

Francis, the third of nine children, naturally grave and quiet, early manifested a desire for a liberal education, which his parents encouraged by sending him to a Grammar School in Kirkealdy to study the classics. In his fifteenth year he became a member of the Associate Congregation of Path-Head, and thenceforward prosecuted his studies with a view to the Holy Ministry; though he did not take a regular college course. In his eighteenth year he began the study of Theology at Alloa, under the Rev. Professor Moncrieff, in the Theological Hall of the Associate Synod. Having completed the prescribed theological course, he was, after the usual trials, licensed to preach the Gospel by the Associate Presbytery of Kirkealdy, when he was in the twenty-first year of his age. A few months after he began to preach, he was sent to Ireland to supply the vacant Congregation of Gilnahirk, near Belfast. Though the congregation was not large, nor the situation in other respects very inviting, he commenced his work there with great zeal, and some of the good fruits of it began quickly to appear. So acceptable were his services that the congregation, at no distant period, gave him a call to become their Pastor. After due deliberation, he accepted the call, and was ordained, and installed as Pastor of the Associate Congregation of Gilnahirk, by the Associate Presbytery of Belfast, on the 25th of August, 1772.

On the 13th of September, 1775, he was married to Margaret, daughter of Henry Black, a merchant of Kirkealdy, Scotland, a godly man, and an Elder of the Associate Church in that place.

Mr. Pringle's ministrations in this field of labour were evidently attended with the Divine blessing. For twenty-six years he laboured here with great fidelity, and with a good degree of success. But, in 1798, the "Irish Rebellion" broke asunder the endeared relation between him and his people. The "United Irish men's oath" to throw off the Government of Great Britain had been secretly

administered to many Protestants as well as Roman Catholics. Several young men belonging to Mr. Pringle's congregation had taken that oath, and were known to be engaged in conspiracy against the Government; and some of the members of the congregation openly favoured the treasonable project. This was a painful state of things for their Pastor to contemplate. Parties in disguise ranged through the country at night in quest of fire-arms. Such a party came to his house one Sabbath night, and very civilly asked for his gun. He told them that he had no gun; that he had no need of one; that he was a man of peace, and determined to follow peace, and that the weapons of his warfare were spiritual. "Allow me," he proceeded, "to tell you that you are engaged in rebellion against a legitimate Government, which is a great crime, and deserves the severest punishment. I entreat you to desist from your wicked course, which will end in disappointment and disgrace, and bring you to the gallows. I shudder at your crime and its consequences." They thanked him for his well-meant advice, and proceeded on their march in quest of fire-arms. Subsequently, the Government enforced the oath of allegiance on many who had taken the United Irishmen's oath. Some of his congregation had taken both of these oaths, but insisted that, as the oath of allegiance was forced upon them, it was not binding. Mr. Pringle considered such persons as guilty of perjury, and thought that it was his duty to utter the unwelcome truth. He soon found that there was a portion of his congregation to whom his ministrations would not be any longer acceptable. To purge the church by discipline, at such a time and in such circumstances, seemed impossible. To remain neutral he deemed neither safe nor proper. He could not know who were friends or who were foes. He became anxious also for his sons, some of whom were approaching manhood, and thought it dangerous for them to remain among a people tainted with treason. Accordingly, after prayerful deliberation, he came to the conclusion that it was every way desirable that he should remove his family from Ireland. He proceeded forthwith to take the necessary steps to a proper dissolution of the Pastoral relation and the winding up of his family affairs, and then took a sorrowful farewell of many endeared members of his congregation and other acquaintances, and, with his wife and five sons, left Gilnahirk in the autumn of 1798, leaving behind their eldest and only surviving daughter, then lately married. Having determined to migrate to America, they paid a visit to their relatives in Kirkcaldy and Path-Head, who persuaded them to remain there till the next summer. He immediately engaged in preaching in the vacant congregations of the Associate Church in Scotland, and became acquainted with the Rev. Doctors McCrie and Paxton, and some other Ministers of the Associate Synod, with whom he corresponded after his removal to America.

But he was anxious to be engaged in his Master's work on this side of the ocean. Leaving his eldest son to attend the University of Edinburgh, he, with his wife and four sons, having taken an affectionate leave of their many relatives and friends in Kirkcaldy, embarked, on the 8th of August, 1799, for New York. After a boisterous passage of seven weeks, during which he maintained family worship every day, and preached on three of the included Sabbaths, they arrived safely in New York, on the 26th of September, where they received a cordial welcome from the members of the Associate Congregation of that city. It appears that it was his design, according to the recommendation of the General Associate Synod of Scotland, to go on a mission to Nova Scotia; but, not finding a

vessel in Scotland sailing directly for that Province, he took one for New York, intending to go thence to Nova Scotia by the earliest opportunity. But, when he arrived in New York, he ascertained that, on account of the prevalence of the Yellow Fever, no vessel would sail for Nova Scotia during that season. This seemed a providential indication in favour of his accepting an invitation from the Associate Presbytery to remain and preach in their vacancies. He supplied the vacant Congregation in New York until the next spring, to their very general acceptance. He was formally received as a member of the Associate Presbytery of Pennsylvania, on the 12th of May, 1800. According to the appointment of Presbytery, he preached in the vacant congregations in the Eastern part of Pennsylvania, and received a call to the Associate Congregation of Carlisle, where he was installed by that Presbytery, August 27, 1802, it being understood that the small neighbouring congregation of Dickinson should receive a portion of his pastoral labours.

Mr. Pringle, during his long life, not only performed a vast amount of labour, but was "in afflictions oft," enduring them with a patient and submissive spirit. He had thirteen children, all of whom died before their parents, except two, who still survive, and are the only members of the family who were married. Seven of the children died when young—the rest lived to maturity, and were an honour to their excellent parents. Four of their sons received a liberal education, and two of them became settled ministers of the Gospel. The eldest and only surviving daughter, who was married in Ireland, is yet living there at an advanced age. His eldest son, who still survives, finished his education at the University of Edinburgh, and was, for forty years, engaged in various duties in the old Bank of New York. Some years after Mr. Pringle came to this country, he experienced a grievous trial in the death of his third son, who became partially deranged, and was drowned when absent from home. He was a man of superior talents and excellent education, having graduated at Dickinson College. The news of the heart-rending event reached his excellent father just as he was about to enter the pulpit on Sabbath morning. With ready submission to the will of God and the most calm self-control, he went through all the public services of the day; and yet, for many years after, he could not allude to the subject without manifest emotion.

His two youngest sons, *James* and *Francis*, were both graduated at Dickinson College in 1808; both studied Theology under the Rev. Dr. John Anderson, at that time Professor in the Theological Seminary of the Associate Church; and both were licensed to preach, by the Associate Presbytery of Philadelphia, in October, 1812.

JAMES PRINGLE was distinguished for great originality, a vivid imagination, and ardent feelings; and he was withal a very diligent and successful student. He became a very acceptable Preacher, and received a call from the Associate Congregation of Steel Creek, N. C., where he was ordained and settled in April, 1814. He was chosen Moderator of the Synod in 1818.

FRANCIS PRINGLE, JR., was a man of superior intellect, of great good judgment and high culture, and so devoted to his studies that he frequently continued them through nearly the whole night. He received a call from Ryegate, Vt., and one from Xenia and Sugar Creek, O. The latter he accepted, and was ordained and installed by the Associate Presbytery of Chartiers in November, 1811. Here he laboured with great diligence and fidelity until 1817, when, being of a delicate constitution, his health failed, in

consequence of which he made a journey to North Carolina, to visit his brother James, where he died of consumption, March 15, 1818, in the twenty-ninth year of his age. His brother, who was a man of vigorous constitution, continued to preach the Gospel to the bond and the free until the following autumn, when he was seized with a lung fever, of which he died on the 28th of October, in the thirtieth year of his age. These two brothers, who were strongly attached to each other in life, were scarcely divided in death—they died in the same house, the same room, and the same bed; they were laid in the same grave; and the same monument records their excellence and their end. The bereaved father, though he felt the rod in these dispensations most keenly, was still able to recognize, with a truly filial and submissive spirit, the hand that wielded it.

But Mr. Pringle's afflictions were not yet at an end. She who, for fifty years, had been the companion of his pilgrimage, and the sharer of his joys and sorrows, and, for some years, the only remaining member of his family, died on the 15th of February, 1826, in the seventy-eighth year of her age. He felt the loss most deeply, as she was a woman of superior discernment, of great Christian excellence, of extensive religious knowledge, and had been in every way a helpmeet to him. Being now left alone, so far as wife and children were concerned, he had a comfortable home offered to him in a family belonging to his congregation, where his wants were kindly ministered to as long as he remained in Carlisle. In consequence of the increasing infirmities of age, he resigned his pastoral charge, and preached his Farewell Sermon on the 14th of May, 1832,—the occasion being, both to him and his people, one of most tender interest. He now accepted the kind and oft-repeated invitation of his only surviving son to take up his residence with him in the city of New York. Though he had reached the age of fourscore and four years, he was still able and ready to do some work in his Lord's vineyard. He preached, by invitation, in Troy, Cambridge, Salem, Hebron, and other places in the same region. He returned to the city and spent the following winter, preaching occasionally, reading and visiting, and in various ways rendering himself useful. In the spring of 1833 he visited Newark, N. J., where he preached, spending the Sabbath at the house of a friend. As he was dressing himself the next morning, his foot caught in a fold of the carpet, in consequence of which he fell, and fractured his thigh near the hip-joint. He was unable to rise, but a call soon brought the family to his assistance. He was carried home to his son's in a litter. The most skilful surgeons pronounced the case incurable. He suffered little pain, and became able to move himself from one room to another in a wheeled chair. He endured the affliction with most exemplary patience, and calmly anticipated his approaching departure. In a few months the fractured limb became dropsical, and his health gradually declined, till, with an unwavering faith in his gracious God and Redeemer, he died on the 2d of November, 1833, in the eighty-fifth year of his age, and the sixty-fourth of his ministry.

Mr. Pringle preached a Sermon on the Qualifications and Duties of the Ministers of Christ, before the Associate Synod of Ireland, at its opening Session in Belfast, July 12, 1796, which was published by request of the Synod, and has since been republished in this country. Soon after his decease, a Sermon on "Prayer for the Prosperity of Zion" was published in the Religious Monitor, which he had sent to the editor for publication, and was supposed to have been

written by him a short time before his death. Both these productions are highly creditable at once to his ability and his faithfulness.

Mr. Pringle was a remarkable textuary. You might recite any part of the Bible, and he could at once give you the book, chapter and verse; or if you were yourself to mention these, he could quote the passage. He studied the Bible more than all other books; and hence his wonderful facility at quoting it. His excellent lectures and sermons were admirably illustrated by a long life of singular purity and goodness. He had a rare gift of teaching the young and the old, both in public and in private, and he had a mild, yet effectual, way of reproving and rebuking, as well as teaching, admonishing and exhorting.

Mr. Pringle never had a robust constitution, but, by a very regular and temperate manner of living, he uniformly enjoyed good health. One of the prominent traits of his character was his great promptitude and punctuality in fulfilling all his appointments, and performing all his work in due season, and in an exact and orderly manner. His observance of Divine Providence was close and constant, and his submission to his Heavenly Father's will, under great trials, was cheerful and unqualified. His profound reverence for God, his solemnity in all sacred services, his evident spiritual-mindedness, his daily meditations on the Divine works and word, his meekness, zeal and humility,—all proved him a man of God, with a pure heart, a good conscience and faith unfeigned.

He was devoted to the interests of the Church within whose bosom Providence had cast his lot, and the Church in turn manifested, in various ways, her appreciation of his extraordinary worth. In 1804 he was chosen Moderator of the Associate Synod, and, about the same time, Stated Clerk of Synod, which office he held till 1827, when he resigned, and the Synod voted him "thanks for his long and faithful services." In 1828 he was again chosen Moderator. After the death of Messrs. Marshall and Clarkson, he was chiefly instrumental in keeping alive the Associate Presbytery of Philadelphia; for, though the only minister left in it, he occasionally visited all the vacant congregations and cherished them with paternal care. By the appointment of the Associate Synod, he was one of the annual examiners of the Theological Seminary established at Philadelphia, and he faithfully fulfilled the office.

He possessed that godliness which, with contentment, is great gain. So economically did he manage his temporal affairs that, with a salary of less than three hundred dollars, and occasional donations from benevolent individuals and other sources, he creditably supported his family, gave four of his sons a collegiate education, performed journeys every year to the Presbytery and Synod, and yet contributed quite liberally to various objects of benevolence. By his last will, he gave the greater part of his library to the Theological Seminary of the Associate Church in Philadelphia. He was a burning and shining light, an eminent example both to ministers and to people.

With high esteem yours truly,

THOMAS GOODWILLIE.

FROM THE HON. WILLIAM B. McCLURE.

PITTSBURG, October 12, 1857.

My dear Sir: The Rev. Francis Pringle, concerning whom you ask for my recollections, I remember with intense affection and gratitude. My impressions of his character were received in early childhood, and my acquaintance with

him began as far back as my memory can go, and continued without intermission for many years. My opportunities of observation were favourable, so far as I had capacity to observe. He was the Gamaliel at whose feet I was brought up.

His family had, at that time, grown up to manhood, and gone forth into the world; and he and his aged wife lived alone. Being the beloved Pastor of our family, and his presence as well as that of his wife always welcome, this aged couple made frequent visits to our house, a pleasant rural residence about a mile distant from the town of Carlisle, where they always were at home, and where they oftentimes remained for days and weeks together. These friendly and welcome visits continued without interruption for a long period.

Mr. Pringle's parish, though not large in point of numbers, covered a wide extent of territory, and the duty of pastoral visitation became proportionally arduous; but he performed this duty regularly and punctually, regardless of roads and of weather. If any of his flock were absent from the services of the Sanctuary, this watchful shepherd inquired at once into the reason, and, in case of sickness, he was at their side within less than twenty-four hours. I suppose there was not a man, woman or child, under his pastoral care, with whose whole character, mental, moral and physical, he was not conversant. He understood them about as well as a parent understands the temper and disposition of his children; and he bestowed on each little less than a paternal regard. This gave him the advantage which a physician has, who is familiar with the constitutions and habits of his patients. He inspired fear of a peculiar sort,—the fear of doing any thing to distress him.

The personal appearance of Mr. Pringle, it is easy to remember, but difficult to describe. In stature I should think he might have been rather below the medium. He was erect in his person, lithe and active, and even in old age sat handsomely upon a horse, and was no mean pedestrian. His features were neither delicate nor coarse, but strong, well defined and expressive. His high and venerable head was crowned with a profuse and healthy suit of fine, silvery hair. His eyes were serene and blue as the sky, and the general expression of his countenance was a beautiful embodiment of his whole character. His dress was always neat, but plain, and not fitted, in any way, to attract attention.

His manners were, or seemed to be, the natural result of his moral and physical organization. They were frank, simple, cordial, and brimful of benevolence. That they were not otherwise than attractive is evident from the fact that young and old, ignorant and educated, merry and sad, were sure to be attracted by his company. While he always breathed a cheerful spirit, he never lost sight of the appropriate dignity of his calling.

Mr. Pringle was in the habit of retiring early and rising early. He took a great deal of exercise daily. He never missed his walk when the weather permitted. I have seen him, on a rainy day, walk backward and forward, with great energy and rapidity, in the parlour, for an hour at a time. I remember, on one occasion, when the snow had fallen a foot deep upon the ground, he went to work and shovelled a path through it for a considerable distance. There was no necessity whatever for his doing this; but he said he must take his exercise; and this was the mode of taking it which he preferred.

His love of truth amounted almost to a passion. In the statement of facts he could not endure artificial embellishments or exaggerations. His own habit of never deviating a particle from sober verity is pretty well illustrated by the following anecdote:—A man (no parishioner of his or of any body else) whose habit of frequent intoxication caused many feuds at home, would, after his frolic was over, voluntarily come to Mr. Pringle to express his penitence and promise reformation. On one occasion when this individual was leaving Mr.

Pringle's house, he remarked,—“This unfortunate man has been to see me on the same errand forty times.” A person, who happened to be present when the remark was made, said to him,—“Mr. Pringle, why do you speak so much at random? You say forty times—you might as well have said fifty or a hundred—is this mode of speaking quite in accordance with your own precepts?” “Oh, yes,” he replied, “it is fully so;” and, leaving the room, came back in a moment with a little blank-book and a pencil in his hand. “Now,” said he, “here you may count thirty-nine marks, each one of which denotes a visit similar to the last; and this one makes forty. Indeed,” he continued, “several of his calls were omitted; for the idea did not strike me until the frequency of his visits suggested it; and my intention is, when they reach fifty, to show him these entries, hoping it may have some effect to shame him into sobriety or an attempt at reformation; for I do not suppose that he has any correct idea of the frequency of his transgressions, or the violations of his promises of amendment.” He added,—“You see now that in this I have spoken the truth, and have not dealt in figures of speech, but in figures of arithmetic.”

When he felt himself called upon to administer reproof, it was done after the fashion of the Old Prophets—there was no circumlocution, or indirectness or excessively delicate handling; but the rebuke was just as personal and pointed as if he had said, in so many words,—“Thou art the man.” But his manner, after all, was so mild and his look so benevolent, that, instead of giving offence, he usually made himself the object of deeper reverence. His manner of rebuking a profane swearer was something like this—said he, “Instead of taking your Maker's name in vain, substitute some harmless and indifferent words for these terrible expletives—say, for example, tree, pot, kettle, horse—try this, and it will seem to you absurd; and so it is absurd and nothing more. But your way of swearing is equally absurd, with profaneness superadded. This vice gratifies no appetite as some vices do: he is a silly fish that swallows a hook that has no bait upon it. My young friend, God is the hearer of prayer; and when a man calls upon his Maker daily to damn his soul, it would be surely no wonder if He should take him at his word.”

One of his sons, the Rev. James Pringle, who was stationed, if I mistake not, in one of the Carolinas, and who, like Demetrius, had a good report of all men, died very suddenly. A casual visitor was present when the letter was received, announcing the sad intelligence. Neither parent betrayed any violent emotion. In a calm voice, Mr. Pringle said to his wife,—“Peggy, James never cost us a tear until now. ‘The Lord gave and the Lord hath taken away, blessed be the name of the Lord.’ Let us retire and pray that we may obtain strength to bear with Christian fortitude our terrible bereavement.”

If he once married a couple, whose mutual infirmities of temper sometimes marred, to some extent, their domestic harmony. Some time after, he made a journey to the neighbourhood, and, calling upon them, was received most cordially. He asked leave to invite some company to meet him at their house the next evening, which was cheerfully granted. Having assembled several of those who had been guests at the wedding, he requested his host and hostess to stand up on the floor, which they did; and then, in a manner the most impressive, he married them over again. After the ceremony was ended, he, in the most artless and affectionate way, said that he wished to remind them of some mutual promises they had made before, in presence of himself and those witnesses—and he had taken this method of doing it. The evening passed off pleasantly, and his intrepid conduct, instead of giving offence, increased affection; and this sensible pair were in the habit, ever after, of sending him valuable presents as long as they lived.

Some of his rural parishioners, whose week-day employments were in the open field, being unused to a sedentary habit, would occasionally fall asleep during the sermon. For this offence his manner of reproof was somewhat original. After patiently permitting them to enjoy their nap for about ten minutes, or for such length of time as he deemed sufficient to refresh them, without saying one word, or for a moment losing the calm, benevolent expression of his countenance, or making the least pause in his discourse, he would bring down a volume of David's Psalms on the big Bible that lay closed before him, with such prodigious force that the crack resembled the report of a musket, and in an instant "murdered sleep." The silence in church was always profound, and equally so in the street; and this gave to these explosions a fearful distinctness, that made them as appalling as they were irresistible.

Mr. Pringle was remarkable for self control. I never saw him at any time, or under any circumstances, exhibit the least sign of impatience or discontent, or give utterance to a hasty expression. The great equableness of his spirit, and the uniform consistency of his life, left a powerful impression in favour not only of his own character, but of the cause to which he was so earnestly devoted. As a couple of men were working on the Baltimore turnpike road, near Carlisle, Mr. Pringle happened to be passing along on foot, and one said to the other, "There goes Mr. Pringle; he looks thinner than usual." "Yes," replied the other, "but he is all in Heaven, except what you see of him."

Few men of his day, or of any day, have been the subjects of more heartfelt respect and affection than Mr. Pringle. He was constantly receiving presents, not merely from his parishioners, but often from those of different denominational connection from his own. His name was a household word in town and country. At a party or a wedding, the young and gay would cluster around him. On the street, men of the roughest nature and most careless life always spoke to him, and of him, in most emphatic tones of good will and cordial regard. His character was an institution in the sphere in which he moved. He scattered cheerfulness, and love, and light, wherever he went. We looked at him as a star whose light was borrowed from a source beyond the sun.

Very truly,

Your friend and obedient servant,

WILLIAM B. McCLURE.

THOMAS ALLISON.*

1800—1840.

The parents of THOMAS ALLISON were natives of Scotland, and members there of the Anti-Burgher branch of the Secession Church. The father, John Allison, was a man distinguished not only for piety, but also for intelligence and mental activity. The mother, Jane (Brownlee) Allison, not less distinguished for the same qualities, belonged to a numerous family, now scattered through Scotland and the United States, including among its members the Rev. — Brownlee, many years Pastor of the Secession Church in Falkirk, Scotland; his brother, the Rev. William C. Brownlee, D.D., of the Reformed Dutch Church in the city of New York, etc. They migrated to this country at an early period, and lived for some time in Eastern Pennsylvania, where—

* MS. from Rev. J. T. Brownlee.

probably in the County of York—their seventh son, *Thomas*, was born, on the 3d of June, 1771. His parents, however, removed, in his early childhood, to Chartiers, Washington County, in the Western part of the State. There he passed his youthful days, but in what manner is not certainly known, though the presumption is that he was engaged principally in agricultural pursuits. The known character of his parents for intelligence, piety and unflinching adherence to the religious truths they professed, is the only evidence furnished in respect to the character of the early religious training he received.

He did not enter upon his classical studies till he was somewhat advanced,—probably not till he had attained his majority; and then he pursued them chiefly at Cannonsburg Academy, now Jefferson College. He prosecuted his theological studies under the direction of the Rev. Dr. John Anderson, the first regularly appointed Theological Professor in connection with the Associate Presbyterian Church in the United States. Having gone through the regular course of four years, he was licensed to preach about the beginning of the year 1800. The branch of the Church to which he belonged being then comparatively small, and many of the congregations connected with it being already supplied with Pastors, most of whom were missionaries sent over by the parent Church in Scotland, his ministrations as a licentiate were confined to a few congregations, though these were widely scattered.

From the beginning, he was well received as a Preacher, in evidence of which is the fact that calls were soon made for his pastoral services by the United Congregations of Mount Hope and Cross Creek, the former in Washington County, Pa., the latter in Brooke County, Va., and by the congregation in Cambridge, Washington County, N. Y. He accepted the call from the first mentioned congregation, and was ordained, and installed as their Pastor, by the Presbytery of Chartiers, in the year 1801. The relations thus constituted between him and these congregations continued till a short time before his death, when, on account of age and infirmity, and at his own request, the Presbytery dissolved it.

Mr. Allison's physical constitution was robust, and his general health, at least during the greater part of his life, good,—in testimony of which is the fact that he was prevented from preaching, by illness, but a very few Sabbaths during his whole ministry, and those few were chiefly during the last years of his life, when he was subject to occasional violent attacks of sick headache. For several days previous to his death, he had been slightly indisposed; but it was only two days before, that he was seized with congestion of the stomach and bowels, which, after subjecting him to severe suffering, terminated his life. He died in April, 1840. His remains were followed to the grave by a large concourse of people, including not only his own congregation, but the greater part of the community in which he lived; but, though several of his brethren in the ministry were present, no Funeral Sermon was preached, it being, at that time, a custom in the Associate Church and some other branches of the Church in that part of the country, to bury their dead without ceremony, on the ground that silence best becomes such a solemnity.

In the year 1800,—some time before his settlement in the ministry,—he was united in marriage with Anne, daughter of the Rev. Matthew Henderson, for some years Pastor of the Associate Congregation of Chartiers at Cannonsburg, Pa. Having survived her husband more than thirteen years, she was removed by death on the 4th of October, 1853. They had twelve children, eight daugh-

ters and four sons ; some of whom are deceased, while others still remain, (1855) in the different walks of public or private usefulness.

FROM THE REV. JAMES P. MILLER.

SOUTH ARGYLE, April 13, 1850.

My dear Sir : I cheerfully comply with your request for some brief account of the late Rev. Thomas Allison. My early years were passed in a congregation adjoining that of which he was Pastor ; and for three or four years after I left College I was accustomed constantly to sit under his ministry. I therefore knew him intimately, and am in little danger of mistaking in regard to the prominent features of his character.

In his person he was about five feet ten inches high, of a sandy complexion, rather florid, and somewhat inclined to corpulency. His manners were bland and gentlemanly, so that he was never otherwise than at home in the most polished society ; and yet this seemed to be rather the product of nature than of culture.

He possessed a mind distinguished at once for vigour and discrimination. He was capable of grappling successfully with abstruse and difficult questions, either in Morals or Theology, and would not unfrequently present a striking and original view of a subject as soon as it was proposed to him. He thought with much accuracy and precision, and expressed his thoughts with great ease, in corresponding language. He was remarkable for strong common sense, and an intimate knowledge of the human heart. His views of men and things were equally minute and correct, and betokened a habit of close observation.

Mr. Allison was not naturally a man of active physical habits. This, I have no doubt, interfered somewhat with the popularity, if not the success, of his ministry. His preaching was rather practical than doctrinal. His voice was feeble and incapable of any great compass. He had a fine command of language in the pulpit as well as elsewhere, and his matter also was uniformly good, but he loved a careless, half-lounging posture, and perhaps his general manner indicated less interest in his subject than was desirable to secure the highest degree of attention. Still, however, there was so much well-digested thought in his discourses, and such uncommon felicity of expression, that he was always listened to with interest, and the greater, in proportion to the intelligence of his hearers. In the application of his discourse, without any alteration of his voice, he would sometimes be exceedingly impressive. I ought to add that his aversion to physical effort never kept him from the faithful discharge of his pastoral duties. I never heard it intimated that he was lacking in due attention to the interests of his flock. He was fond of reading, and kept himself well informed of the general progress of things in the world.

In the ordinary intercourse of society he was affable and agreeable, and abounded in pleasant anecdotes. His powers of conversation I have not often known surpassed. He was, however, capable of the keenest sarcasm, and showed great impartiality in the use of it, dealing it out alike upon friends and foes. It may be that he did not always wield this dangerous weapon with the utmost discretion.

Mr. Allison was exceedingly averse to going from home, or to receiving appointments to be fulfilled at a distance. He was, however, a good member of a Public Body, and his opinion was always listened to with respectful deference. He was perhaps distinguished rather for sustaining and forwarding important measures than for originating them.

I am, Reverend and dear Sir, with respect, yours truly,
JAMES P. MILLER.

FROM THE REV. JOHN T. BROWNLEE.

WEST MIDDLETOWN, Pa., January 22, 1855.

Dear Sir: I have a distinct remembrance of the Rev. Mr. Allison, concerning whom you inquire, having passed several of my earliest years under his ministry, but his death occurred when I was too young to enable me to write much concerning him from personal knowledge. I am obliged, therefore, in complying with your request, to rely, for the most part, upon the testimony of others; but his character has always been so familiar to me that I believe I may venture to speak of it with some degree of confidence.

Mr. Allison's mental abilities were regarded by all who knew him and were capable of judging, as very far above mediocrity. His scholarship was both extensive and accurate. As a Preacher, though not distinguished for that commanding eloquence which sometimes holds an auditory entranced, he was yet possessed of a free elocution, and his sermons were, in the estimation of all enlightened and cultivated minds, of a high order. They were generally prepared with great care and many of them written out fully; but, whether fully written or preached from an outline, so correct was his analysis of his subject, so full and clear and logical the division, so precise and pointed the discussion, that not only was criticism for the most part disarmed, but often the enthusiastic admiration of the most critical hearer elicited. His habit of full and careful preparation he followed up as long as he continued to preach; and it is worthy of note that so impressed was he with a sense of the importance not only of full but of fresh preparation for the pulpit, that he seldom, if ever, made use of the notes of a former discourse without subjecting them to a careful revision. A few of the notes of his sermons in the earlier years of his ministry I have had an opportunity to examine; and I can truly say that they all seemed to me to bear the stamp of intellectual greatness; and not only so, but were verbally and literally, and even in their punctuation, correct; and yet so distrustful was he of any former preparations, that his revision of them for after use was always made with pen in hand.

But great as were Mr. Allison's abilities, and the consequent influence which he exerted in the pulpit, perhaps he made himself still more powerfully felt in the Church Courts. The windy eloquence that sometimes takes the attention of a popular auditory, if indulged in at all in a Church Court, passes only for wind; while real talent and acquirements, coupled, as they were in the case of Mr. Allison, with a fervid and vigilant zeal for the welfare of Christ's cause, cannot fail to exert a commanding influence. During the last few years of his life, his hearing was so impaired that—much to the regret of his brethren in Church Courts—he was, to a great extent, disqualified for taking an active part in their proceedings. Previous to this, his position was always that of a leading member; and, possessed as he was of a strong mind, a sound judgment, and an ardent zeal for the purity of God's truth and the prosperity of his cause in the world, he exerted not only a powerful, but generally a highly salutary, influence. It should, however, perhaps, be stated, in this connection, that he had one quality of mind that, in some circumstances, tended rather to neutralize his otherwise good influence. Though, in most cases, he was abundantly able to expose the fallacious or defective reasoning of an opponent, without resorting to any such means, he sometimes, under circumstances of special provocation, employed a caustic severity of retort, that made him rather an object of dread than of respect with some who differed from him in judgment.

His publications were few and inconsiderable. He always felt an aversion to authorship. The only printed productions he left were some which he

could not well avoid, principally Reports which he wrote as Chairman of various important Committees, (a post which he often occupied,) and which were published in the Minutes of Synod, and frequently in separate pamphlets. These were all characterized by marked ability, but they were generally on subjects of temporary or local interest, and they have passed away with the occasions which originated them.

I remain, with high respect, very truly yours,

JOHN T. BROWNLEE.

THOMAS HAMILTON.*

1801—1818.

THOMAS HAMILTON was born near the borough of Washington, Washington County, Pa., about the year 1776. His father was a highly respectable citizen, and, for some time, held the office of High Sheriff of the County. His early religious impressions are supposed to have been received through the influence of a godly mother. While he was yet quite young, his mind had taken a decidedly religious direction, and he expressed a wish to devote himself to the Ministry of the Gospel; and this desire was cordially responded to by his friends. He received the rudiments of his education at the Grammar School at Cannonsburg, Pa., which has since become Jefferson College; and was afterwards connected, as a student, with Dickinson College, though the absence of his name from the College Catalogue would seem to imply that he did not graduate.

After completing his literary course, he entered the Theological School of the Associate Church, under Dr. Anderson, and was a member of the first or second class that passed through that institution. In due time he was taken on trial for licensure, and was actually licensed (it is believed) in the year 1801.

After he had preached for some time in different vacancies of the Associate Church, he was sent to supply a Congregation in the city of New York, which had been organized by the Rev. Thomas Beveridge, in the spring of 1785. Notwithstanding this congregation numbered among its members some influential and prominent families, they had not—owing, as is supposed, to the small number of Associate Ministers then in the country—up to this time ever had a settled Pastor. After Mr. Hamilton had preached to them a few Sabbaths, they gave him a call, which he accepted; and, on the 10th of June, 1802, he was ordained to the sacred office, and installed as Pastor of that Congregation. In connection with these services was the administration of the ordinance of the Lord's Supper. Dr. Banks preached the Ordination and Installation Sermon, and Mr. Marshall presided at the dispensation of the Sacrament.

Mr. Hamilton continued in the faithful discharge of his ministerial duties for about sixteen years, when he was suddenly arrested by the malady that terminated his life. After a somewhat lingering illness, he died at New York, on the 23d of August, 1818, at the age (as is believed) of about forty-one or forty-two.

The only production of Mr. Hamilton's pen, known to have been published, is a Sermon appended to the brief sketch of his life by Mr. Miller, and another in the fifteenth volume of the Religious Monitor.

* Miller's Sketches.—MS. from John McAllister, Esq.

Mr. Hamilton was married on the 26th of May, 1827, at Rockland, Del., to Margaretta Marshall, daughter of William Young. They had four children at the time of his death,—three sons and one daughter. The eldest son, *William Young*, was graduated at Jefferson College in 1833, studied Theology at the Seminary at Cannonsburg, was licensed to preach, and had actually supplied for a time some vacant congregations, by appointment of Synod, but, in consequence of some mental disorder, was taken off from his labours for several years, and, though he partially recovered, he never afterwards resumed them. He died in or about 1860. Mrs. Hamilton removed to Philadelphia with her family immediately after her husband's death, and remained there till her own death, which occurred on the 5th of April, 1827.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, April 7, 1863.

My dear Dr. Sprague: When I came to New York to reside in 1804, the Rev. Thomas Hamilton was settled here as Pastor of the Associate Church, and I very soon made his acquaintance, and continued in pleasant relations with him to the close of his ministry and life. Though we belonged to different denominations, and were therefore not ecclesiastically thrown together, yet we occasionally visited each other, and often met in the ordinary intercourse of society, so that I had a good opportunity of judging of his more prominent characteristics. Though upwards of forty years have passed since our last meeting, my recollections of him are sufficiently distinct to justify me in attempting to comply with your request.

Mr. Hamilton was a man of a sound, well-balanced mind, and of a highly respectable degree of cultivation. He never said brilliant or startling things, but he impressed you at once as a man of calm, reflective habit, who always reached his conclusions deliberately, and who rarely had occasion to abandon them. He was naturally kind and amiable, but was resolute in his adherence to his convictions of right, and would never yield them for the sake of accommodating a friend, or from any considerations of personal convenience. His habits were rather the opposite of demonstrative, especially in general society, though he always seemed to enjoy familiar intercourse with his friends. My impression is that he never mingled much in public concerns, and had but little acquaintance outside of his own congregation or immediate circle; though this was not the result of any illiberal views or feelings, but of a somewhat delicate temperament that naturally courted retirement. In person he was tall and slender, and of a prepossessing countenance. He was a sensible rather than an impressive Preacher—his sermons were carefully written, and delivered memoriter; and though his preaching did not captivate the multitude, it edified the thoughtful and intelligent. He was very diligent and conscientious in all his pastoral duties, availing himself of every opportunity to direct the thoughts and regards of his people to their higher interests. Both in the pulpit and out of it there was an all pervading seriousness about him, which marked him as a man of God. His whole air and manner kept you mindful of his high vocation.

Mr. Hamilton was strongly attached to the Associate Church, and always ready to promote its interests by every means in his power. At the same time I never saw in him the least indication of a sectarian spirit, and I doubt not that he was a cordial well-wisher to the prosperity of every evangelical denomination. I well remember that he stood high in the regards of Dr. Mason for his great probity, consistency and Christian worth.

Your ever affectionate friend, J. M. MATHEWS.

JAMES RAMSAY, D.D.*

1803—1855.

JAMES RAMSAY was born in Lancaster County, Pa., on the 23d of March, 1771. His parents, Robert and Mary Ramsay, belonged, at the time of his birth, to the Reformed Presbyterian Church, or Covenanters, and were always much respected for their intelligence and piety. James was the first-born of fifteen children, the larger number of whom he survived. About two years after his birth, his parents removed from Lancaster County to what was then known as the Western Wilderness, and resided about two years at Williamsport, on the Monongahela River. The settlements in that region were few and scattered, and were constantly exposed to the hostile incursions of the surrounding Indians. It was amidst such scenes of danger, and those of the Revolution which immediately followed, that James first formed his acquaintance with the world; and to this no doubt was to be attributed, in some degree, the remarkable energy of character which he exhibited in after life.

At the end of two years the family removed from Williamsport to Pigeon Creek, then within the bounds of the Congregation of the venerable Dr. McMillan, one of the most distinguished of the fathers of the Presbyterian Church. With this church the parents connected themselves, as did their son James also, at a very early period of his life.

At the age of twenty-one he made a joint purchase of a farm, two miles from the village of Frankfort, Beaver County, Pa., and went with one of his brothers to reside there. This was within the bounds of the Presbyterian Congregation of Mill-Creek. Here, after some time, he was induced to change his ecclesiastical relations. He was led to this chiefly in consequence of the substitution, then becoming quite common in the West, of Watts' Hymns for David's Psalms in the public worship of God. Being fully convinced that this usage was unscriptural and adverse to the legitimate ends of devotion, he felt himself constrained by conscience to join a communion whose practice on this subject was in accordance with his own convictions. He, accordingly, united with the Associate Congregations of Service and King's Creek, then and for many years afterwards under the pastoral care of the Rev. Dr. Anderson, Professor of Theology in the Associate Church. His change of ecclesiastical connection was attended with no unkind feeling either on his own part, or on the part of the brethren from whom he felt obliged to separate.

It is not known at what period of his life his thoughts were first directed towards the Ministry, though he seems to have meditated such a purpose previous to his connection with the Associate Church. It is supposed that he commenced his classical studies under his minister, Dr. Anderson, when he was about twenty-five years of age. He afterwards studied at the Jefferson Academy, since incorporated as Jefferson College. In the year 1805 he received from this institution the degree of Master of Arts. After completing his classical studies, he pursued the study of Theology under Dr. Anderson—this was between the years 1800 and 1803.

* Evangelical Repository, 1855.—MS. from Rev. Dr. Beveridge.

Mr. Ramsay was licensed at Buffalo, by the Presbytery of Chartiers, on the 14th of December, 1803, when he was within a few months of completing his thirty-third year. He laboured for some six weeks after his licensure in the Presbytery of Chartiers, and then, during the greater part of the remainder of the year 1804, in the Presbyteries of Cambridge and Philadelphia. At the close of this year, he returned to Chartiers, and laboured within the bounds of that Presbytery till his settlement. He received an urgent invitation to take charge of the Associate Congregation of Cambridge, N. Y., then vacant by the removal of Dr. Banks; but he thought it his duty to decline it. At a meeting of the Presbytery of Chartiers, April 17, 1805, four calls were put into his hands from as many different congregations; and the one which he finally accepted was from the Congregation of Chartiers. Here he was ordained and installed on the 4th of September following, the Sermon on the occasion being preached by the Rev. Thomas Allison.

He addressed himself now to the various duties of the pastoral office with the utmost faithfulness and assiduity. In the sixteenth year of his ministry, he was called to a post of increased responsibility. Dr. Anderson having, in 1819, resigned the Professorship of Theology, the Synod, at their next meeting, in 1820, resolved to establish two Seminaries, to be called the Eastern and Western. In 1821 Mr. Ramsay was chosen Professor in the Western Seminary; and, in the ensuing winter, entered upon the duties of his new office, being at this time fifty years of age. This post, in connection with his pastoral duties in a large congregation, rendered his subsequent life very laborious. To his other offices was added the Professorship of Hebrew in Jefferson College, to which, however, he devoted but a small part of his time. He resided on a farm about a mile from Cannonsburg, and read Lectures to his students at his own house. Most of them boarded in his house; but, as the number increased, and the boarding of so many became inconvenient, he removed from his farm into Cannonsburg, where he was relieved from the necessity of taking more than suited the convenience of his family. After the death of Dr. Banks, Professor of the Eastern Seminary, which occurred in 1826, the Synod agreed, in 1828, to unite the two Seminaries; and, in 1830, they fixed upon Cannonsburg as the place, and the next year elected Dr. Ramsay (for he had received the degree of Doctor of Divinity from Jefferson College in 1824) Professor in the united institution. He continued to attend to the duties of his Professorship till the meeting of the Synod at Washington, in 1841, when he gave notice of his intention to resign. This was in conformity with a resolution, adopted by him a long time before, that he would not hold his office after reaching the age of seventy. His resignation was tendered at the meeting of Synod at Xenia, in 1842, and was accepted with warm expressions of respect for his character and gratitude for his services.

He still continued in his pastoral relation, and was able for several years more to attend to all his ministerial duties. In June, 1849, he felt it necessary to urge the resignation of his pastoral charge, which had been previously offered, but the consideration of which had been delayed by the Presbytery, in compliance with a petition from the congregation. He was, accordingly, released from his charge, after having held it upwards of forty-four years.

Some time after resigning his Professorship, Dr. Ramsay returned to the farm which he had left for the sake of the students, and continued his residence there till about eighteen months before his death, when he removed with his wife to Frank-

fort, and resided with their son-in-law, the Rev. Dr. M'Elwee. He still continued, though in his eighty-fourth year, to preach occasionally in his son-in-law's pulpit; and, though feeble in body, was cheerful and even lively in conversation. Three weeks before his death, he was seized with cholera-morbus, from which he recovered, only, however, to sink under another disease to which he had been subject for many years. He died on the 6th of March, 1855, within a few days of having completed his eighty-fourth year.

In the summer of 1805 he was married to Margaret, daughter of James Paxton, who resided in the neighbourhood of Chambersburg, Pa. They became the parents of two children,—a son and a daughter. The son, *James P.*, was graduated at Jefferson College in 1827; studied Theology under his father for five consecutive years; was licensed to preach, by the Presbytery of Chartiers, August 27, 1833; after itinerating a short time, accepted a call, in November, 1834, from the Congregation of Deer Creek, New Bedford, Lawrence County, Pa.; and was ordained and installed in that charge, July 31, 1835, by the Associate Presbytery of Ohio. Here he continued to labour with great fidelity for about twenty years, when he was obliged, on account of long continued and increasing indisposition, to demit his pastoral charge. He subsequently took up his residence in New Wilmington, and, occasionally, for a time, exercised his ministry when his health permitted. He died in great peace on the 30th of January, 1862. He was a man of highly respectable powers, and of an amiable and gentle spirit; was an instructive and impressive Preacher, and an attentive and faithful Pastor. The daughter *Maria*, became the wife of the Rev. William M'Elwee, D.D., Pastor of the Associate Congregation of Frankfort, Beaver County, Pa.—Mrs. Ramsay still (1864) survives, being now in her eighty-fourth year.

Dr. Ramsay never published any thing more extended than a Presbyterian Report; but, after his death, there appeared, in connection with a brief "Memorial" of him, the outlines of nineteen sermons, several of which had been taken down at the time of their delivery.

FROM THE REV. THOMAS BEVERIDGE, D.D.

CANNONSBURG, May 10, 1855.

Rev. and dear Brother: My first acquaintance with the Rev. Dr. Ramsay was formed, when I was in the ninth year of my age, at which time he preached as a probationer in Cambridge, N. Y. It was continued by occasional visits, and our frequently being together at Synodical meetings, till the year 1835, when we became associated as Professors in the Theological Seminary at Cannonsburg. This relation brought us into habits of almost daily intercourse, and our intimacy continued till the time of his removal to Frankfort, in 1853, so that my opportunities of judging of his character were very abundant.

Dr. Ramsay was quite tall and slender, and not altogether graceful in his movements, but it is rarely that a countenance meets our view in which are indicated with such distinctness, and in such agreeable harmony, quickness of discernment, mildness of temper, affectionateness of disposition and contentment of mind. Little children, of whom he was very fond, were attracted to him at once by the kindness and cheerfulness so apparent in the expression of his countenance, in his conversation and whole deportment. There were

also blended with these indications such seriousness and gravity as ensured respect and gave force to his ministry.

In his intercourse with society he always showed himself, as to all the substantial qualities of that character, to be a true Gentleman. Few could be compared to him in the talent for entertaining and instructive conversation. His mind was not only well stored with religious truth, but well informed on almost every subject of importance. He was not disposed to engross the conversation, or direct attention to himself, but, in his own modest way, could express his mind freely and appropriately on all common topics. He was not rude, dogmatical, or over-bearing, but remarkably affectionate, and ever ready to yield all due deference to others. While he abhorred duplicity and flattery he was yet careful not causelessly to wound the feelings of any; but rather to say things which would be agreeable and useful. His friendships were warm, almost unbounded, and though he was capable of dislike, he knew how to treat even an enemy with decent courtesy. The consequence of this was that he was always a most welcome guest in the houses of his acquaintances; he was usually the centre of attraction in the social circles with which he mingled, and his society was courted equally by young and old, rich and poor.

Perhaps no trait in his character was more prominent, more universally admitted and admired, than his strict unbending integrity. In this respect, it would be hard to find his equal, and it is believed it would be impossible to find his superior. Such was his reputation for honesty and integrity, that, not long before his death, a gentleman of the highest standing in the County remarked in reference to a question affecting his character for veracity, that, if Dr. Ramsay was convicted of falsehood, he could never again believe himself. His honesty in his dealings was such that persons who could not comprehend his conscientiousness were ready to accuse him of simplicity. Few could be as watchful to take the advantage of others in a bargain as he was to avoid it. He has been often known, at auctions, to bid up articles where there was no competition, through an unwillingness to obtain them under their true value. A gentleman who had sold or traded away a horse for the Doctor, came to him and boasted that he had gained for him an advantage of ten dollars, supposing that this would be highly gratifying. The Doctor never signified whether he was pleased or not, but, upon the first opportunity, quietly handed over ten dollars to the person supposed to be the loser in the bargain.

In connection with this may be noticed his disregard of wealth; his indifference in this respect, if not indulged even to a fault in himself, was certainly, in some cases, the occasion of faults in others. It encouraged imposition. He was far from being ignorant of worldly things. He knew even better than the most of men what was just and proper in worldly transactions; he knew as well as others when he was defrauded, but would rather submit to injustice than contend—hence, unprincipled persons often took advantage of him in their dealings, presuming that it might be done with impunity. In a few, and but very few, instances, his indignation against the meanness of individuals in their extortion prompted a resistance to which the love of money could never have moved him. In the early part of his ministry, he had some difficulties to contend with in providing for his family, but the blessing annexed to liberality attended him, and, for the remainder of his life, though not what generally be regarded as a rich man, he had not only a competence but an abundance.

Dr. Ramsay was very celebrated for a peculiar kind of wit, which derived much of its power from his gravity, and was so far from detracting from his ministerial character and usefulness that it rather added to both. His wit

was altogether remote from levity; neither was he addicted to malicious or biting sarcasm; but he abounded in a species of wit of the most innocent and inoffensive character. His remarks were often so unexpected, uttered with so much apparent seriousness, and exhibited things in such a ridiculous light, that their power in provoking laughter was altogether irresistible. Something of this often appeared in the pulpit, but so restrained and connected with his seriousness, that it seldom, if ever, had any tendency to produce a smile, but often smote upon the conscience with great power. As an example of this may be mentioned a remark made in a sermon preached not many years before his decease. He had heard, as was thought, an unfavourable report respecting some young people whose parents were members of the Church, and took occasion, without any allusion to individuals, to describe in a very striking manner their course of conduct and its consequences. He closed by observing that such young persons were in the broad way that leadeth to destruction; "Yes," said he, "going to the pit as fast as their feet can carry them; unless," he added, as if correcting himself, "they take Judas' road." He often introduced observations of this kind in a manner so unexpected and yet so appropriate, that the hearers were at the same time agreeably surprised and powerfully impressed. He seldom preached without saying something which, either in itself, or in the peculiar and pointed way in which he uttered it, was calculated to take a firm hold of the conscience, and excite serious reflections. To borrow one of his own expressions, sometimes used respecting the performances of others—"His sermons had teeth."

As a Preacher, the Doctor would not be ranked among the most popular by a certain class, though, by some of the best judges, he was considered as one of the greatest orators. He undoubtedly possessed many and great excellencies. His general acceptability, when commencing his ministry, is evident not only from the number of the calls which he received, but from the respectable character of the congregations giving them. Three of these, at least, were, at this time, among the largest, most intelligent and pious congregations of the Associate Church. As he advanced in years, his application to study, and the increase of his religious experience, rendered his ministerial labours still more valuable. The first impression with strangers was seldom favourable. He spoke slowly, though without any painful embarrassment. His style was plain, and his manner not altogether graceful. But, after a little familiarity with his manner, the hearer not only became reconciled to it, but it seemed even to add to the effect of his preaching. It was obvious to every one that he had no thought of what he was doing with his hands or feet, or how he appeared in the eyes of the people,—that his whole soul was engaged in his Master's work. Though slow, and not at all boisterous in speaking, he was always earnest, sometimes burning with zeal. The method of his sermons was clear and logical. His subjects were remarkably appropriate to the occasion. His illustrations were scriptural, and often exceedingly pertinent and striking. He generally comprehended much in a few words, so that those who looked more to the thoughts than the volubility of the speaker, had no cause for weariness. He would weary intelligent people less by a sermon of an hour and a half than many rapid speakers would in half an hour. Looking merely at the thoughts, he would say more in a few minutes than many would say in a whole day, or perhaps in all their lifetime.

He had a just perception of things, and a lively imagination, and hence excelled particularly in description. He made a frequent and unusually happy use of the figure called *Personification*. His example was once quoted, by the Professor of Rhetoric in Jefferson College, to illustrate this figure; with the observation that a distinguished member of Congress, who happened to hear him, in passing through the village, had spoken of him as one of the few

pulpit *orators* he had ever heard. Some of his descriptions, though they could not now be given in his own words, or accompanied with his manner, will be long remembered by the hearers. Such, for instance, is his account of the descent of Moses from the Mount, to which he, on one occasion referred, at the close of the dispensation of the Supper, expressing to the people his fear that, like Israel at that time, some of them would soon be found singing and dancing about the golden calf, applying his remarks to the sin of inordinately seeking after wealth.

Another peculiarity in his preaching was the method which he often employed to gain and fix the attention of his hearers. He would, without any appearance of having studied this as an art, begin with some remarks, the particular object of which the hearers would not readily perceive. After he had excited their curiosity as to his design, fixed their attention and prepared the way, he would make the application to the purpose intended so unexpectedly and so appropriately that they were taken by surprise, and convinced almost before they were aware of it. He seemed in this to have copied the spirit, without following the form, of some of our Saviour's parables.

Upon a Sabbath which happened to be the first day of the year, the Doctor read for his text, John iii, 16: "For God so loved the world that He gave his only begotten Son," &c.; and, after looking around for a little upon the congregation, as his habit was, he began by observing that this was New Year's day, and then enlarged upon the practice of making it a time for offering gifts. After keeping the minds of the people, for some time, in suspense, as to the connection of such remarks with the solemn work of the ministry, he added that the text revealed to us the greatest and best of all gifts,—God's gift of his only begotten Son.

All the Doctor's acquaintances agree in opinion that in no part of his ministerial duty did he excel more than in prayer. His manner in this exercise, like that in his preaching, was slow and deliberate, almost hesitating, yet few could be compared to him for appropriateness, propriety and fervency. His theological students often remarked how apposite his prayers were to the subjects under discussion. The afflicted and dying appeared generally to regard one of his prayers as the greatest of all services which could be rendered to them in this world. He seemed not only to have a peculiar power to carry his fellow-worshippers with him to a Throne of Grace, but to bring away something for their profit and consolation. He was often sent for in cases of sickness, not only by the members of his congregation but by strangers, and even by such as had previously professed but little regard for his ministry. There was no one whose conversation and prayers were more valued than his in cases of this kind.

Though noted for his strict adherence to his religious profession, he was far from being uncharitable towards those whose creeds differed from his. He loved the image of Christ wherever he could find any traces of it; he rejoiced in the prosperity of all parts of his Kingdom, and spoke of the satisfaction which was sometimes manifested by the members of one denomination in hearing of some evil befalling another, as one of the surest indications of the want, or at least the weakness, of grace. In his private intercourse with his brethren of other churches, while faithful to his own profession, he was not forward to enter into controversy, or say offensive things; and, in his public ministrations, when his subjects led him to speak of opinions and usages which he condemned, he did so in such a spirit that no reasonable person could be displeased. He was accustomed to inculcate upon students and young preachers a respectful treatment of such as differed from them, observing that there was little prospect of convincing men by causelessly wounding their feelings and insulting their judgments. As the consequence of this course of conduct, he secured the favourable regards of all good men, and even the

respect of bad men. No Minister of the Associate Church had a better reputation either in it or out of it. Every one was ready to rise up in his defence, and to repel indignantly any attack made upon his character.

As a Professor of Theology, his department was Didactic Theology and Hebrew. In teaching Theology his custom was, on alternate days, to read a short Lecture and catechise the students on the subject of it. The latter of these exercises was what he chiefly depended on for informing their minds. He had no ambition to make to himself a name by an affectation of originality, or the introduction of novelties. With excellent powers of judgment and discrimination, with an imagination and ingenuity sufficient to have raised him to a high rank among those having the reputation of original thinkers, he was content to travel in the old and safe way in which others had gone before him. He was firmly attached to the system of doctrine derived from the Bible by the first Reformers and their immediate successors. He was thoroughly familiar with it, and very capable of teaching it in a clear and comprehensive manner. In the Hebrew he was in a great measure self-taught, never having proceeded much, if at all, beyond the first principles of the language, till his election as Professor. But, considering his age at this time, and the multiplicity of his labours, it was rather remarkable that he made such progress in this branch of study as he did. So far as is known, there were no complaints of his incompetency in teaching it. He excelled as a critic upon the performances of the students, having a quick discernment of any thing amiss in the doctrines advanced, the plans of their sermons, their style and general character as speakers. Still he had not an eye merely for their faults, but could see and commend what was worthy of praise. In pointing out faults, he was not usually severe, but sometimes could not refrain from the indulgence of his wit, and raising a laugh at the expense of the young men. Yet, in doing this, there was evidently no intention to give offence, and generally none was taken. The standing of those ministers who prosecuted their studies under him is generally such as to reflect no discredit upon their Teacher.

That which constituted his greatest excellence was his sincere and ardent piety. No man was less disposed to make a parade of his religion—no man less needed to do it. His piety shone forth so clearly in his whole life that it could not be hid—it was a piety not in word but in deed and in truth. Like all members of the human family, he had his infirmities, but they were neither numerous nor glaring. It has been said of some that even their faults lean to virtue's side. It might be said of Dr. Ramsay that his chief faults consisted in the excess of his virtues. His modesty, his indifference to the world, his forbearance and his friendships, were sometimes carried to an extreme.

Yours sincerely and respectfully,

THOMAS BEVERIDGE.

FROM THE REV. DAVID G. BULLIONS.

WEST MILTON, N. Y., February 9, 1863.

My dear Sir: All that I knew personally concerning Dr. Ramsay fell within the period of my theological education. I was his pupil for four years, and was accustomed to recite to him or hear his Lectures five days in the week. I knew him not only as an Instructor but as a Preacher, and occasionally met him also in private, so that I had a tolerably good opportunity of forming a judgment of his general character.

Dr. Ramsay had a highly intellectual expression of countenance. He was a tall, lean, rather gaunt looking man, with thin high cheek bones, high forehead, a small but piercing eye. He was social and pleasant in private intercourse, and could bear his part to advantage in conversation on almost any subject that might come up. There was nothing arrogant or assuming about

him, but yet he had great self-control, and was little likely to be awed by the force of circumstances, no matter what they might be.

As a Teacher, he was very systematic and perspicuous, and adhered with great tenacity and exactness to the accredited standards of orthodoxy in his Church. He evidently had the interests of his pupils greatly at heart, and was always ready to confer favours upon them whenever it was in his power.

His style of preaching was somewhat peculiar. I presume he never wrote his sermons, at least when I was accustomed to hear him, beyond the merest outline. He had a sharp, shrill voice, and a clear and ready utterance; and though, at the beginning of his discourse, he usually manifested little emotion, as he advanced his mind would often fire up, and he would deliver himself with great energy, and very considerable effect. When his mind was in a more passive attitude, he would generally stand with his two hands in the pockets of his pantaloons; but when he was aroused, he would lift his pocket Bible, with his right hand, above his head, and the gesture, if not the most graceful, really had great power in it. His sermons were richly stored with Gospel truth, and were highly prized by those who welcome the truth in its simplicity.

Dr. Ramsay was undoubtedly one of the leading spirits of the Associate Church in his day. He had great control in Deliberative Bodies, and was honoured alike for his integrity, good judgment and firmness of purpose. His name is still fragrant in the circles in which he was known.

Fraternally yours,

D. G. BULLIONS.

FROM THE REV. S. F. MORROW.

ALBANY, July 8, 1862

My dear Sir: When I entered the Theological Seminary at Cannonsburg, Dr. Ramsay had just resigned his Professorship, but he still had his home there, and I had frequent opportunities of seeing him. I had seen him indeed at my father's house, while I was yet a mere child; but my first acquaintance with him, and my earliest intelligent observation of his character, were at the time to which I have referred. Notwithstanding his connection with the Seminary had ceased, he still took a deep interest in its prosperity, and was ready to do any thing in his power that was likely to minister to it. He would sometimes be present at our exercises in preaching, and his criticisms upon our performances were generally very just and pertinent, though occasionally seasoned by a slight dash of sarcasm. The Doctor's weakest point, perhaps, in connection with the pulpit, was a rather awkward and uncultivated pronunciation. On one occasion, when he was present at one of our exercises, a student made such fearful havoc with even the plainest rules of orthoepy, that one of his fellow-students who was called upon to criticise the performance read off a list of this kind of offences that seemed truly appalling, but, by way of comforting his brother, added that *he pronounced a good many words correctly*. The Doctor, taking the full force of the joke, and withal being quite aware that his own greatest strength did not lie in that direction, quietly remarked that there were no words in the sermon but what *he* could understand, and added that the criticism which had been made, reminded him of another which a young man made upon a performance of his fellow-student, namely, that "his pronounciation" (*a* pronounced as if it were *ah*) "was very absurd."

Dr. Ramsay was tall and slender, and altogether of no gainly appearance. His manners were exceedingly plain, though their simplicity and kindliness made you easily forget what seemed to be the want of early culture. But he was a man of capacious mind and of highly liberal attainments. He was pro-

foundly read in Theology, and was never at a loss for arguments wherewith to defend any of the articles of his faith. He had performed excellent service as a Professor, and had retired amidst the benedictions and grateful remembrances of the whole Church. He was a logical and highly instructive Preacher, but his manner was ordinarily too deliberate to suit the multitude, though he sometimes would get an impulse that would render his utterance both fluent and fervent. In the early part of his ministry, he wrote his sermons, then fell into the habit of preaching from mere premeditation, but, in his later years, returned, as I have been informed, to his early practice of writing. He had a very strong hold of the affections of his people, and indeed he enjoyed, in a high degree, the respect and confidence of all who knew him. He exerted great influence in the Church, not only by his general character as an able, learned and eminently godly man, but by the prudent and vigorous control which he exercised in her various Deliberative Bodies. When I knew him, he had become, to some extent, disabled by infirmity; but, as long as he lived, his presence was felt to be an element of power.

Dr. Ramsay was so conscientious that his scruples in respect to small matters would sometimes excite a smile. For instance, I remember to have heard that, on one occasion, his wife went out and purchased some article at what she considered a very reasonable rate, and, on her return, spoke rather exultingly of her good bargain. The Doctor inquired of her what the ordinary price of the article was, and, on being told, went straight off, without saying a word, and made up the full price. If there was a doubt at any time in regard to what justice permitted or required, he never gave himself the benefit of it.

Yours truly,
S. F. MORROW.

JOSEPH SHAW, LL.D.*

1805—1824.

JOSEPH SHAW, a son of James and Ann (Patterson) Shaw, was born in the Parish of Rattray, Aberdeenshire, Scotland, and was baptized on the 6th of December, 1778. His parents were respectable, pious persons, but in rather moderate worldly circumstances. He spent his early years in his native village, where he had the advantages of good schools and of good society. Here he acquired not only a common education, but the necessary preparation for entering College. He became a member of the University of Edinburgh a little before he had completed his thirteenth year. He never ceased to regret commencing his collegiate course at so early a period, before his faculties were sufficiently developed to enable him to take the full advantage of all the instruction which he there enjoyed; and he was accustomed, in view of his own experience, to caution parents against committing a similar mistake in respect to their children. The expenses of his college life were met principally by his father, but partly also by his own efforts in teaching a school during his vacations. His course at the University was at a period when nearly every Professorship was identified with some illustrious name,—such as Robertson, Blair, Playfair, Daelzel, Dugald Stewart, &c. He graduated in the year 1794.

* Memoir by Rev. A. Whyte, jr.—MS. from Rev. Dr. A. Bullions.

From his earliest years he had manifested a serious turn of mind, and while he was yet quite young had become a member of the Associate Church. He had also, from the commencement of his academical studies, had in view the Ministry of the Gospel as his profession; and, accordingly, immediately after leaving the University, he entered the Associate Divinity Hall at Whitburn, thereby placing himself under the instruction of the venerable Professor Bruce. Here he remained nearly the whole of five years, and at the close of his theological course, in 1799, was licensed to preach the Gospel. The winter previous to his licensure he spent in Edinburgh, reviewing some of his former studies, and prosecuting others that did not belong to the ordinary course. He was a member of an Association that met weekly for purposes of literary, moral and religious improvement, and was here greatly respected by all his associates. At this time his style of writing was rather dry and frigid, but characterized by great neatness and precision. And, as this was the kind of style that marked his preaching as a probationer, he did not succeed well in catching the popular ear, and, so far as is known, received no call from any congregation to settle among them. By the ministers, however, his services seem to have been more highly appreciated; and hence, when the Associate Church in Walnut Street, Philadelphia, became vacant by the death of the venerable William Marshall, application being made to the General Associate Synod of Scotland for a successor, they unanimously appointed Mr. Shaw to the place.

He accepted the appointment, and, in the autumn of the year 1805, arrived in Philadelphia, and commenced his labours in the congregation to which he had been designated. In due time he received and accepted a call to become their Pastor, and was installed shortly afterwards. His services were highly acceptable, and his prospects of usefulness altogether promising.

In the year 1809 Mr. Shaw went to Guinston, about seventy miles from Philadelphia, to dispense the Lord's Supper; and, during his absence, was seized with the then prevailing influenza. In consequence of not taking suitable care of himself, his lungs became seriously affected, so that he was confined to his room and even to his bed for several months, and no less than fifteen blisters were successively applied for his relief. By the blessing of God attending the skilful and faithful treatment of Dr. Rush, he gradually recovered in some degree, but he was able to preach but little for several years, and never subsequently enjoyed perfect health. Under these circumstances he judged it proper to terminate his ministry at Philadelphia—and so he did in 1810; but this result was not reached without considerable disquietude and dissatisfaction. His sufferings, in connection with both his severe illness and the separation from his charge, were believed to have been spiritually beneficial to him; and from that time it was remarked that the tone of his Christian and Ministerial character was much more elevated than it had been at any preceding period.

He spent a portion of the summer after his removal from Philadelphia in making a voyage to Nova Scotia for the improvement of his health, preaching occasionally as he found himself able. The next winter he spent in Cambridge, N. Y., with his friend Dr. Alexander Bullions, endeavouring, by gentle exercise and a cautious use of medicine, to improve his physical condition; and he partially succeeded. During this visit he delivered to the congregation to which Dr. Bullions ministered a series of discourses which were listened to with great interest, and, as an expression of their gratitude and sympathy, they presented him

with a handsome sum of money. With his characteristic liberality, however, he applied this donation to the founding of a ministerial library among them, which has since become the most valuable library of its kind in the whole region.

In 1813 Mr. Shaw received and accepted an invitation to become Professor of Languages in Dickinson College. Here he continued, labouring with great zeal and fidelity, until 1815, a short time before the operations of the College were suspended. In that year the Trustees of the Albany Academy called him to the same Professorship in their institution which he had previously held at Carlisle. Here also he taught with great success, and was equally admired for his talents and accomplishments and esteemed for his private virtues. Under him and his able associates the institution took a higher stand than it had at any preceding period. In 1821 he was honoured with the degree of Doctor of Laws from Union College.

Dr. Shaw had, for many years, been subject to a periodical illness, during the month of August, resembling the influenza from which he had suffered so seriously in 1809. In August, 1824, soon after the commencement of the summer vacation in the Academy, he left Albany for Philadelphia; and, on his arrival there, was seized with a violent cold, from which, however, he had partly recovered before the close of the week. He was engaged to preach on the following Sabbath; and though, on the morning of that day, he was threatened with serious illness, yet, being unwilling to disappoint the congregation who had expected his services, he went through the regular exercises of the forenoon. His disease almost immediately developed itself in a raging fever; but in three or four days it had apparently spent itself, and every thing seemed to indicate a speedy recovery. Scarcely had the favourable change begun to be realized before there was a fearful relapse, in which was recognized very soon the harbinger of approaching death. In a few hours his spirit had fled. His disease proved to be an inflammation of the stomach, and was pronounced by his medical attendants to be one of the most deceptive and malignant cases which had ever come within their observation.

Dr. Shaw published a Sermon preached before the Albany Bible Society, in 1820. The last sermon that he ever preached, entitled "The Gospel Call," was published, shortly after his death, in connection with a brief biographical notice of the author. Several of his discourses appeared at a still later period in the *Religious Monitor*—also a series of Dissertations on the Sanctification of the Church, and the Gospel Ministry.

FROM THE REV. PETER BULLIONS, D.D.

TROY, March 14, 1854.

Dear Sir: My friend and countryman, Dr. Shaw, concerning whom you ask for my personal recollections, was in several respects a superior, even a remarkable, man.

I cannot say that his personal appearance was particularly prepossessing. He was short and thick, firmly built, and always neat in his appearance. His face was full and square, his eye dark and penetrating, and the whole expression of his countenance, though not specially benignant, was deeply intellectual. His manners in general society were far from being free; and he would doubtless have been more generally popular, if he had been more communicative; but those who knew him well and were admitted to his confidence, knew that he was capable of warm and generous feelings.

His mind, in its general character, was rather solid than brilliant. Without any high degree of imagination, he possessed a sound, discriminating judgment, good logical powers, and an exact and delicate taste. While he was at the University of Edinburgh, I have been informed that his written productions underwent so careful a pruning by his own hand, that there was sometimes a sacrifice of spirit and interest to rigid correctness; but this fault gradually disappeared; and, though his writing was always so correct as well-nigh to bid defiance to criticism, his sermons at least came to exhibit a very good degree of evangelical unction.

And this leads me to speak of him as a Preacher. His manner in the pulpit was more than commonly quiet and unpretending, and I cannot say that it was very impressive. But his discourses were sure to be highly relished by the more intelligent and reflecting class. They were written fully out, even to the application, but his manuscript was never seen in the delivery. And they were not only written, but evidently written with remarkable care, in respect to both sentiment and style. He never went into the pulpit half prepared, and could never tolerate any thing there but beaten oil.

Dr. Shaw's naturally retiring and taciturn manner disqualified him for the highest degree of usefulness in private religious intercourse. He had not a facility at introducing serious conversation, especially in regard to one's personal state; but he was nevertheless a truly devout man, and had no communion with the spirit of worldliness and levity. Indeed the temper which he manifested was eminently a Christian temper; and his general deportment in the world reflected honour on his profession as a Minister of Christ.

I should not do him justice if I were not to add that he was more than commonly charitable and public spirited. He imparted liberally of his substance to those who were in need. He was the friend of those great institutions designed to aid in spreading the Gospel through the world, only the infancy of which, however, he lived to witness—he fully sympathized with the spirit in which they originated, and contributed to them according to his ability.

He possessed not only a highly vigorous, but highly cultivated, mind, as might have been expected from the fact that his course at the University of Edinburgh was during one of the most brilliant periods in the history of that Institution—while Robertson, the Historian, was its Principal, and Blair, Finlayson, Playfair and Dugald Stewart were among its Professors. With a mind thus thoroughly furnished in the various departments of knowledge, and especially in the classics, and with a happy talent at rendering himself intelligible to every capacity, he was a most thorough and efficient teacher. In his discipline he was exact,—probably severe—at any rate such was the opinion of some of his pupils who were able to testify from a pretty large experience; but this was only the acting out of his natural temperament in connection with a controlling desire to do most and best for those who were committed to his care.

I had no acquaintance with Dr. Shaw in Scotland, and never saw him until I came to this country in 1817, when I found him a Professor in the Albany Academy; but from that time till his death, I knew him well, and reckoned him among my intimate friends. I am happy thus to bear testimony to his high intellectual, moral and Christian worth.

Yours truly,
PETER BULLIONS.

FROM THE HON. ARCHIBALD MCINTYRE.

ALBANY, March 24, 1849.

My dear Sir; From the time that Dr. Shaw removed to this city, and became Professor of Languages in the Albany Academy, he was very intimate in my family, and spent many of his leisure hours with us. It was seldom that a day passed, whilst we remained in Albany, that he did not call; and although the heads of the family might be out, he would spend what time he had to spare with the children, to whom he was warmly attached.

After the removal of my family to Philadelphia, Dr. Shaw spent his summer vacations with us; and there he departed this life, deeply lamented by all who knew him. I can truly say that I never knew a man of more incorruptible integrity, or more disinterested benevolence, than he possessed. So firmly did he stand to his own convictions of what was true and right that I verily believe he would have suffered martyrdom rather than depart, in the slightest degree, from what he regarded as the strict line of Christian duty. His charity to the poor was limited only by his means. He was in the habit of placing a sum of money in Mrs. McIntyre's hands, at the commencement of winter, to be appropriated by her to the relief of the suffering poor. He dressed neatly but plainly, and was remarkably temperate in both eating and drinking. He was strictly economical, never spending any thing needlessly, while yet he was more indifferent to worldly gains than almost any person I have ever known. On one occasion, he placed in my hands a thousand dollars, with a request that I would invest it for him according to my own judgment. I bought State stock with the money, and handed him the certificate for it. Some two years afterwards, I was informed, by the Cashier of the State Bank, that, although this stock stood on his books, no interest thereon had been paid or called for. I spoke to Dr. Shaw on the subject, and found that he had forgotten that he had any such certificate in his possession, though, upon examination, he quickly found it among his papers.

Dr. Shaw was modest and unassuming in his manners, and in general society was somewhat inclined to be taciturn, so that only those who were intimate with him could fully appreciate his extraordinary worth. Though always ready to converse on religious subjects, he was free from sanctimonious airs, and did not forget the wise saying of Solomon, that "every thing is beautiful in its place." Notwithstanding his retired habits, he was a diligent student of human nature, and few men knew better what was going on in the world than he. He possessed great meekness and equanimity of temper, and, though not insensible to injuries, never indulged in a spirit of retaliation.

I cannot say that Dr. Shaw, as a Preacher, was especially attractive to the multitude, but his discourses were full of excellent thought, and were marked by decided ability. Every thing that came from his pen indicated a careful and thoughtful habit of mind. He had the reputation of being a very superior scholar, and I have no doubt that he possessed one of the most cultivated minds of his day, in this country.

I am, my dear Sir,

With sincere respect and esteem,

Your most obedient servant,

A. MCINTYRE.

ROBERT BRUCE, D.D.*

1806—1846.

ROBERT BRUCE was born in the parish of Seone, County of Perth, Scotland, in 1776. He was descended from a highly respectable family, which traced their ancestry back to Robert Bruce, the famous King of Scotland. Having gone through the preparatory course of study, he entered the University of Edinburgh in 1798, being then in his twenty-second year. During his College life he was a most diligent student, having not only an intense love of books, but an iron constitution also, which enabled him to gratify this passion with impunity to the largest extent. In 1801 he was admitted as a student of Divinity, after an examination by the Associate Presbytery of Perth, and for five years prosecuted his theological studies under the venerable Professor A. Bruce. Here, as in his college course, he devoted himself most assiduously to his studies, with corresponding rapidity of improvement; and, by his exemplary and winning deportment, rendered himself a favourite, not only with his Professor, but with all his fellow students.

He was licensed to preach by the Associate Presbytery of Perth, in 1806; and was immediately after selected, by the Scottish Synod, to come as a Missionary to the United States. In fulfilment of this appointment, he reached this country before the close of that year. After travelling some two or three years, as a Missionary, chiefly in the Carolinas, he found his way to Fort Pitt, (now Pittsburg,) and became the Pastor of the Associate Congregation in that place. In 1820, when the Western University was founded, he was chosen its President; a position for which his high character and liberal attainments eminently qualified him. In this capacity he served, with great acceptance and usefulness, until 1843, when he tendered the resignation of his office. After this he had an important agency in establishing another institution, (Du Quesne College,) of which he became Provost, and held the place till the close of his life. This, however, was for only a brief period, as he died on the 14th of June, 1846, in the seventieth year of his age. The last sermon he ever preached was from John xiv, 2. "In my Father's house are many mansions." The whole period of his residence in this country was forty years. He exercised his ministry in Pittsburg thirty-six years; presided over the Western University twenty-three years; and was Provost of Du Quesne College two years.

He was honoured with the degree of Doctor of Divinity, by Jefferson College, in 1824.

Dr. Bruce published an Address delivered before the Pittsburg Philosophical Society, 1828, and a small volume of Discourses on various points of Christian Doctrine and Practice, 1829.

In 1810 he was married to Margaret, daughter of George and Joanna Gosman, of the city of New York. They had a large family of children,—sons and daughters. Mrs. Bruce died at Pittsburg, on the 24th of April, 1851.

* Obituary Notices.—Communication from John McAllister, Esq.

FROM THE REV. JOHN BLACK, D.D.

PITTSBURG, May 18, 1848.

My dear Sir: I am willing to do any thing in my power towards erecting a suitable monument in honour of my much valued and deeply lamented friend, Dr. Bruce. I was for many years in most intimate relations with him, and had as good an opportunity of understanding his peculiar traits of character as I have ever had in respect to almost any other man. For upwards of ten years I was Professor in the Western University of Pennsylvania, of which he was at the same time Principal; and we were in habits not only of constant intercourse but of most intimate friendship. He was constituted with rare attractions of character, and the nearer you came to him the more irresistible you found them.

Dr. Bruce was, in the best sense, a Christian Gentleman. His manners, though without any thing like studied refinement, were what you might expect as the natural product of a noble mind and a generous heart, developed under the influence of good society. While he was a model of fairness and frankness in all his intercourse, and was incapable of any thing approaching unworthy concealment, he was yet perfectly discreet, and never gave offence or inflicted a wound unnecessarily. His naturally fine feelings were sanctified and elevated by the living power of Christianity; and you will rarely find an instance in which nature and grace have co-operated more effectually to form a character that every body delighted to honour.

Dr. Bruce was eminent as a scholar. His knowledge of the Greek language particularly was very exact and extensive. In the University of Edinburgh, where he was educated, the Greek language was, and, for aught I know, still is, taught with extreme accuracy; and, having a decided taste for this study, he pursued it to a great extent, and made corresponding attainments. But he did not pursue this branch to the exclusion of others—he was an excellent mathematician also, and was well skilled in mental and moral science. Indeed his education was uncommonly complete—it was not easy to introduce any subject connected with literature or general science, upon which he had not bestowed much thought, and was not ready to express an intelligent opinion.

As a Divine, Dr. Bruce occupied a high place among the more eminent of his contemporaries. He had long been a diligent and vigorous student of Theology, and had investigated every part of that sublime science with the most scrutinizing care. The result of his inquiries ultimately placed him very firmly on Calvinistic ground; and I do not suppose that, at least from the time he came to this country, he departed a hair's breadth from the doctrines contained in the Westminster Confession of Faith, as it was received by the General Assembly of the Church of Scotland. This system of doctrine gave the general complexion to his preaching; a very good specimen of which you will find in his published Sermons. He was highly acceptable in the pulpit, and rarely, if ever, carried thither an offering that cost him nothing. His discourses were well prepared, and were rich in evangelical truth, presented in a form well fitted to secure to it a lodgment in the mind, and an influence over the heart.

Dr. Bruce exerted a wide and important influence during the whole period of his ministry. He was ready to every good work. There are many living witnesses to the purity of his example, the benevolence of his spirit, the elevation of his whole character.

I am very truly yours,
JOHN BLACK.

FROM THE REV. ALEXANDER BULLIONS, D. D.

CAMBRIDGE, N. Y., October 21, 1852.

Dear Sir: I cannot decline your request for my recollections of my early, honoured and deeply lamented friend, the late Rev. Dr. Bruce. I first became acquainted with him in the year 1798, when we were students together at the High School in Perth. We were afterwards associated in our studies, and in habits of most familiar intercourse, for three years, at the University of Edinburgh. We subsequently spent five years together in the study of Theology, under the Rev. Archibald Bruce, of Whitburn. We were both licensed the same year, by the same Presbytery. In short, we lived, slept and studied together pretty much for eight years. We migrated together to the United States, and though, after our arrival here, we resided at a considerable distance from each other, we usually met at least once a year, and, in addition to this, kept up a pretty constant correspondence. I mention these circumstances to show you that if I do not give you a correct idea of Dr. Bruce's character, it will not be for the want of sufficient opportunities to become acquainted with it.

Dr. Bruce's personal appearance was fine and commanding. He was, I should suppose, a little less than six feet in height; portly and symmetrical in his form; with a face rather full, and marked with an open and intelligent expression. His physical constitution was uncommonly firm, and his health almost uniformly vigorous. While his manners were free from any thing like parade or ostentation, they were still sufficiently cultivated to enable him to mingle with ease in the best society. The characteristic feature of his mind was a clear and solid judgment. Along with this was associated a good deal of imagination, which, in his earlier years particularly, he was rather fond of indulging; but it was never his most prominent characteristic. His moral qualities were of a high order. His integrity was like granite—what he believed to be true and right he adhered to, no matter what sacrifice it might cost him. At the same time, he had much of a benevolent and considerate spirit, and never needlessly offended the prejudices or wounded the feelings of any body. He was above all trick and artifice; was a fervent lover of truth; and was ambitious to excel in every thing good. In his intercourse with general society he was discreet and cautious, and yet, on account of his intelligence, generosity, and fine social qualities, he was always felt to be a most agreeable companion. He was never otherwise than a devout and exemplary Christian, though truth constrains me to say that the religious feeling seemed to me to have been more vigorous in him in the early part of his course than it ever was afterwards. I always thought that the study of Philosophy in College, and his literary pursuits in after life, proved unfavourable to the development of his religious affections.

As a Preacher, Dr. Bruce was always acceptable,—I may say even popular, from first to last. His manner in the pulpit was dignified and manly; his utterance distinct, unembarrassed and sufficiently rapid; and his voice clear and sonorous, and loud enough to fill any church. When he began to preach, he had forty or fifty discourses carefully written out; but though, for a while, he preached memoriter, he subsequently preached, I think, for the most part, from short notes; and his sermons were generally rich in strong, well digested thought. I remember a circumstance, somewhat mortifying to himself at the time, which showed that he had some difficulties to overcome in forming the habit of extemporaneous speaking. When we were at College, in Edinburgh, we were both members of a Society, to which Dr. Dick, "the Christian Philosopher," and some other eminent men, then

belonged, designed for moral and religious improvement. Bruce had been urged to try his hand in some of the discussions, and at length resolved that he would do so. He rose, on one occasion, with a smile upon his countenance, that seemed to be the harbinger of some very pleasant remarks; but he stood and stood, in unbroken silence, until the smile gradually passed off, and gave way to a look of disappointment and mortification; and he actually sat down without delivering himself of a single word. He said afterwards that he had got an idea by the tail, but it escaped him before he had got full possession of it. He was not, however, discouraged by this unsuccessful effort, but subsequently tried again and again, with increasing success, until, after a while, he became a fluent and effective extemporaneous speaker. It was a fault in his early compositions, and even in his prayers, that his language was not always sufficiently simple. I remember an instance in which he was offering a morning prayer in my mother's family, and, in referring to the fallen angels, he spoke of them as having been "detruded into Tartarus." I mentioned it to him afterwards, and told him that he had been upon stilts; but he said he had not used a word but that every body knew the meaning of. I proposed to appeal to my mother to see what would be her definition of the words "detruded" and "Tartarus," but he did not seem willing to hazard the experiment.

In his Theological views Dr. Bruce was at last thoroughly Calvinistic; though he did not reach that point until he had encountered serious difficulties. So far as I know, these difficulties commenced, or at any rate were greatly increased, by his hearing Dugald Stewart's lectures on Philosophy. We were both so much troubled by the vexed question of Divine Decrees and Moral Agency that, on one occasion, we left our room at about nine o'clock in the evening, and walked a mile and a half to converse with a student of Theology of the Established Church, with a view to obtain some aid in settling our minds on this mysterious subject. We remained with him until after twelve o'clock; and though we found him a Calvinist, and went with an honest desire to be relieved of our difficulties, we undoubtedly left him an Arminian, and such I have reason to believe he continued to the end of his ministry. After we had retired that night, I well remember that Bruce remarked, with no small concern, that he did not see how he should ever be able to subscribe to the Confession of Faith preparatory to entering the Ministry. This apprehension, however, was not realized, as his difficulties yielded to more mature enquiry, and he reposed at last in the Calvinistic system, I believe, with undoubting confidence.

Dr. Bruce was, through his whole life, a vigorous and untiring student. During the three years that we lived together at Edinburgh, he rarely went to bed before one or two o'clock in the morning, and never found time for any thing that was not designed to aid, either directly or indirectly, in the enlargement of his knowledge or the culture of his intellectual or moral faculties. And the same remark substantially applies to the period during which he was a student of Theology. After he became President of Du Quesne College, his devotion to science and literature was most intense; and I am inclined to think that his zeal in acquiring and communicating this kind of knowledge may have interfered somewhat with his preparations for the pulpit, and perhaps with the general efficiency of his ministry. He was, however, always an able Preacher, as well as a diligent student and a learned man.

Yours faithfully,

ALEXANDER BULLIONS.

FROM THE REV. ANDREW BOWER.

PHILADELPHIA, August 14, 1850.

Reverend and dear Sir : You have asked for my recollections of the late venerable Dr. Bruce, Minister of the Associate Presbyterian Church in Pittsburg. I knew him well, and have no other than the most grateful recollections of him. He was long an inmate of the family of my grandparents ; and this, in connection with my relation to him as a student of the University and a member of his congregation, gave me an opportunity of understanding very thoroughly his character and habits. Nevertheless, I cannot undertake to be very particular, but shall only attempt to give you a general portrait of the man, as he still lives in my affectionate remembrances.

As a Preacher, he was decidedly popular and successful. In his earlier years he was accustomed to make the most careful and mature preparation for the pulpit ; writing his sermons out most elaborately, and then delivering them memoriter : his manner, however, was free and earnest, as if he had been speaking extempore. In after life, when much of his time was necessarily devoted to the College over which he presided, his pulpit preparations cost him much less labour ; and yet he continued to the last to be an acceptable Preacher.

In private life he was universally and most deservedly esteemed. With a remarkably bland and amiable temper, he combined good powers of conversation, and uncommonly dignified manners ; which rendered him a favourite in every circle where he was well known. He was particularly careful, in all his intercourse, to avoid giving needless occasion of offence ; and he was one of the last men with whose feelings any one would be willing to trifle. At the same time he was always true to his convictions of duty, and counted no sacrifice dear which he was satisfied that duty required of him.

As President of the College, he discharged his duties with great ability and fidelity. He had cultivated his powers in early life with great care, and he brought to this responsible station the fruits of long continued intellectual labour in a thoroughly furnished mind. A large number whom he has been instrumental of training to honourable usefulness, and who are now occupying various respectable stations in society, would cheerfully bear testimony to the salutary influence he exerted in cultivating their minds and moulding their characters.

It was sometimes thought, by some of his friends, that many people, while he lived, scarcely did him justice, in the opinion they formed of him. He was naturally so retiring and unostentatious that it was really necessary to know him well, in order to fully estimate his merits ; but so amiable and attractive were his qualities that the more one knew, the more he wished to know, of him. It has been said that he was related to the Royal family of Scotland : however that may be, I am sure that he was, in the best sense, a royal man ; possessing a great intellect and a great heart, and accomplishing great good for his generation and for posterity.

Dr. Bruce was intimately associated with several eminent men, particularly with the late Rev. Doctors Kerr and Black, the latter of whom has but lately deceased ; and in his intercourse with them, he, at once, received and imparted high intellectual and spiritual benefit. He enjoyed, in a very unusual degree, not only the confidence and esteem, but the veneration, of the mass of the community in which his lot was cast ; and when he died, the great and universal demonstrations of sorrow showed that, then at least, there was a due appreciation of his uncommon worth, and of the loss that was sustained by his departure.

Your friend and brother,
ANDREW BOWER.

JOHN WALKER.

1809—1845.

FROM THE REV. THOMAS BEVERIDGE, D.D.

XENIA, O., March 12, 1863.

Dear Sir: In compliance with your request, I will now give you some account of the Rev. John Walker.

JOHN WALKER was born some time in the year 1787, in Washington County, Pa. His parents, with whom I was well acquainted, and in whose house I was a boarder for a year, were remarkable for their piety. As, however, is often the case in the work of the Spirit, their piety, though equally sincere, was manifested with some diversity. The father was distinguished for his gravity, the mother for her life and energy. The son inherited the prominent traits of the mother's character much more than the father's. After completing his classical studies at Jefferson College, in his native County, he studied Theology under the venerable Dr. Anderson, and was licensed in 1809, when he was in the twenty-second year of his age. He was soon afterwards settled in Mercer County, Pa. But, after struggling for three years with the hardships of poverty, he resigned his charge, preaching his Farewell Sermon on those words so appropriate to his own circumstances,—Acts xx, 31: "Therefore watch, and remember that, by the space of three years, I ceased not to warn every one, night and day, with tears." He was next settled in Harrison County, O., where he continued to labour till his death, which occurred in 1845.

My first acquaintance with Mr. Walker was formed in 1815, at a meeting of the Associate Presbytery of Chartiers, of which he was at that time a member. As the members of the Presbytery began to collect, I noticed one man coming in, who I had not the remotest suspicion was either a Minister or an Elder. He was of middle height, very sandy in complexion, his features sharp, his eyes light coloured, quick and piercing, his hair rough, curled and matted, his dress neither very neat nor clerical. His countenance indicated unusual life, energy and good-humour. His motions were rapid and incessant. A seat appeared to be to him a place of confinement rather than of rest. He seldom sat more than a few minutes at a time, and then was continually shifting his position. One would have much more readily supposed him to be a person engaged in some roving business than a Preacher. I was not, however, left a long time in perplexity. The gentleman, who had attracted my attention, having somehow ascertained that I was a young student of Theology arrived from a distant part of the country, came to me, and with as much frankness and kindness as if we had been old acquaintances, shook hands with me, and told me that his name was *Walker*. He inquired about my affairs, and took as much interest in them as if I had been a near relative. By his free and friendly manner he won his way at once to my heart, and he never lost his place in it. How great is the mistake of many in maintaining a respectful distance toward strangers, and especially young strangers, instead of meeting them with familiarity and affection! Mr. Walker had no formality or stiffness in his manner, cal-

culated to repel either young or old, acquaintances or strangers, but was every where and with all classes free, and even forward, though not impertinent. He had the happy art, when travelling, and, on all occasions, when thrown into the company of strangers, to form an acquaintance with them without exposing himself to the charge of being an intruder. The secret of this art was that he evidently sought this acquaintance, not for the mere gratification of curiosity, or for any selfish ends, but to promote the pleasure and profit of the company. He seldom, if ever, failed, when travelling, to secure attention to religious exercises, morning and evening, at public houses and on board of steam or canal boats, and he managed to introduce them in such a way that often the irreligious, instead of being displeased, appeared to be gratified.

At the time of the interview above mentioned, Mr. Walker was the Pastor of the Associate Congregations of Unity, Cadiz, Mt. Pleasant and Piney Fork, Harrison County, O. He had a charge like an Episcopal Diocese in extent, and yet these congregations formed but a small part of the scene of his labours. He was, for several years, the only minister of the Associate Church in all the Northern part of Ohio, with the exception of one or two whose charges were near the Pennsylvania line. Throughout this region there were numerous small settlements of families, whose main dependence was upon him for supply, and who all looked to him as a common father. Indeed, his popularity and influence among them were almost boundless. A large portion of his time was spent in travelling among these people, preaching and exhorting from house to house. He had a horse about equally remarkable for his unsightly appearance and his speed in travelling. He would mount Ball, as he called him, and set out on his missionary tours, riding at the rate of fifty or sixty miles a day over the then new and rough roads of Ohio. On his way from home he would call at different places, and make appointments for preaching at his return. Having proceeded to the extreme limit of his journey, and perhaps spent the Sabbath there, he would commence his journey homewards, preaching according to his previous engagements, probably at three or four places during the day. He was not accustomed to write anything more than a brief outline of his sermons, and often he wrote nothing at all. On one occasion, when returning home, he came to a place where he found the people assembled for sermon, according to an appointment he had made, but forgotten. The hour had arrived, and he had not so much as thought of a text. His own situation, however, soon suggested one, and he preached an excellent sermon from the words of Peter to the cripple,—Acts iii, 6: "Silver and gold have I none, but such as I have give I thee." If the sermon were not silver and gold, there is reason to believe that it proved to the hearers, like the healing of the cripple, immensely more valuable.

Mr. Walker was not a profound scholar, nor a man of uncommon strength of intellect, but was remarkable, beyond most men, for the readiness and sprightliness of his thoughts. Hence he excelled in debate, and was frequently engaged in public disputations. He had a public debate on Baptism with Alexander Campbell, the leader of the sect which bears his name. A report of this was published, and though the book was miserably executed, it was not discreditable to Mr. W.'s abilities as a disputant. He was also engaged at different times in public disputes on other subjects, and rather courted than shunned such opportunities of defending what he believed to be the truth. In such contests he was remarkable not only for his readiness, but for his self-possession and good-nature.

He never became confused, ruffled in temper, or abusive in language, though he sometimes made his opponent writhe under the shafts of his wit. As a specimen of his readiness in retort may be mentioned his reply to Mr. Campbell, who, in his debate with Mr. W., accused him of having burnt one of his (Mr. C.'s) books. Mr. Walker observed that his opponent was under a mistake; "The book," said he, "was my own; I bought it and paid for it."

As Mr. Walker made but little preparation for the pulpit, his sermons were not finished compositions, if one might call by that name what had never been properly composed at all. Yet his life and energy made him generally acceptable as a Preacher, and few men have been more useful in building up the Church. His free and friendly manner, his indefatigable zeal and faithfulness, together with his plain and impressive way of exhibiting the truths of the Gospel, fitted him, in an eminent degree, for the field of his labour in the new settlements. In a few years his charge increased so as to support three ministers instead of one; a large Presbytery was gathered around him, and some time before his death this Presbytery was divided into two, of both which he might be considered the spiritual father. His manner as a public speaker was not in all things according to rule, but his evident sincerity and earnestness more than made amends for any faults of this kind, and his preaching was much relished not only by plain people, but by such persons of good taste as had a love to the Gospel. He was usually interesting, and sometimes truly eloquent; and, though unsparing in his attacks upon whatever he regarded as sinful, he was a general favourite. Baptists, Methodists, Quakers, and others whose peculiar views he was ever ready to oppose, when an opportunity offered, yet always held him in the highest estimation. They had the fullest confidence in his honesty, piety and good-will. He blended together, as few have been able to do, the utmost zeal against what he believed to be error, with the kindest feelings toward those who held it.

He was distinguished for his hospitality to friends and strangers. His house was more like a tavern than a private dwelling. His generosity in this and in other respects extended far beyond his means, which were never abundant. He had little tact for the management of worldly affairs, and was always embarrassed, yet never allowed his embarrassments to impair the generosity of his disposition. Having met with repeated losses by the burning of his house with nearly all its contents, by the failure of such as he had trusted, and by his own mismanagement of his affairs, in his later years he united the practice of Medicine to his labours as a Pastor. Indeed, having studied Medicine in his youth, he had before this acted to some extent as a Physician, though without compensation. Now, however, he commenced the business as a regular practitioner; but between gratuitous services to the poor, moderate charges where he made any, and the neglect of his patients to pay, his medical practice did but little to relieve him.

At the time when Mr. Walker first settled in Ohio, he purchased a small farm on which he resided. But as no literary institution existed at that time in the neighbourhood, he soon formed the design of having one established; and, finding the citizens of the nearest villages not forward to move in this business, he, in connection with a neighbour, laid out a town on the adjacent portions of their farms, with a view to the establishment of such an institution. The town was called New Athens; and, while a large portion of it was still covered with trees instead of houses, a classical school was commenced. Mr. W. several times visited the Legislature at Columbus, and exerted himself for years, amidst much

opposition, to obtain a Charter for an Academy, and, though repeatedly defeated, he never desisted till he had obtained a Charter, not for an Academy, but for Franklin College. This institution he always cherished with parental fondness, and, though never holding the office of a Teacher, or having any personal interest in it, he was ready to make almost any sacrifice for its sake. It has sometimes been in a flourishing state, but at present, owing to the removal of some of its ablest Professors, it is in a somewhat precarious condition. It was no inconsiderable proof of Mr. W.'s zeal in the cause of literature, that, under discouragements which would quite have disheartened almost any other man, both before and after obtaining a Charter for his College, he still persevered till the close of his life in his hopes, his labours and sacrifices for this institution. His zeal, however, was not for literature in the abstract, but as a handmaid to religion. His chief concern was to furnish facilities for the classical education of young men preparing for the ministry, and nothing gratified him more than the fact that so large a proportion of the youth educated at this College had devoted themselves to the ministry, chiefly in the various branches of the Presbyterian Church.

He was of a very lively, sanguine temperament, ever ready to look upon the bright side of things. It was this turn of mind which occasioned his worldly embarrassments. He made his calculations in the anticipation that all things were to work favourably, and without taking into the account any mishaps or losses. Consequently, his hopes were seldom realized; yet, when one scheme failed, he was ever ready with another, designed to extricate him from the last embarrassment, but he still entered upon it with the same want of caution. Thus he kept on, struggling and hoping, but never rising above his difficulties. His peculiar turn of mind rendered him one of the most agreeable and entertaining companions. Wherever he was, he still proved the life of the company with which he mingled. It seemed as if nothing could either ruffle his temper or exhaust his good-humour.

Yet, though his conversation might sometimes even border on levity, he was a man of the most sincere piety and ardent zeal in the cause of Christ. Nothing like levity was to be seen in his behaviour when engaged in religious duties, nor was there the least disposition, when in the pulpit, to indulge in that wit which, at other times, appeared like an exhaustless and irrepressible fountain. His seriousness and earnestness were such as would soon banish from the mind all thoughts of jesting and all remembrance of his jests. He was a most zealous advocate of Temperance, even to Total Abstinence, long before the formation of Temperance Societies, and when the cause was by no means so popular as at present. He was also a most decided opponent of Free Masonry and all kindred Institutions. But, above all, his zeal against Slave-holding was boundless. He carried his opposition so far as to refuse giving pecuniary aid to emancipate slaves, conceiving that this would be a recognition of the master's right to them as property.

His kindness of disposition, his love of peace, and his readiness of mind, made him particularly useful in reconciling parties who were at variance; and few cases of this kind came before his Presbytery, or the Associate Synod, in which he was not employed as a mediator. Sometimes he was sent hundreds of miles to attend to affairs of this kind, and he seldom failed in his efforts to restore peace. One of his enemies, (for he did not altogether escape enmity,) in allusion to these labours of love, was pleased to call him "The Synod's Scavenger." Happy would it be for Zion if her streets abounded more in scavengers of the same kind.

Mr. Walker died on the 8th of March, 1845. The disease which, in a few days, closed his active and useful life, was erysipelas in the throat. This disease had been prevailing extensively in the neighbourhood, and had been treated by him, in numerous cases, with much success. But when attacked by it himself, with an unaccountable obstinacy he refused to employ the same means which had proved so successful in his treatment of others. Owing to the nature of the disease, he was unable to converse without much difficulty and pain; but none who knew his life could need his dying testimony to satisfy them that his end was peace.

Mr. Walker was twice married. His first wife was Miss Rachel Scroggs, a sister of the Rev. Joseph Scroggs, D.D., of Ligonier Valley, Pa. By this marriage he had six children,—four sons and two daughters. The third son, T. B. Walker, studied Theology, and was licensed to preach, but did not continue long in the ministry. His second wife was a Miss Morrow of Philadelphia, who survived him, and is married to a Mr. Nash, a respectable gentleman of Iowa. One or two of her children by Mr. Walker are still living.

Yours sincerely,

THOMAS BEVERIDGE.

FROM THE REV. D. G. BULLIONS.

WEST MILTON, February 10, 1863.

My dear Sir: I believe I knew the Rev. John Walker well enough to feel justified in attempting a compliance with your request for some brief notices of his character. I met him first at Cannonsburg, in 1837, when I went there as a student of Theology, and, as he was a member of our Board of Examiners, I saw him regularly at every examination during my four years' course in the Seminary. In addition to this, I was for six months engaged in teaching a school within the limits of his congregation, and, during that time, was a regular attendant on his ministry, and a frequent visitor at his house, so that I had the opportunity of seeing him under a variety of circumstances. I have seen him also at my father's house, and, on one occasion, I remember to have heard him preach, with great animation and earnestness, in my father's pulpit, on the text,—“Our feet shall stand within thy gates, O Zion.”

Mr. Walker had an expression of countenance indicative of quickness of thought and general strength and earnestness of character. His motions were rapid and energetic rather than graceful—and the remark applies as well to the movements of his mind as his body—he was characteristically earnest and active in every thing that he undertook, while he asked no other question in regard to the means of accomplishing his object than simply whether they were right. He was a man of generous and kindly feelings, and yet, under the intensity of his convictions, he would sometimes say and do things which a different spirit would have modified or perhaps avoided altogether.

As a Preacher, Mr. Walker enjoyed a high reputation, and was in some respects quite peculiar. His general appearance in the pulpit was bold and commanding. His voice was loud and strong, but inclined to be harsh; and, as he waxed warm under the influence of his subject, he sometimes swept along with almost the force of a tempest. His utterance was very rapid, and he rarely, if ever, hesitated for a thought or a word—and yet he was, more strictly perhaps than any clergyman I have ever known, an extemporaneous preacher. He lived about three-quarters of a mile from his church; and I remember his once telling me that his habit was to make his morning sermon,

on the first half of his way to church, and, when he had reached a certain stump, to begin upon the afternoon sermon, and both were finished by the time he had reached the church door. The consequence of this was that his sermons were characterized more by bold and striking appeals than by any very close logical processes; though he really showed himself possessed of very good powers of argumentation, whenever he was pleased to bring them into exercise. In his sermons, as they were so purely extemporaneous, he was very apt to make episodes with reference to any passing events that might occur to him; and sometimes he would give a sarcastic thrust at the prevailing errors or questionable habits of the times, that would come like a streak of lightning. The tone of his ministrations was decidedly evangelical, and yet it was highly denominational also, as no man could be more conscientiously and earnestly, not to say exclusively, devoted than he was to the interests of his own Communion. As he was a Physician as well as a Minister of the Gospel, the duties of the two professions often came near running into each other—that is, he would frequently go from the pulpit to the sick bed, and not less frequently from the sick bed to the pulpit; and yet his duties in each case were performed as faithfully, and, for aught I know, as successfully, as if he had been exclusively a Minister or exclusively a Doctor.

Mr. Walker, I think, excelled as a Pastor. He was much among his people, always labouring for their spiritual interests, and especially ready to mingle as a comforter with the afflicted. His disinterested regard for their welfare, as well as his naturally genial and generous spirit, made him a general favourite among them.

He was an active and influential member of Church Courts and other Deliberative Bodies. He comprehended readily every subject that came up for discussion, and it cost him no effort to present his views of it in detail, or, if need be, to enforce them by argument. His natural constitution well qualified him to be a controlling spirit.

For nothing was Mr. Walker more distinguished than his hatred of Slavery—I think I may safely say that he was distinguished even among the brethren of his own denomination, who, as a Body, have always been proverbially hostile to that institution. It seemed to be ever uppermost in his thoughts, and his deprecation of it became as natural to him as his breath. Often as I have heard him preach, and perform other religious services, I do not remember a single instance in which he failed to give expression, in some way, to his deep feeling on this subject. On one occasion I was present at a Communion in his church, including the preparatory services, and those which followed it, and I noticed that in every one of the exercises the sin of slaveholding was prominently introduced.

Such, in general, are my recollections of Mr. Walker, and I shall be glad if you find them, in any degree, serviceable to you.

Fraternally yours,

D. G. BULLIONS

ANDREW STARK, LL.D.*

1820—1849.

ANDREW STARK, son of David and Margaret (Hay) Stark, was born at Sheilknows, in the Parish of Slamannan and County of Sterling, Scotland, in the year 1790. His father was a farmer in easy circumstances, and both his parents were persons of excellent character, and educated their children to fear God and reverence religion. His mother particularly was distinguished for both intelligence and piety. They had a large family of children, eight of whom lived to mature age.

Andrew, having discovered at an early age much more than an ordinary degree of aptness to learn, was favoured in his opportunities for improvement above the rest of the children. His first instructions in Latin he received at the Parish School in Slamannan, but he was soon transferred to the Grammar School at Falkirk, and subsequently to a school at Loanhead of Denny, which he attended for about six months, living at home, and walking to the school, a distance of about four miles, every day.

At the close of this period, in the beginning of 1805, he entered the University of Glasgow, which he attended for six successive winters. During two or three of the summer vacations, after his second session at College, he was occupied in teaching a small country school in the neighbourhood of his father's residence.

In the autumn of 1809 he commenced a school in Glasgow, in the hope of being able thus to procure the means of support while he prosecuted his studies at the University. Here he continued till the close of the Session of College, in April, 1811, when he took the Degree of Master of Arts. As his school at Glasgow did not answer his expectations, he removed to the Parish of Bethkennar, near Falkirk, where he taught a public school, with great success, for upwards of two years.

Previously to his leaving Glasgow he had entered on the study of Divinity. The Theological Seminary of the denomination with which he was connected was then under the superintendence of Professor Paxton, in Edinburgh; and the time of attendance was in the months of September and October. Mr. Stark's attendance commenced in September, 1810, and was continued, though not without some interruption, during the three following sessions.

In the autumn of 1813, upon leaving the Divinity Hall, he went to London, (Chelsea,) where he engaged as a classical teacher. But, finding that his knowledge of Latin Prosody was not adequate to the place which he occupied, he retired, for a short time, to a situation in Gnilford, in the County of Surrey, where less was required of him, and where he could devote a considerable part of his time to the study of Prosody. After being absent nearly a year, he returned to Chelsea, where he continued, till the time of his entering on trials for licensure as Classical Teacher, in a boarding school, under the Rev. Weeden Butler, a clergyman of the Church of England. In the autumn of 1816 he spent a few weeks at Edinburgh to complete his course at the Divinity Hall, and immediately after returned to Chelsea.

* MSS. from the Rev. Dr. Peter Bullions and Rev. Andrew Shiland.

At one period of his life, probably while prosecuting his philosophical studies, his mind became perplexed with doubts in respect to the Divine authority of the Sacred Scriptures. He, however, instituted a most thorough inquiry on the subject, and the result was that all his doubts were put to flight, inasmuch that he declared himself as fully convinced of the truth of Revealed Religion as he was of his own existence.

After his return to Chelsea in 1816, he seems to have been not a little perplexed as to the question whether it was, on the whole, his duty to enter the ministry. His hesitation did not arise from any doubts of the truth and importance of what he would be expected to preach, but from the idea that perhaps he was better adapted to some other employment, and could be more useful in it. In the summer of 1817, after having suffered a severe illness of several weeks, he returned to Scotland, and spent two or three months with his parents, and, having, in the mean time, been relieved of his perplexity in regard to the course of duty, he was taken on trials for licensure, and in due time was actually licensed to preach the Gospel as a probationer, by the Associate Presbytery of Edinburgh. His first sermon was preached in the pulpit of his cousin, the Rev. Dr. Stark, of Denny Loanhead, on the 26th of October, 1817. Having preached in several vacant congregations, he was sent to the Congregation of South Shields, which had then recently become vacant; and, after preaching there for a month, he received a call to become their Pastor. He accepted the call, and was ordained and installed on the 16th of September, 1818. The connexion thus formed, however, was not of long continuance. The Presbytery, at their very next meeting, received a communication from him, purporting to be the demission of his charge; and, at a subsequent meeting, in January, 1819, he strenuously urged its acceptance; assigning as a reason that the moral and religious state of the congregation was such that he could not continue to be their Pastor, and, according to his own views, be faithful. The Presbytery deemed the ground of his demission insufficient, and declined accepting it; but it was subsequently referred to the Synod, and ultimately the Presbytery, in accordance with the Synod's instructions, dissolved the pastoral relation. This occurred on the 14th of June, 1819.

Immediately after the meeting of Presbytery in January, he went to London with a view to obtain employment again as a Teacher. In a short time he was introduced to a gentleman of large fortune, who employed him to give private lessons to his son; and also introduced him to Sir Frederick Vane, who put his services in requisition in a similar way. In June of that year he entered into a new engagement with Sir Frederick, in the fulfilment of which he went to reside with him at his country seat on the Cumberland Lakes, where he continued for a year, amidst many advantages for improvement and enjoyment. On the termination of this engagement, he resolved on migrating to the United States; and, accordingly, in the month of June, 1820, he returned to Scotland, and made a farewell visit to his parents. He then proceeded once more to London, and, some time before the close of August, embarked for New York, where he arrived on the 6th of October. He came to this country without any fixed purpose in regard to his employment, willing to devote himself either to preaching or teaching as the Providence of God might seem to direct.

For a year after his arrival in the country, he preached occasionally, and superintended the studies of two or three boys,—the sons of wealthy gentlemen in the city of New York; and, in the mean time, was looking out for some place

where he might be permanently engaged as a Teacher. Dr. Mason, who was then President of Dickinson College, Carlisle, proposed to him to become a Professor in that institution; and he was not disinclined to listen to the proposal; but, just at that time, circumstances occurred which gave a different direction to his mind, and finally determined him to devote himself wholly to the ministry. The Grand Street Church, in the Associate connection, in the city of New York, had then recently become vacant by the death of their Pastor, the Rev. Thomas Hamilton, and Mr. Stark had, by request, occasionally supplied their pulpit; and so acceptable were his services that they sent an urgent request to the Presbytery to secure him as their stated supply for several months. The result was that he received a unanimous call to become their Pastor, which, after considerable hesitation, he accepted, and was installed in the early part of May, 1822.

Mr. Stark's settlement over the Grand Street Church proved highly favourable to its prosperity. Divisions, which had previously existed, were quickly healed, and the church grew, by gradual and healthful accessions, and became distinguished for its stability and efficiency. He was honoured with the degree of Doctor of Laws, by the University of London, about the year 1844 or '45.

Dr. Stark had naturally a good constitution, but it had been greatly impaired by a violent fever in London, before he came to this country. But though his health, after his arrival here, was always delicate, he rarely suffered his infirmities to interfere with the regular discharge of his pastoral duties, except when he was actually confined to his bed. During one whole summer, he preached with mustard applications or blisters upon his breast, though his congregation, and in some instances even his own family, were not allowed to know it.

At length, however, he became so enfeebled that his physician advised strongly to a temporary cessation from labour, and recommended to him to make a visit to his native country. He fell in with the proposal, and embarked for England on the 3d of July, 1849, having taken leave of his people the preceding Sabbath, in the full expectation of returning to them again after a few months. He was able to preach twice on the passage; but, soon after his arrival in Scotland, his symptoms became much more unfavourable, and the little strength that remained to him seemed to be rapidly wasting. Subsequently to this, however, there was an apparently favourable change; and both he and his friends had strong hopes that it would prove the harbinger of a complete restoration. In this state of hopeful convalescence, he retired to his bed, and fell into an apparently quiet slumber, in which he continued until death had done its work. He had, for some time previous, evinced a high state of spirituality, and only a few hours before, had offered a prayer in the family, so remarkable for pertinence and copiousness and elevation, that all who were present listened to it not only with deep interest, but with devout admiration. He died on the 18th of September, 1849, at Denny Loanhead, Scotland, at the house of his cousin, the Rev. Dr. Stark. His remains were sent to this country, and are entombed in the Greenwood Cemetery. His Funeral Sermon was preached in Scotland, by his cousin, and in New York, by the Rev. Dr. Peter Bullions.

Dr. Stark was married on the 8th of May, 1823, to Ellen, daughter of John and Mary McKie, of New York. They had five children,—three sons and two daughters. The eldest, *John M.*, was graduated at Union College in 1849, became a Physician, settled in the city of New York, and has now (1863) the

position of Surgeon, under the Government, at Fort Schuyler. One of the daughters is married to the Rev. Andrew Shiland.

The following is a list of Dr. Stark's publications:—

A Sermon entitled "Charitable Exertions an Evidence of a Gracious State;" a Sermon preached at the Ordination of Mr. Irvine, at Hebron; [Published in the second volume of the Religious Monitor;] a Metrical Version of the Church of Scotland Defended; Biography of the Rev. James Whyte, prefixed to his Sermons; a Lecture on Marriage; Remarks on a Pamphlet, by the Associate Presbytery of Albany, in a Letter to the Associate Congregation of Grand Street.

He wrote also a History of the Secession, in a series of papers, published first in the Religious Monitor, and afterwards in the Associate Presbyterian Magazine. To the latter publication he contributed largely.

FROM THE REV. PETER BULLIONS, D.D.

TROY, March 13, 1854.

Dear Sir: When I went to College at Edinburgh in the year 1810, I found Mr. (afterwards Dr.) Stark there, as a student of Divinity, under the Rev. Professor Paxton. I formed a very pleasant, though not especially intimate, acquaintance with him at that time, and knew that he had a high standing in his class, both as a scholar and a friendly and honourable man. I had but little intercourse with him during the period that intervened between the close of his theological course and my coming to this country; and it was not till he came hither himself, in the year 1820, that my relations with him became in any degree intimate. From that time till his death, we were on terms of uninterrupted and confiding intimacy.

There was nothing very strongly marked in Dr. Stark's personal appearance. He was rather below the medium height, was not unusually thin, nor yet inclined to corpulency; had regular features, a dark complexion, and a dark piercing eye; and altogether his face might be said to be of a highly intellectual cast; and to the careful observer it revealed the true character of his mind. His perceptions were both quick and clear; and his judgments of character, though generally formed with great rapidity, seemed almost infallible. His manner would be thought by a stranger to be somewhat distant and reserved; but when one became intimate with him, and had gained his confidence, (and indeed no one *could* be intimate with him till he had done this,) his reserve gave place to frankness and cordiality. He was remarkable for never even seeming to profess what he did not feel—he abhorred hypocrisy in every form, and few men, perhaps, have ever been more free from it.

Dr. Stark deservedly ranked high as a Preacher. His sermons were carefully written out, and were full of excellent evangelical instruction. It was evident, from the large amount of well-digested, well-arranged and well-expressed thought which they contained, that they had been elaborated with devout care. They were delivered memoriter, without any extraordinary animation, with little gesture, and with no attempt at any thing like pulpit oratory; and yet there was a simplicity, dignity and fitness about his manner,—a solemnity and earnestness so impressive that he could hardly be otherwise than acceptable to any audience. He was particularly felicitous in expository preaching or lecturing. His intimate knowledge of the original languages, as well as of biblical literature and criticism, with his remarkably logical and precise habits of thought, gave him an advantage here which I think few have possessed. His preaching was far less exciting than instructive—it was eminently fitted to make enlightened and thorough Christians. His public

prayers were simple, evangelical and appropriate. One peculiarity of manner in prayer, and occasionally in preaching, attracted the attention of a stranger rather painfully, but ceased to be noticed by his stated hearers—I refer to a rapid movement or quivering of the eyelids, which I always supposed was a nervous affection.

In the pastoral visitation of the people of his charge he was regular and assiduous—in visiting the sick and dying, conscientious and diligent. The dwellings of the poor were even more familiar to him than the mansions of the rich. He valued men not for their wealth or rank, but for their worth, and especially for their piety; and his intercourse with all was respectful, friendly and profitable.

In a Deliberative Assembly Dr. Stark had great influence,—and justly. He was a ready extemporaneous speaker, but he rarely spoke on these occasions, except in cases of importance, and then it was always manifest that he had something to say. His clear, safe, vigorous mind was sure to be awake and in exercise where the perplexity of the case demanded penetration and forecast. But unless some such exigency occurred, a whole session of a Presbytery or Synod might pass and his voice be scarcely heard.

In religious matters he was tolerant and liberal, but decided and firm in his own views, and honestly and devotedly attached to the principles of the Associate Presbyterian Church. In private, he was a truly devout man, carrying the influence of religious principle into every department of social life. It was his habit to rise early, and the first business of the day was to gather his family around him for domestic worship. After praise and reading, not a chapter merely, but a large portion of Scripture in course, in which each member of the family took a part, the prayer which followed was such a model of simple, earnest, familiar pleading for all present, for absent friends, his people, the poor, afflicted, tempted, dying,—for the whole Church, for all men, as to impress even the thoughtless, and make the reflecting feel that it was good to be there—and then, when the business of the day was over, early in the evening, the same services were repeated.

Besides this, his rule was to spend the hour immediately after breakfast, or early in the forenoon, in private meditation and devotion; and he adhered to this when at home, under every variety of circumstances, with scrupulous punctuality. In his family, too, he was a fine model of Christian dignity, propriety and faithfulness. He was particularly attentive to the spiritual interests of his children, showing them, by both example and precept, what true religion is, and endeavouring to impress them with its obligations.

Exactness and punctuality in all matters were ever with Dr. Stark a part of religion. His engagements were never made thoughtlessly, and when made they were ever held sacred, and he was perhaps never known to fail of fulfilling them. He was economical in all his habits, but never mean; though his salary was very moderate and even inadequate, he never complained, and he had always at hand the means of rendering assistance where it was necessary. And these means were bestowed with a promptness and liberality as generous as they were unostentatious. Such confidence had those who knew him in his judicious application of means for the relief of the poor, that several of the wealthy men in his congregation, and among his acquaintances, frequently made him their almoner in this duty, and his applications for means to relieve special cases of suffering and distress were always successful.

Dr. Stark's acquisitions were such as might have been expected from his fine intellectual powers. As a classical and English scholar, he may be said to have belonged to the first class. He had also a great amount of general knowledge, and kept himself thoroughly posted in regard to passing events, whether political, moral or religious. There was almost nothing he

did not know, and, in the circles of private friendship, his conversation was as instructive and profitable as it was social and cheerful. Though he never published much, what he did publish is highly creditable to both his intellect and his heart. He had great power of condensing, and though his style was perfectly clear, he never troubled his readers with any waste words. His Biography of the Rev. James Whyte, introducing a volume of Mr. Whyte's Sermons, and his History of the Secession Church, published in the Presbyterian Magazine, show that he was capable of high excellence in different kinds of writing.

Ever truly yours, PETER BULLIONS.

FROM THE REV. D. G. BULLIONS.

WEST MILTON, January 19, 1863.

My dear Sir: My recollections of Dr. Stark date back to my childhood, I used to see him at my father's house when I was a small boy, and he came to assist my father at the Communion; and I knew him all along until I had entered the ministry, and was associated with him in the services of *his* Communion. Indeed I knew him quite intimately till the close of his life.

Dr. Stark was very much favoured in respect to his personal appearance. He was rather short and stout, had a round face and florid complexion, indicating a fine constitution, and had a bright piercing look that would prevent any body from asking the question whether or not he was an intellectual man. His mind had been subjected to the highest degree of culture that the most thorough Scotch education could secure. As a classical scholar, I believe he had few equals in this country. Such was his familiarity with Homer's *Iliad* that I have heard him say that if the last copy of it were lost from the world, he thought he could, without much difficulty, reproduce it. As might be expected, he had a high reputation as a Teacher, associating, as he did, with the maturest scholarship, those other qualities of mind and heart which gave him easy control over the young.

Dr. Stark's discourses were admirable specimens of sound logic. They were carefully and accurately written, his style being so correct as to defy criticism, and so perfectly clear that his meaning was never rendered doubtful even to the humblest capacity in his congregation. His thoughts were always legitimately drawn from his text, and never betrayed a disposition to be wise above what is written. He never wandered away out of the range of evangelical themes for the sake of administering to any body's capricious taste; he felt—and he conscientiously acted upon the conviction—that the instrumentality for doing his work had been supplied to him by God's Word, and that he had no right to look beyond it. His voice was not loud, but it was distinct, and easily filled almost any church. He had but little gesture, but what he had was simple and natural. There was a subdued fervour and unction in his manner, that helped greatly to give his sermons their effect, while yet there was nothing that approached the appearance of artificial excitement. I think he rarely preached without mature preparation, though this was evidently rather a matter of principle than necessity, as he had no difficulty in extemporizing in Church Courts, and on other occasions where the exigency demanded it. I may say here that he was a highly influential member of the Synod, and though not disposed to put himself forward, his opinions were always received with that marked respect and deference to which they were so justly entitled.

Dr. Stark was one of the most generous and magnanimous of men. He was incapable of taking any undue advantage, or placing himself in any equivocal attitude, for the sake of accomplishing any selfish object. I regard him as having been a fine specimen of both intellectual and moral nobility.

traternally yours, D. G. BULLIONS.

ABRAHAM ANDERSON, D.D.*

1821—1855.

ABRAHAM ANDERSON was born near Neuville, in Cumberland County, Pa., on the 7th of December, 1789. He was a son of Abraham and Elizabeth Anderson, both of whom emigrated from the North of Ireland, a few months before his birth. His mother originally belonged to the Associate Church, and his father to the Presbyterian Church of Ireland; though, previous to his leaving Ireland, he had transferred his relation to the Associate Body. He (the son) remained at home, labouring upon his father's farm, until he had reached early manhood. During the war of 1812 he was called out with the militia under General Harrison; and, while thus engaged, he not only gained credit as a soldier, but uniformly exhibited the most exemplary deportment. His Sabbaths were spent in reading his Bible and some other religious books which he had taken with him; and that copy of the Bible he always kept and cherished with most reverential care. On his return home from his tour of military duty, in 1813, he immediately commenced his preparation for the ministry. Without any previous course of study, he entered Jefferson College, where they were accustomed, at that time, to receive students before they had yet begun the study of the Classics. He remained there four years, and graduated in 1817, having been distinguished through his whole course for diligent application and excellent scholarship.

Immediately after leaving College he commenced the study of Theology under the Rev. Dr. John Anderson, who was at that time the Theological Professor in the Associate Church. He continued with him one session, (five months,) and then studied under the general direction of the Presbytery three years; at the same time prosecuting a course of medical study under the direction of Dr. Letherman, one of the most eminent physicians in that part of the country. He was chosen Professor of Languages in Jefferson College in 1818, and accepted the office and retained it until 1821. In October, 1821, he was licensed to preach; and, after itinerating, about two months, in Pennsylvania and the Eastern part of Ohio, he went, by appointment of Synod, into the Southern States, and was very soon settled over the Congregations of Steele Creek and Bethany, Mecklenberg County, N. C. After remaining here about ten years, during which time he exerted a highly beneficial influence, not only upon his own immediate congregations, but throughout the whole extent of the Presbytery,—his health had suffered so much, from the effect of the climate, that he found it necessary to seek a Northern residence; though he resolved to remain until a suitable person could be found to succeed him. In 1831 an Act was passed in the Synod of the Associate Church, requiring the excommunication of all slaveholders; which, whatever might have been his views of the subject, he knew he should be unable to carry out. Having received an appointment from the Synod to visit certain churches at the North, he visited Hebron, Washington County, N. Y.; and, as he did not think it prudent to return immediately, on account of the prevalence of the cholera, he remained and preached at Hebron for some time. After he returned to the South, in the

* Communication from himself.—*Evangelical Repository*, 1856.

autumn of 1832, the congregation at Hebron sent a call after him; and the fact of a person's having been found to succeed him, in connection with the embarrassment occasioned by the Synodical Act on Slavery, led him to accept it. He, accordingly, returned to Hebron in the summer of 1833, and settled there. He held the Pastoral relation to that church fourteen years and a half. In the autumn of 1847 he was elected Professor in the Theological Seminary of the Associate Church at Cannonsburg, as successor to the Rev. Dr. Martin. This post, in connection with the Professorship Extraordinary of Hebrew in Jefferson College, and the collegiate charge of the Congregation of Miller's Run, he held till the close of life.

The disease, which terminated his life, was an inward inflammation, which had troubled him for many years. It was not, however, till within a few months of his death that it began seriously to interfere with his stated labours. In December, 1854, he found it necessary to cease from the exercise of his ministry, in the Congregation of Miller's Run, and to devolve the whole care of it on his colleague, the Rev. Dr. Beveridge. He still attended, though often with much pain, to his duties in the Seminary, and preached frequently on Sabbath evening. His condition for many weeks had seemed alternately more and less hopeful, until the 29th of April, 1855, when there was a decisive change that indicated that the time of his departure could not be distant. His sufferings in his last days were intense, inasmuch that he was prevented from engaging much in conversation; but his mind was evidently in a tranquil and trusting state, and those who saw him die were fully persuaded that he felt nothing of death's sting or death's terrors. He died on the 9th of May, and was buried the next day at Charters, beside the graves of his parents.

The degree of Doctor of Divinity was conferred upon him by Franklin College, Ohio, in the autumn of 1846.

He was married at Salem, Washington County, N. Y., on the 9th of October, 1832, to Mary, daughter of John and Eliza Law. They had one child only, a daughter, who is married.

Dr. Anderson's publications are

A Circular to the Churches in the Carolinas, about 1824; a Sermon on Covenanting, published in the Philadelphia Repository; and a Criticism on a Decision in a Church Case, given by a Judge in Vermont.

I had the pleasure of a slight acquaintance with Dr. Anderson, having met him during a meeting of the Associate Synod in Albany a few years before his death. I was impressed by his grave and dignified appearance, and by the evidence he gave, in all his conversation, of a sound, well balanced and well cultivated mind. He seemed especially at home in talking about the distinguished men in his denomination who had passed away, and evidently cherished their memories with great reverence. He also kindly communicated to me an account of the leading events of his own life, of which I preserved written memoranda that I have availed myself of in writing the present sketch.

FROM THE REV. W. M. McELWEE. D.D.

FRANKFORT SPRINGS, BROWN COUNTY, Pa., April 4, 1859.

Rev. and dear Brother: My acquaintance with Dr. Abraham Anderson commenced in September, 1822, while he was delivering his Ordination trials before the Presbytery of the Carolinas, and was afterwards cultivated in long

journeyings with him to and from several meetings of the Associate Synod ; in many meetings of the Carolina Presbytery ; in many meetings to dispense the Lord's Supper ; in several meetings as delegates to the Convention of Reformed Churches ; in many meetings of the Theological Board ; in almost numberless meetings in our respective habitations, both in the South and in the North ; and by a somewhat extended friendly correspondence. The acquaintance for which Providence afforded such ample opportunity soon ripened into the most intimate and cordial friendship,—a friendship which never suffered the least interruption or abatement during his lifetime, and in which I confidently expect that we shall mutually rejoice amidst the scenes beyond the veil.

Dr. Anderson's exterior was large, massive and comely ; and though large bodies and little souls are often conjoined, in his case the glory within was equal or superior to the expectations inspired by the outward form. He was able to accomplish much in a little time. What time he usually employed in preparing for the Sabbath I know not ; but, if an emergency required it, he could collect and arrange the materials of a sermon in a very brief period. He was not so remarkable, however, for the activity of his mental operations as for the compass and extent of his mental vision. Whatever subject he had occasion to handle, he seemed to rise above it, and to view all its different sides at once, with all the objections which might be brought against the view which he maintained. An elderly man in the South, connected with the Old School Presbyterian General Assembly, heard Dr. Anderson occasionally, and compared him to a great ploughshare, which makes a wide furrow and buries all the weeds out of sight.

To a strong, well balanced mind were added, in the case of Dr. Anderson, a habit of great diligence, and the art of gathering up fragments of time and bits of opportunity and turning them to some good account. It does not appear that he kept a Diary ; but he kept a note book in which he recorded, with some remarks, any text by which his mind was impressed in reading ; and when his reflections did not lead him to fix on any particular subject for the Sabbath, he had recourse to this storehouse for assistance.

To an industrious spirit was added the love of order. His books and papers were kept in their proper places. The different parts of his apparel were properly disposed, and his expenditures were not suffered to flow out at random. He noted in a little book the incomes and outlays of the year ; and, at the end of the year, marked the paper and laid it by, and began anew. Indeed, the love of order was conspicuous in every thing about him—in his garden, yard and stable, as well as in his dwelling.

The result of his well directed industry was a large store of varied information. He could read a Latin system of Divinity almost as freely as he could read English. He was so familiar with the Greek of the New Testament that, in family worship, he was accustomed to read the chapter directly from the original. He had a good acquaintance with the Hebrew of the Old Testament, and with Ancient and Modern History, and with the principles of our Republican Government and of the Common Law. He was a good Physician, in all ordinary cases, and not ignorant of Chemistry, nor of Agriculture or Architecture. He was a man of excellent common sense, and was much at home amidst the details of practical life.

He was distinguished for humility and patience. He thought it no degradation to leave his seat in College, and ride through the country, preaching the Gospel to the poor and ignorant ; and, when settled in a pastoral charge, he was not above preaching from house to house or of ministering to the humblest child of sorrow. He was full of zeal and full of kindness. When, in the commencement of my ministry, I told him of any difficulty, or discouragement,

ment, or cause of perplexity, however trifling the thing was, he never made light of it, but listened with fixed attention; and, when he had comprehended the case, he set himself to render me the desired assistance as promptly and as earnestly as if I had been his own son. When I first saw him, his lofty head and stern countenance led me to doubt whether there was much of tenderness in his nature; but an intimate acquaintance with him revealed to me a heart full of the most generous and kindly sympathy.

He was remarkable for sincerity and magnanimity. If he had proposed a measure to the Presbytery or Synod, and a brother proposed something better, he would abandon his own proposal and urge the substitute. He did nothing through strife or vain glory. He never spoke that others might hear how well he could speak, nor continued to harangue and reason for the sake of victory. I never witnessed the semblance of envy or jealousy in any thing that he said or did, either in public or private.

Dr. Anderson was as far as possible from any thing like levity. He was cheerful and affable, and would sometimes laugh heartily, but his ordinary habit of mind was grave. I remember to have heard him relate but one really laughable story, and that was somewhat at his own expense.

He was a highly acceptable and useful Preacher. Though he was a large and strong man, such was his bodily organization that he could speak only in a conversational tone; but, as his pronunciation was very distinct, he could still be heard with ease by a large assembly. It must be stated further that he had this mental peculiarity—while his memory readily grasped and retained ideas, he had less ability than the generality of men to remember and repeat sentences. At the beginning of his ministry, he wrote his sermons at full length, as young ministers of the Associate Church generally do; but it took him a whole week to commit a sermon, and, after so much labour, he was hampered in the delivery. He concluded, after a few trials, that if he could preach only in this way, it would be necessary for him to abandon the ministry. The plan which he finally adopted was that of writing the heads and particular divisions, with a few sentences under each division, indicating the course of thought to be pursued; and, in this way, he very soon came to preach with ease and comfort. The matter of his discourses was solid and rich, but the language and style of delivery were plain and simple. The body of his sermon was usually argumentative, but in the close he almost uniformly made an impressive appeal to the conscience.

He was, I think, even more distinguished on the floor of Synod than in the pulpit. In a time of excitement, his calm, dignified mien and gentle voice were as oil on the troubled waters. When darkness brooded over the Assembly, and many were unable to see the point at issue, his cool, luminous statement of the matter in question would often dissipate the darkness, and give to the discussion a new and better direction. He was eminently fitted for the chair of Didactic and Polemic Theology. His great intellectual ability and solid learning, his dignified appearance and admirable propriety of conduct, his condescending kindness and unfailing patience, made him all that could be desired in that important post.

Yours with great respect and sincere affection,

W. M. McELWEE.

FROM THE REV. ROBERT BAIRD, D.D.

NEW YORK, January 3, 1863.

My dear Dr. Sprague: I am sure you will find it easy to obtain a more satisfactory account of the late Dr. Abraham Anderson than I am able to give you, and yet my recollections of him are very distinct, and my opportu-

nities for forming a judgment of his character were not inconsiderable. I knew him first as Professor in Jefferson College, during the latter part of my course in that institution; and, though he was appointed to the Professorship immediately after he was graduated, it was universally conceded that he was well fitted for the place, and acquitted himself in it with high honour. I knew him at a later period, when he had returned to Cannonsburg as Professor in the Theological Seminary; for, though I did not myself, at that time, reside there, I was there as an occasional visitor, and took care never to lose an opportunity of visiting Dr. Anderson. What he was as a Professor in the Seminary I had no means of knowing, except from report; but the uniform testimony, so far as I know, was, that he possessed high qualifications for his department, and was eminently acceptable and useful.

Dr. Anderson's mind was calm, reflective, discriminating, logical, rather than highly imaginative. No matter what might be the subject that occupied him, he held it to his mind till he had made himself master of it in its different bearings and proportions. His intellectual powers were marked by great sobriety and harmony—he did not view things in an exaggerated form—as the simple truth, so far as it came within the range of his faculties, was the object at which he aimed, so he generally attained it by the simplest and most natural process. As his mind was one of great activity, and his habits were essentially industrious, it was to be expected that he would have large mental acquisitions; and no one could be well acquainted with him without perceiving that this expectation was fully realized. He seemed almost equally at home in the Languages, the Mathematics, Intellectual Philosophy and Logic; and though he made no show of his attainments, they were all at his command, as so much well adjusted intellectual furniture.

Dr. Anderson was a man of a kindly and benevolent spirit, and always ready to confer a favour whenever it was in his power, though he was perhaps the opposite of demonstrative. He never said or did any thing merely for effect. In the ordinary intercourse of society, he was rather inclined to be reserved, though, with his intimate friends, he was delightfully free and communicative. His religious character was pure, elevated, consistent, without the least approach to any thing that savoured of enthusiasm. I do not remember ever to have heard him preach; but his reputation as a Preacher was just what you would expect from the general character which I have ascribed to him—his sermons were sensible, logical, and highly evangelical, and better fitted, in respect to both matter and manner, to interest and edify the thoughtful and intelligent hearer than to powerfully impress and bear away the multitude. He had great influence in Church Courts, not only from his general weight of character, but from his familiarity with the usages of such Bodies, and his facility at public business. He had, throughout the whole community, the reputation of a wise, learned, unostentatious, excellent man. His death was felt to be a calamity far beyond the limits of his own denomination.

I am, my dear Dr. Sprague,

Ever yours most truly,

R. BAIRD.

JAMES MARTIN, D.D.*

1822—1846.

JAMES MARTIN, a son of William Martin, was born in Albany, N. Y., May 12, 1796,—his parents having emigrated from Ireland to this country a short time before. While he was yet a child, the family removed to the town of Argyle, Washington County, N. Y. His parents had been members of the Associate Presbyterian Church in their native country, and their desire to enjoy religious privileges in the same ecclesiastical connection was a principal reason of their removal to Argyle. James worked upon his father's farm until he was seventeen or eighteen years of age, when he expressed the desire, and formed the purpose, of obtaining a collegiate education. He commenced his preparation for College at a private school in the village of Argyle, and afterwards became a member of the Washington Academy at Cambridge, where he remained until he was fitted to enter College at an advanced standing. He entered the Junior class in Union College, Schenectady, in 1817, and, having held a very high rank as a scholar throughout his whole course, graduated in 1819.

Mr. Martin had the benefit of a strictly religious education, and was always exemplary in his external deportment, but did not make a public profession of his faith till he was approaching the close of his academical course. He was accustomed to scrutinize closely every doctrine that he received, and at one time the whole system of Christianity appeared to him so great a mystery that he found himself inclined to pause on the borders of skepticism. He, however, ultimately reposed, with the fullest conviction, in the entire system of evangelical doctrine, and gave abundant proof of its power in his daily life.

At a meeting of the Associate Synod at Pittsburg, in May, 1819, the Rev. Dr. Anderson, on account of his advanced age, tendered his resignation as Professor of Theology,—agreeably to an intimation given the preceding year,—which was now accepted. A change of the location of the Theological Seminary being necessary, before the appointment of another Professor could with propriety be made, a Resolution was adopted, deferring that appointment, and committing the education of the students to the respective Presbyteries within whose bounds they resided. Mr. Martin, in consequence of this Resolution, commenced his theological studies under the care of the Presbytery of Cambridge; but when a Theological Seminary was established at Philadelphia, and Dr. Banks elected to the Professorship, Mr. Martin, with several other students, became connected with this new institution.

At the meeting of Synod at Philadelphia, in May, 1822, he was appointed to be taken on trial for licensure by the Presbytery of Cambridge; and, in pursuance of that appointment, was actually licensed to preach the Gospel, on the 2d of September following.

The Associate Congregation of Albany, almost immediately after he was licensed, petitioned the Presbytery that they might be allowed to have his services for one year; and their request was granted. But, after he had been preaching for some time to this congregation, he became strongly impressed with the idea

* Evangelical Repository, VI.—Communication from his family.

that it was very desirable that he should spend another term at the Seminary; and, accordingly, having obtained permission from the Presbytery, he passed the greater part of the winter term of 1822-23 in again attending on the instructions of Dr. Banks. In the spring of 1823 he returned to Albany, where he continued to labour so acceptably to the people, that, in the course of the year, he received a unanimous call to become their Pastor. This call having been accepted, he was ordained, and installed Pastor of that congregation, on the 19th of May, 1824. The Sermon on the occasion was preached by the Rev. Mr. Campbell, and the Charge to the Minister and the people was given by the Rev. Dr. Shaw.

In 1833 Mr. Martin became connected, editorially, with the Religious Monitor, —a periodical publication which had been commenced some time before, but had had no responsible editor. He did not, at first, allow his name to appear on the title page, though he had the exclusive editorial control of the work; but, in 1836, he became its proprietor as well as editor, and, from that time, his connection with it, in both capacities, was distinctly announced. This connection continued until the close of the fifteenth volume; and the work, in his hands, acquired a high character, even beyond the limits of his denomination.

In May, 1840, Mr. Martin attended the meeting of the Synod, in Philadelphia, in his usual health, as he supposed, with the exception of a slight cold. At that meeting it was found necessary to send a Commission to Barnet, Vt., to settle some difficulties that had arisen in the Presbytery of Vermont. Mr. Martin was one of the Commissioners, and, being chosen Moderator, it devolved on him to open the meeting with a Sermon. The Commission was to meet in Barnet, about two hundred miles from Albany, on the 10th of July. When the time arrived for setting out on this journey, Mr. Martin was still suffering severely from his cold, though there was nothing to occasion him any alarm. As he proceeded, with his brethren, on the journey, travelling by private conveyance, he became increasingly ill, having a very severe cough, attended with considerable fever. The day before they were to meet in Barnet, and when they were within a short distance of the village of Bradford, on the Connecticut River, he was seized with a violent hemorrhage from the lungs. They hastened on to Bradford; and when Mr. Martin got out of the carriage, at the hotel, and sat down on the steps of the piazza, the first resting place at hand, the blood was flowing freely from his mouth. After obtaining medical aid, the hemorrhage was stopped, and they proceeded on their journey. But, shortly after reaching Barnet, the hemorrhage returned with increased violence, and it was repeated for several successive days. The disease, with the depletion that was judged necessary to arrest it, so reduced his strength that he was obliged to remain in Barnet several weeks before he was able to return home; and, indeed, so great was his prostration that his system never afterwards fully recovered its former tone.

During the whole of that year he scarcely attempted to speak in public at all; but, the next year, his health was so far improved that he was able to appear quite frequently in his pulpit. At the meeting of the Synod in 1842, in consequence of Dr. Ramsay's resignation of the Professorship of Didactic Theology and Hebrew in the Theological Seminary, it became necessary to elect a successor to him in that office; and the person chosen was Mr. Martin. He accepted the place, and immediately resigned his pastoral charge at Albany, after an acceptable and useful ministry there of eighteen years.

In the summer of 1842 Mr. Martin removed, with his family, to Cannonsburg, Pa., where the Theological Seminary was located, and entered on the duties of his new appointment, at the opening of the term in the fall of that year.

In 1843 Mr. Martin was honoured with the degree of Doctor of Divinity from Jefferson College.

Dr. Martin proved himself a very competent and acceptable Professor. He preached occasionally for his brethren, and in vacant churches in the neighbourhood, but his strength was nearly all given to the immediate duties of his Professorship. The last time he attempted to preach was at a place called Peter's Creek, where he went to assist in the administration of the Lord's Supper. The effort was too much for him, and the next day the hemorrhage, by which he had been so often afflicted, returned upon him, and he resolved not to hazard again an effort at public speaking. He, however, soon recovered from this attack, and his improved condition awakened the hope that his life and usefulness might be prolonged through a series of years; but this hope proved sadly delusive. On the evening of the 24th of April, 1846, after a day of more than usual exercise and comfort, he experienced a return of hemorrhage so violent that he was never afterwards able to leave his bed for more than a few minutes at a time. He lingered, in great patience and in the full exercise of all his faculties, until the 15th of June, when he quietly passed away.

Dr. Martin was married, in 1825, to Rebecca, daughter of Matthew and Elizabeth (Given) White, of Albany. By this marriage there were four children, two of whom died in infancy. Mrs. Martin died in 1835. In May, 1836, he was married to Jane, daughter of John Watson, of Cannonsburg, Pa., who became the mother of five children,—all daughters.

Besides the liberal contributions which Dr. Martin made to the Religious Monitor, he published a duodecimo volume, (the substance of which, however, originally appeared in the Monitor,) entitled "An Essay on the Imputation of Adam's First Sin to his Posterity," 1834; and a Sermon entitled "The Duty of Submission to Church Rulers Explained and Defended," 1841. This was the Discourse which he had prepared to preach at Barnet, when he was prevented by an attack of illness from fulfilling the appointment.

FROM THE REV. THOMAS BEVERIDGE, D.D.

CANNONSBURG, May 14, 1854.

Dear Sir: I am not at all disposed to decline your request for my recollections of the late Dr. Martin, as he was a valued and intimate friend whose memory I delight to honour.

Though I had occasionally seen him at an earlier period, I may say that my acquaintance with him commenced while I was residing at Cambridge, N. Y., and a short time previous to his settlement in Albany. From that time till the close of his life I knew him intimately. While I had a Pastoral charge in Philadelphia, he often assisted me on Communion occasions, and I sometimes went to Albany to render him similar aid. During the last four years of his life we were associated as Professors in the same Theological Institution, and, of course, were in habits of constant and familiar intercourse.

There was nothing in Dr. Martin's personal appearance that would be likely particularly to attract you. He was rather below the middle size, with dark complexion, dark hair and light eyes, and a face bearing strong marks of intellect. He had an uncommonly well-shaped and expressive forehead. His movements were characterized by deliberation and dignity.

In his manners he was gentlemanly, though in general society somewhat reserved. When you knew him intimately, however, his reserve disappeared, and he became a highly agreeable companion. Though he was far removed from every thing like levity, he would occasionally unbend in the confidence of private intercourse, and would sometimes participate in lively and even jocose conversation. His habit, however, was to be grave; and the departure from it formed the exception,—not the rule. He was generous and honourable in all his relations. His hospitality scarcely had a limit; and I have understood that so many were willing to avail themselves of it, that, with a moderate salary, he found it somewhat difficult to meet his current expenses.

Of the character of Dr. Martin's intellect I need not speak particularly, as it will be sufficiently manifest from what I shall say of him in his different relations. As a Preacher, he always had a high rank in his denomination—indeed, his popularity, so far as I know, was universal. His voice, though not one of extraordinary power, was clear, melodious and impressive; and it was sufficiently loud to fill with ease our largest places of worship. His enunciation was remarkably distinct, so that every word fell upon your ear in all its fulness. There was no great variety in his intonation, neither could his delivery be considered in any degree monotonous. He had no exuberance of gesture, but what he had was appropriate, and fitted to render his utterances more impressive. His manner was energetic and effective, but not highly impassioned—you saw the workings of a vigorous and earnest intellect, but little of that warm glow that indicates deep and powerful emotion. His sermons were far from being imaginative or beautiful; but they were full of well digested thought, were arranged with logical accuracy, and while they were so plain that the common mind could not fail readily to apprehend them, they showed so much intellectual vigour and such careful elaboration, that the most profound and cultivated minds were arrested by them. He often wrote out his discourses at length, and often preached from a full outline; and sometimes, I believe, without much premeditation; but never, so far as I know, had even notes before him in the pulpit.

No where were Dr. Martin's powers brought out to better purpose than in Church Courts. There his quick perceptions, his sound judgment, his admirable self-possession, his perfect familiarity with every thing pertaining to ecclesiastical procedure, gave him an influence which few ministers ever acquire. I remember an instance in which he had taken an active part in a process that resulted in the suspension of an old Scotch Elder; and however the Elder might have been dissatisfied with the result, he afterwards expressed his admiration of Dr. Martin's perfect coolness and dignity in the management of the case.

Dr. Martin was a good general scholar, and acquired knowledge with great ease; and he knew how to turn his knowledge to the best account. I think, however, that he was more indebted for his acquisitions to his facility at acquiring than to any remarkable degree of application. He was somewhat averse to bodily exercise; and this probably reacted, to some extent, upon his mental habits. I do not mean to intimate that he was not a student, but only that he was not in this respect greatly distinguished. I ought to add that, during the last few years of his life, his health was so much impaired as to disqualify him for severe or protracted mental effort.

As a Professor, Dr. Martin was very competent, conscientious, diligent and acceptable. His attainments in his department were highly respectable, and he had a more than common facility at communicating his own knowledge to the minds of others. He was a remarkably good critic; and though he sometimes perhaps approached severity, yet so just were his remarks, and so

manifestly dictated by a desire to benefit the students, that they were generally little disposed to complain. I ought to add that he was uncommonly faithful in respect to their spiritual interests; availing himself of every opportunity to urge upon them the paramount importance of cultivating practical godliness. I well remember that, on occasion of one of their meetings, he inquired of them whether if there was one traitor among the twelve who constituted our Lord's immediate family, there was not reason to fear that there was more than one among *them*, as they were double the number. He evidently lived, during the whole period of his Professorship, under a deep impression that his time for serving his Master and the Church on earth was short, and this, no doubt, gave a complexion, in some degree, to his intercourse with the students.

Yours very respectfully,

THOMAS BEVERIDGE.

FROM THE REV. S. F. MORROW.

ALBANY, July 7, 1862.

My dear Sir: I met the Rev. Dr. Martin, concerning whom you ask for my recollections, for the first time, at the meeting of the Associate Synod, in Xenia, O., in 1842,—the same year that he was appointed Professor of Theology and Hebrew in our Theological Seminary. The next time I saw him was in the fall of the same year, when he entered on the duties of his Professorship, and I became a student under him. I had the benefit of his instruction during my whole course in the institution, and his connection with it, as a Professor, continued but a single session after mine, as a student, closed. It was chiefly in his relation as Professor that I knew him, though I met him occasionally in private, and perhaps had sufficient means of forming a correct idea of his character.

Dr. Martin could hardly fail to impress you, at first sight, as a thoughtful, earnest, resolute man. His manner was in a high degree dignified, and at first he seemed not very accessible; but, as you came to know him better, you found him familiar and affable, and manifesting quite a genial spirit. There was very little reserve in his intercourse, even with the students, after he became well acquainted with them; and he generally secured, in a high degree, both their respect and good-will. He was susceptible of very strong feeling, but he exercised great self-control, and was very rarely betrayed into any hasty or indiscreet utterances which he had occasion to regret.

Dr. Martin was a good general scholar, and, in the department of Theology particularly, his views were exceedingly clear and well digested. He had a well defined system of faith, and though he did not regard all its parts of equal importance, there was no point of what he believed to be Scripture doctrine that he held lightly. As an Instructor, he had a happy faculty at bringing his own mind in contact with the minds of his pupils, and putting them in possession of the exact shade of thought which he wished to convey. We always felt, when we were listening to him, that we were getting the results of mature and profound reflection.

As a Preacher, Dr. Martin was rather didactic than hortatory, edifying than highly popular. He was always perfectly self-possessed, and uttered himself with a dignified calmness, that evinced his high estimate of the truth he was delivering, and predisposed his audience, especially the more intelligent portion of them, to give him their fixed attention. He was not profuse in his gesture, though the little that he had was unstudied and appropriate, and evidently the prompting of the thought which he was developing. An air of simplicity and naturalness pervaded his whole manner. His thoughts were clearly conceived and clearly expressed, and the tone of his preaching was eminently

doctrinal and evangelical. It was impossible to listen to him attentively without either gaining some clearer views of Divine truth, or becoming more deeply impressed with its importance.

Dr. Martin had great control in a Deliberative Body. With strong common sense and a deep insight into the human character, and an intimate acquaintance with the details of public business, he was always recognized as a master spirit, if not *the* master spirit, of any Deliberative Assembly to which he happened to belong. He was regarded by many as rigid in his views of ecclesiastical discipline, but his course in this respect, whatever it might be, was evidently only the following out of his conscientious convictions.

In general, Dr. Martin was at the greatest remove from every thing that had in it the semblance of trifling; but he would now and then say something that would reveal a vein of quiet humour. One instance of this now occurs to me. The manna for cultivating whiskers had not then been introduced into this country; but one of our students had nevertheless ventured so far upon making himself singular as to suffer his beard to grow much beyond what the usage of that day would justify. It so happened that this student, in a sermon that he delivered as an exercise in the Seminary, used the expression, "beard the lion in his den;" and when the Doctor came to criticise him, he remarked, in substance, that he did not like that expression; that, though he had not his spectacles, and did not see very distinctly, he thought he recognized something on his face that might have suggested it; but he added that, for his part, he did not like whiskers, and the only man whom he ever knew wear them in the pulpit, he believed had no piety.

Very truly yours,

S. F. MORROW.

DAVID CARSON.*

1823—1834.

DAVID CARSON, a son of David and Jane (Oliver) Carson, was born in Greencastle, Franklin County, Pa., on the 25th of October, 1799. His parents, who were of Scotch ancestry, though natives of the North of Ireland, migrated to the United States in 1798, and took up their abode in Greencastle, where they placed themselves under the ministry of the Rev. John Young, of the Associate Reformed Church. Mr. Young was succeeded by the Rev. John Lind, under whose pastoral care the son passed his early years. It was through Mr. Lind's influence that his attention was first permanently directed to his immortal interests, and that, at a later period, he formed the purpose of devoting himself to the Christian Ministry; and it was under his instruction also that he went through the course of study preparatory to entering College. In due time he entered Jefferson College, where he maintained a high rank as a scholar, and graduated in 1819. It was during his college life—it is believed in 1818—that he made a public profession of his faith in connection with the Associate Reformed Church.

It was about this time that that Church was so deeply agitated with the controversy on the subject of Communion, which resulted in the union of a large portion of it, under the lead of Dr. Mason, with the General Assembly Presbyterian Church. The rupture thus made in the Church to which Mr. Carson belonged,

* MSS. from his son, Rev. D. W. Carson, and Rev. Dr. Beveridge.

in connection with the bitter contests which attended it, occasioned him great perplexity and distress. He shrank from the prospect of entering the ministry at such an inauspicious period; and, having finished his collegiate course, he endeavoured to find a situation in which he might be advantageously employed as a Teacher. Providence seemed to baffle every attempt which he made in this direction; and, finding, at last, that there was no other door open to him, he entered on a course of Theological study in the Seminary of the Associate Reformed Church in the city of New York. He was there during the winters of 1820-'21, and of 1821-'22; but the winter of 1822-'23 he spent at Philadelphia, pursuing his studies under the Rev. Dr. Banks, Professor in the Theological Seminary of the Associate Presbyterian Church, chiefly with a view of perfecting himself in a knowledge of the Hebrew,—Dr. Banks being, at that time, esteemed one of the most eminent Hebrew scholars in America. It was some time during this year that he decided, after long and severe mental conflict, to connect himself with the Associate Presbyterian Church; and, accordingly, after passing the usual trials, he was licensed to preach the Gospel, by the Associate Presbytery of Philadelphia, on the 8th of October, 1823.

By the rules of the Associate Church, licentiates on probation for the office of the ministry were required to itinerate within the bounds of the Church, for at least one year, as missionaries under the appointment of the Synod. This service Mr. Carson seems to have performed to great and universal acceptance. He received calls from the Congregations of Octorora, &c., in the Presbytery of Philadelphia; from Poland, in the State of Ohio; from the Congregations of Big Spring, Pistol Creek and Munroe, in East Tennessee; and from several other places. He accepted the call from the Congregations in Tennessee, on the ground that they were in more unpromising circumstances, and, owing to their isolated position, less likely to obtain a Pastor, than the others. He was, accordingly, ordained to the work of the Ministry, and installed as Pastor of these congregations in October, 1824.

In this large and widely scattered charge he laboured for about ten years. In October, 1833, he was elected Professor of Hebrew, Biblical Antiquities, Chronology and Church History in the Associate Presbyterian Seminary, then at Cannonsburg. Having signified his acceptance of this appointment, he resigned his pastoral charge, and removed with his family to his expected field of labour in the spring of 1834; and shortly after his arrival there, he received and accepted a call from the congregation of Washington, Pa., to labour among them as their Pastor. The journey of upwards of six hundred miles, which brought him to Cannonsburg, he performed in a private conveyance, reaching his destination in the month of June. But he did not live to enter on the duties of his Professorship. His constitution, though naturally vigorous, had been somewhat enfeebled by excessive labour. His journey, too, had been attended with great fatigue, as, besides removing his family, he brought with him a number of negroes, who had been manumitted by their master, and sent, under his care, to be settled in the Free States. A few weeks after his arrival in Cannonsburg, he was prostrated by a disease from which he had previously been a sufferer, and to the removal of which—now that it had settled upon his lungs—medical skill proved unavailing. He died, after a confinement of four or five weeks, on the 25th of September, 1834. During his last illness, his mind was in a state of perfect tranquillity, and was occupied chiefly upon subjects pertaining to the

Kingdom of Christ. His death was every way worthy of the devoted Christian life which had preceded it.

Mr. Carson's only publications were occasional articles which appeared in some of the periodicals of the day, the longest of which was a Review of the Hopkinsian system,—the prevailing system of doctrine in the region in which he lived. This was published in the County paper at Maryville.

Mr. Carson was married, in October, 1827, to Jane, daughter of James and Eleanor (Cowan) Gellespy—the family was one of great respectability, and was connected with one of his congregations. They had three children, two of whom are now (1863) ministers of the Gospel, in connection with the United Presbyterian Church. Mrs. Carson still survives.

FROM THE REV. WILLIAM M. McELWEE, D.D.

FRANKFORT, BEAVER COUNTY, PA., December 3, 1863.

Rev. and dear Brother: I have been somewhat tardy in answering your letter asking for some estimate of the character of the Rev. David Carson, partly because I supposed the matter did not require haste, but chiefly because I had to wait for certain papers which, I calculated, would enable me to do greater justice to the subject.

I had not the happiness of much intercourse with Mr. Carson. Our first meeting was in the city of Steubenville, Ohio, in the summer of 1824. At that time we lodged together in the house of a common friend two or three days, and I heard him preach a single sermon. Our next meeting was in the city of Baltimore, where we assisted the Rev. A. Whyte in administering the Lord's Supper. This was in the spring of 1830. From Baltimore we travelled together by steamboat to Philadelphia; and in the latter city attended the meeting of the Associate Synod for eight or ten days, boarding, however, at different houses. When the Synod had adjourned, we returned to Baltimore, lodged with a common friend, and preached together on the Sabbath. There was a meeting of the Associate Synod at Cannonsburg, in October, 1833. Mr. Carson and myself were in attendance. In the course of that meeting he was chosen Professor of Ecclesiastical History and Hebrew Antiquities, in the Theological Seminary at Cannonsburg, and, accepting the appointment, he moved thither with his family, in June, 1834. Having come to Cannonsburg about the middle of the week, and learning from Dr. Ramsay that I had the Sacrament of the Lord's Supper on hand, and would probably be alone, he was so kind as to take his horse and come to my assistance. When the Sacrament was over he returned with me to my house; and the next morning we rode over to Robinson, seven miles, and attended a meeting of the Associate Presbytery of Chartiers. These interviews were so few and distant from each other that, had no other means of knowing Mr. Carson been thrown in my way, I should hardly feel warranted to claim any thing more than a superficial acquaintance with him. But, boarding with Dr. Ramsay's family from the fall of 1822 till the spring of 1825, with whom Mr. Carson had boarded during his collegiate course, I was made very familiar with his name and character before I had seen his face. In the fall of 1825 I supplied his pulpit in Blount County, Tenn., for two months, the Synod having sent him on a mission to the State of Missouri. He was very often spoken of by the people of his charge during those months, and, though it is long since his death, my familiarity with him has been kept up by constant friendly intercourse with Mrs. Carson and her two sons who have entered the ministry.

Mr. Carson was somewhat beneath the ordinary stature, being five feet and four or five inches in height. He was, however, a strong, sturdy man, broad

in the shoulders and well compacted. His forehead was lofty and broad, his cheeks well rounded and having a fresh, rosy tint. Being short-sighted, he wore spectacles, both in and out of the pulpit.

In respect of mental and moral qualities, Mr. Carson was distinguished among his associates at College, and among his brethren in the Ministry. But that which arrested the attention and secured the approval of others was not a single excellence shining in him with transcendent brightness, but a happy combination of many excellencies, possessed by others indeed, but not often in the same degree or the same variety.

Mr. Carson's intellectual endowments were of a high order. His ideas were clear and manly, his language was appropriate, direct and forcible, not combined with puerile platitudes or tawdry ornaments. And the gifts which his Maker had bestowed upon him he cultivated with diligence. He applied himself closely to his studies at College, and at the Theological Seminary, and through life, as he found opportunity. He was indeed so moulded and attuned that whatever he did, he did it with his might. When in his youth he engaged in play, he was among the foremost in the play. When he entered into conversation with others, he brought all his powers into exercise, and did not speak of one matter, while his thoughts wandered after another—when he laughed, he did not laugh with a sort of reluctance, but cordially, with such lively ringing tones that it was refreshing to hear him. I am reminded, in this connection, of an anecdote that was told of him, in Dr. Ramsay's family, in the winter of 1823. There had been a religious awakening in Jefferson College, in the spring of 1818 or '19. All the students were impressed more or less. A young man by the name of Trimble, rooming with Mr. Carson, was deeply impressed. In solemn seriousness, bordering on melancholy, he took it into his head that it was a sin to laugh. He informed Mr. Carson of the conclusion to which he had come. Mr. C. could not agree with him. The matter was debated for some time; and, as neither was able to convince the other, they agreed to ask the opinion of Dr. Ramsay. This was done the next morning at the breakfast table. "Dr. Ramsay," inquired Mr. C.,—"What is your opinion about laughing—is it a sin to laugh?" Dr. R., looking around the table, and observing that all were composed and waiting for his answer, said, with a dry humour, for which he was remarkable,—“It is just as sinful to laugh as it is to sneeze.” Mr. C., unable to maintain his gravity, burst into so hearty a laugh, that even Mr. Trimble was obliged to participate in it.

Mr. Carson was distinguished for his fervent piety. Like Elijah he was very zealous for the Lord God of hosts. Like the beloved John, he was a sincere lover of Christ and of all the things of Christ. He was remarkable for tenderness of conscience, deep humility and a lively concern about the salvation of his brethren according to the flesh. These and various other distinctive traits of Christian character came out in his daily life, and they are strikingly manifest in many of his letters which have been preserved and have been submitted to my inspection.

In his public ministrations Mr. Carson displayed decided ability, but his manner was so simple, and his utterances so plain and so well filled up with corresponding feelings, that perhaps no hearer ever suspected that he was trying to exhibit himself. His delivery was not rapid but distinct and emphatic. Very often his eyes were suffused and the tears flowed freely; yet there was no trembling of the voice nor distortion of the countenance. When he assisted me at the Sacramental service in 1834, he introduced the exercises of the Sabbath by reading and expounding the 63d Psalm. In offering the expository remarks his feelings rose at once. He went on for thirty-five or

forty minutes, the tears flowing continually; but those who sat at a distance only observed a singular solemnity and earnestness.

Being sincere, earnest and hearty in the Lord's cause, he did not smother his convictions, but cherished them, and acted in accordance with them. Embracing in 1818 Dr. Mason's scheme of Catholic Communion, he received the Lord's Supper, for the first time, at the hands of Dr. McMillan, a minister of the General Assembly, though he still regarded the Associate Reformed Church as his proper home. Being convinced, in 1822, that Promiscuous Communion is injurious to the cause of truth, and subversive of wholesome discipline, he renounced it, withdrew from those that favoured it, with whom he had been accustomed to go, and attached himself to the brethren of the Associate Church, who regarded that form of communion as a very dangerous kind of latitudinarianism. Believing Slavery to be a moral evil, he assailed it even in Tennessee, and did all he could to purge the Church and the land of it. He likewise testified against Freemasonry, and the use of songs of human composition in the solemn worship of God. When, in Divine providence, he was called to minister among strangers, he seems not to have considered very much whether the hearers would receive his testimony or not. He was so faithful to his convictions that he did not blink the truth, or shun a plain, open testimony in its behalf, under any circumstances.

In addition to what I have already said of the character of Mr. Carson's ministrations, I may say that he had a noble voice, strong and clear, but not harsh, which he had the power of modulating according to his own will. He could lower it to a whisper audible throughout the church, however large, and in a moment raise it up to thunder tones. I distinctly remember having myself been startled, when, after many petitions uttered in a moderate tone, he called out, with a loud, ringing tone,—“Awake, awake, put on thy strength, Oh Arm of the Lord, awake as in ancient days, in the generations of old.”

I will only notice one other feature in Mr. Carson's character,—namely, his strong faith in the testimony of God. He believed the doctrinal teachings of the Word to be the most sure and certain truth. He believed the laws of God to be the dictates of Divine wisdom and goodness, working out the right and good way. He believed the ordinances of God's appointment to be the only means of acceptable worship. He believed the threatenings and trembled, the promises and rejoiced. He so realized the being, presence and power of the Master as to be in a great measure regardless of the approval or scorn of men. “By faith the Elders obtained a good report,” and our Elder obtained his good report in the same way. Animated by this heavenly principle, he read and studied, prayed, and preached and walked, “choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season.”

Yours with sincere respect,

WILLIAM M. McELWEE

JAMES WHYTE.*

1824—1827.

JAMES WHYTE, a son of James and Helen Whyte, was born in Muthill, in Perthshire, Scotland, in the year 1794. His father cultivated a small farm, from the profits of which he was able to maintain his family in a creditable manner.

* Memoir prefixed to his Sermons.—MS. from Mrs. Whyte.

Both of his parents were professors of religion, attached to the Secession Church, and, for a long period, members of the Associate Congregation of Kinkel, under the pastoral care of the Rev. Mr. Muckersie, an eminently godly minister and author of a well known Catechism. They were particularly careful in the religious training of their children; and to their good influence, under God, this son gratefully ascribed his preservation from many youthful follies and gross sins. While he was yet very young he showed a great fondness for study, and this led his parents to resolve on giving him the advantages of a collegiate education. Having fitted for College in his native place, he entered at Glasgow in the year 1810; and about the same time both his parents were removed by death. During his whole College course he was diligent in study and exemplary in deportment, and showed himself possessed of talents that gave promise of distinguished usefulness. In 1815, about the time that he left College, his mind was first seriously and earnestly directed to the subject of religion as a personal matter; and, after several months of ineffectual striving in the spirit of the Law, he was brought to a cordial compliance with the terms of the Gospel and became a cheerful and active Christian. Shortly after this he commenced the study of Theology in the Divinity Hall at Edinburgh, under the direction of the Rev. Mr. Paxton, at that time Professor of Divinity to the General Associate Synod. In consequence of the death of his parents, he had been left, in a great measure, dependent upon his own exertions for the means of defraying the expenses of his education; but this he was enabled to do by teaching a school, first in the neighbourhood of Dunblane, and afterwards at Menstrie, near Stirling, during his vacations. Having completed his course of theological study preparatory to licensure, and having gone through the usual exercises for trials before the Presbytery, he was licensed to preach the Gospel by the Presbytery of Stirling, in connection with the Antiburgher Church, in the spring of 1819. He commenced his labours in the Orkney Islands, and was invited to a settlement there, which, however, he declined.

The same year, and not far from the time that he was licensed to preach, he was married to Jane, daughter of Alexander and Ellen (Ford) Whyte, of Limekilns, in Fifeshire.

Mr. Whyte, from his very first appearance in the pulpit, attracted unusual attention, and his services were put in requisition by some of the most respectable congregations within the limits of the Body with which he was connected. After the two Bodies, Anti-Burghers and Burghers, were merged in the United Associate Church, he continued to preach, with great acceptance, within the new organization, and several highly important vacancies were at his command, if he would have accepted them. As, however, he was not entirely satisfied with the principles of Union, and took exceptions to some of the early measures adopted by the Body with which he was now in connection, he withdrew from that communion in 1824, and joined with a few others in protesting against it. And now, in fulfilment of a purpose which had even preceded his entrance on the ministry, he resolved to cross the Atlantic and seek a field of labour in the United States; and, accordingly, he arrived with his family in New York, in October, 1824. Shortly after his arrival, he joined the Associate Church, and, wherever he preached, was listened to with the deepest interest. Two calls,—one from Argyle, and another from Salem, were presented to him at the same time; and, having accepted the latter, he was ordained, and installed over that congregation, on the 6th of July, 1825.

It was a striking illustration of Mr. Whyte's unassuming and unambitious spirit that he was disposed to accept this very retired sphere of labour, when his talents would have entitled him to look for one of the most prominent pulpits in the country. Here, however, he continued to labour, with great satisfaction and efficiency, until he was dismissed to his reward. His last illness was an inflammation of the lungs, terminating on the brain. He had gone to Argyle to preach; and, after going through the accustomed labours at the church, on the Sabbath, he was expected to preach at the poor-house in the evening, but was too unwell to fulfil the appointment, and, instead of attempting it, returned home. In the latter stage of his illness, his mind was so far unstrung that he took no note of any thing that was passing around him. Just before his death he seemed to fall asleep for a few moments; and, on opening his eyes, was asked whether he had been asleep; and his reply was, "Yes, blessed be his holy name;" and, shortly after, fell into his last slumber. He died, after an illness of about ten days, on the 13th of December, 1827. His Funeral Sermon was preached by the Rev. Dr. Alexander Bullions, of Cambridge.

Mr. Whyte was the father of five children,—four daughters and one son. Of these only one daughter, with the mother, still (1862) survives.

Some time after Mr. Whyte's death, a volume of his Sermons was published in this country, and afterwards republished in Scotland. The Scottish edition included also a sketch of his life.

FROM THE REV. HUGH MAIR, D.D.

FERGUS, CANADA WEST, October 18, 1848.

Rev. and dear Sir: Your request that I should furnish you with some of my recollections of the Rev. James Whyte it gives me pleasure to comply with. My acquaintance with him was quite intimate, and my attachment to him devoted; but our personal intercourse was confined almost entirely to the period of his curriculum as a theological student, and scarcely extended at all to his ministerial course. I will give you freely my idea of his character, resulting not merely from my own intimacy with him, but from what I know of his general reputation.

As a Man, he was amiable, unassuming and benevolent. In his conduct in the various relations of life he was uniformly correct, prudent and dignified. Towards those whom he deemed his superiors he was always deferential in his bearing; while towards his inferiors he exhibited the most graceful and winning condescension. As a Friend, he was devoted and constant; full of that warm and generous sympathy that makes a friend so welcome in the hour of need. In short, his private character presented a rare assemblage of excellencies, which might very well justify the application of those lines of the Roman poet:—

"Incorrupta fides, undique veritas,
Quando illum inveniet parem."

As a Christian, he was at once humble and fervent. His uncommon devotedness to God appeared in almost all his movements. No one who saw him could doubt that his grand aim was to attain to the highest measure of Christian holiness. It was emphatically true of him that he had his conversation in Heaven. Whatsoever things were true, honest, just, lovely and of good report,—these things he ever cultivated and pursued. From his boyhood till near the period of his dissolution, he was wont to keep a Diary, wherein he uniformly noted the dispensations of Providence toward himself, the Church and the world; and studied so to improve these, through grace, as to render

them constantly subservient to his sanctification. In his devotional exercises he had great enjoyment; nor were his prayers confined to stated periods; for while he was conscientious and regular in the performance of secret and family worship, he was much given to ejaculatory prayer,—thus exemplifying the Apostolic precept,—“Pray without ceasing.” Religion with him was far enough from being a matter of mere expediency, or a subject of mere mental speculation. It was a matter of the highest personal and practical concern,—that filled his whole soul and regulated his whole life.

As a Preacher of the Gospel, he was gifted in no common degree. So far as impression or popular effect was concerned, it is not too much to say that he stood in the first rank. He had a remarkable power of seizing and enchaining the attention of an audience. His preaching was far enough from being mere declamation; while his discourses were marked with great simplicity and classical accuracy of expression, and at the same time indicated a glowing and highly poetical fancy, they were replete with evangelical sentiment, and possessed an unction that bespoke a deep and strong current of religious feeling,—an all absorbing interest in the topic which he had in hand. He had a marked predilection for the descriptive kind of preaching; and here he showed himself to possess remarkable graphic power. His descriptions were those of a master painter; for he infused into his characters so much life, and often threw around them such an incomparable charm, that the effect upon his audience was prodigious. The minutest circumstances connected with character, (circumstances which would have been by ordinary minds entirely over-looked,) he would seize upon and exhibit with surprising effect. He was full of earnest and impassioned appeals to the heart and conscience; and it was not easy for any one who heard him to resist the impression that the one commanding object that he had in view was to promote the glory of his Master in the salvation of his fellow-creatures. He was a scribe well instructed in the mysteries of the Kingdom, a workman that needed not to be ashamed.

And while he was a most faithful and earnest Preacher of the Gospel, his labours were eminently acceptable,—not merely in his own denomination, but among Christians of other communions. He was, indeed, a magnet of universal attraction. But it was not merely or chiefly the blaze of genius, or the glow of imagination, but the holy kindlings of a heart actuated by an intense desire for the salvation of a dying world, through the power of the Cross, that rendered his public ministrations so irresistible. You may judge something of his popularity in Scotland from the fact that he received from various congregations no less than thirteen calls, to settle with them in the ministry,—a circumstance quite unprecedented, at least in the Secession Church. But his popularity never injured him. He continued to the close of life the same humble, unostentatious, self-distrustful person as he was at the commencement of his career. By a mysterious dispensation of Providence he was called early to his rest and his reward; but there are many, on both sides of the Atlantic, who will never forget the charm of his example or the power of his ministrations.

I am, with sincere and affectionate regard, truly yours,

HUGH MAIR.

FROM THE REV. D. G. BULLIONS

WEST MILTON, February 6, 1863

My dear Sir: My acquaintance with the Rev. James Whyte was comparatively brief, though it covered the whole period of his residence in this country. As he was settled in the immediate neighbourhood of my father's charge and of my own home, he very soon became intimate in our family, and so continued till he went to take possession of one of the Heavenly mansions.

Though I was myself quite young, he made a strong impression upon me, and my recollections of him have scarcely faded at all with the lapse of years.

He was rather a short, thick-set man, with light complexion and light hair, and an expression of countenance blending finely the intellectual with the graceful and the amiable. His general appearance betokened rather feeble health; and this I believe to have been a true index to his actual condition. His manners were exceedingly quiet and gentle, indicating an utter unconsciousness of his fine intellectual powers and of the almost unprecedented popularity which had attended him as a Preacher prior to his coming to this country. He was deliberate in his movements and quiet in his whole bearing. Though there was no approach to any thing like a distant or unsocial manner, I should say that he was rather sedate than cheerful. This might have been partly the result of natural temperament, but I doubt not that his deep sense of the solemnity and responsibility of the work in which he was engaged had also much to do with it. But you could not fail to discover at once that he was one of the most benevolent of men. His heart was always going out in strong desires for the happiness of all whom his influence could reach; and these desires were evidently the working of not only a naturally amiable but deeply Christian spirit.

The several traits of character which I have attributed to Mr. Whyte came out very impressively in his ministrations in the pulpit. I cannot say that he was a bold, startling, or especially striking Preacher; but he was pre-eminently tender, gentle and attractive—his sermons were written with great care, and in a style of uncommon grace and beauty, and were of a deeply evangelical type; and they were delivered in that simple, earnest, even beseeching manner, that drew his audience to him by an irresistible influence. He certainly had uncommon power as a Preacher; and the secret of it lay, to a great extent, in his utter self-forgetfulness, and his manifest deep concern that his message might take effect upon the hearts and consciences of those whom he was addressing. He would pour out his bright and beautiful thoughts with such inimitable fervour and pathos that he must have been singularly constituted who could listen to his simple and glowing utterances without being impressed by them. I heard him preach the sermon, which has since been published, on that touching incident in our Saviour's history,—the raising of the Widow's son in the city of Nain; and his tones of deep pathos, conveying sentiments such as his subject would naturally suggest to such a mind, almost vibrate on my ear to this day.

In his pastoral duties Mr. Whyte was most diligent and faithful. He was especially at home amidst scenes of sorrow, and knew as well as any other man how to bind up the bleeding heart. As a natural consequence, he possessed, in a very uncommon degree, the affection of his people, and, when he died, they became literally a congregation of mourners.

I think he had little to do with the more general concerns of the Church, especially as they were connected with Ecclesiastical Bodies. All his tastes and habits were adverse to every thing of a controversial bearing, and I think also he had not much executive talent—his forte undoubtedly lay in the easy and effective discharge of the immediate duties of a Preacher and a Pastor.

Fraternally yours,

D. G. BULLIONS.

JAMES PATTERSON MILLER.*

1825—1854.

JAMES PATTERSON MILLER, a son of Hugh and Mary (Patterson) Miller, was born at King's Creek, Beaver County, Pa., on the 1st of August, 1792. His father, though not directly involved in the famous Whiskey Insurrection in Western Pennsylvania, did not refuse to permit his house to become an asylum to some who were implicated in it. The son, James P., though then only a few years old, distinctly remembered having seen two men at his father's house, who, when visitors were known to be approaching, would retreat to the garret, drawing after them the ladder by which they had ascended. His mother, who was an earnestly religious woman, devoted this son, in her own solemn desire and purpose, from his very birth, to the Ministry of the Gospel. It is believed that his knowledge of this fact had no small influence in enabling him to resist the temptations to which he was afterwards subjected to seek preferment in political life.

He commenced the study of Latin, under the instruction of the Rev. George Scott, a Presbyterian minister, near Hookstown, in the year 1809. In due time he entered Jefferson College, and it is believed that his attendance there terminated in 1814, though, for some reason, he did not receive the degree of Bachelor of Arts until 1818. While he was a student in College, his mother died suddenly of dysentery, and both himself and a younger brother were brought to the borders of the grave by the same disease. In subsequently giving an account of the state of his mind in the near prospect of dissolution, he said,—“My physical powers were utterly prostrated, so that I was unable to speak, yet my mental faculties seemed unimpaired. I heard the physician say that I would probably not live an hour. I remembered my mother's prayers in the family, when my father was occasionally absent, which had always made a strong impression on my mind. My firm belief that she was a true Christian, and that her prayers for me would be heard, gave me great consolation, and I could say with hope,—‘I am thy servant, the son of thine hand-maid.’”

Shortly after leaving College, he took charge of an Academy in Winchester, Va. Here he proved himself an excellent disciplinarian as well as very competent teacher; and he secured, in a high degree, the confidence and good-will of both his employers and pupils. During his residence here he mingled chiefly with Episcopalians, and had much pleasant intercourse with them, and was not a little edified by the Episcopal Ministry (that of the late Bishop Meade) under which he sat; but his attachment to the Church of his fathers, in respect to both doctrine and polity, remained undiminished.

After a residence in Virginia of between one and two years, he returned to Pennsylvania, and commenced the study of Theology in the Theological Seminary, under the Rev. John Anderson, D.D., in the autumn of 1815. He attended the Seminary two sessions, and then took charge of a Classical School in Cadiz, O., where he remained, it is believed, a year or two. In 1820 he was married to Elizabeth, daughter of John Roberts, of Cannonsburg, and, shortly after this,

removed to Steubenville, O., where he became the Principal of another Academy. He was taken on trials for licensure in the spring of 1821, but was not actually licensed till the spring of 1825. Some have supposed that this delay on his part was occasioned by a somewhat serious impediment in his speech, which he was apprehensive would disqualify him, in a great measure, for the labours of the pulpit; while others, and perhaps with better reason, have conjectured that it was attributable to some lingering aspirations for political life. The latter supposition is rendered more probable from the fact that it was not till after he had suffered a sore bereavement that he resumed his original purpose of preaching the Gospel.

Notwithstanding Mr. Miller was indefatigable in his labours as a Teacher, yet his active mind sought additional employment, and his predilection for political life prompted him to become the editor, for some time, of a political newspaper. He is said to have been the first person in the State of Ohio, who publicly urged the claims of General Jackson to the Presidency of the United States. At this time there was every thing to indicate that he would quickly become absorbed in politics; but that Infinitely Wise Providence that often disappoints our hopes in the ordering of our lot, had another path marked out for him. Mr. Miller's wife, who was a highly estimable lady, and had never been satisfied with his having failed to carry out his original purpose to preach the Gospel, was seized with erysipelas, and died, after a short illness, in December, 1824, leaving two young children. This event, as appears from a private record of it, made, at the time, by his own hand, was the means of giving a new direction to his course of life, and leading him solemnly to renew his purpose to enter on the Gospel Ministry. But, before receiving license, he spent a few months, chiefly with a view to obtain a better knowledge of Hebrew, with Dr. Ramsay, at that time Professor in the Theological Seminary at Cannonsburg. The first year of his ministry he spent chiefly in itinerating in the West; and the next year he was sent, by the Synod, with the Rev. John Walker, Pastor of a Church at New Athens, O., to visit various places in Indiana, Illinois and Missouri, which were destitute of religious ordinances. The winter of 1827-28 was signalized by the prevalence of heavy rains and desolating floods throughout that region, by means of which the hardship and fatigue attendant on his mission were greatly increased.

He was ordained at Unity, in the Presbytery of Muskingum, on the 6th of September, 1827. In 1828 he received another appointment, by the Presbytery, as a Home Missionary, in connection with Mr. John Kendall.* The year following he received a call from Madison, Ind., and one from Argyle, Washington County, N. Y.; the latter of which he accepted. On the 3d of May, 1829, he was married to Amanda Davidson, daughter of a Physician, of Xenia, O.; who became the mother of three children; and, in October of the same year, he was installed Pastor of the church to which he had been previously called. Here he exercised his ministry with exemplary diligence during a period of twenty-two years. The congregation over which he was placed was divided, in 1830, into North and South Argyle, on account of the large area over which it

* JOHN KENDALL was a native of Greene County, O. He studied Theology under Dr. John Anderson, and was appointed to be taken on trials for licensure in 1815, but for some unknown reason he declined. He then went to Xenia, O., and became editor of a secular newspaper, in which business he continued ten or twelve years. He, however, subsequently changed his purpose, and in the summer of 1827 was licensed to preach. He itinerated for a few years through the churches, but was at length attacked by catalepsy, which very materially impaired his intellect. After living for some years in a secluded state he died.

was scattered. The Church of South Argyle, to which his labours were confined after the division, was, during his whole ministry, not only blessed with peace, but with a gradual and almost constant increase of intelligent and exemplary members. Several congregations in Indiana and Illinois were composed, to a great extent, of persons who had emigrated from South Argyle.

Mr. Miller had, during his whole ministry, taken a deep interest in Missions, not only to the Heathen, but also to destitute places in our own country, and had contributed pecuniary aid to this cause up to the full measure of his ability. He often expressed his regret that he was too far advanced in life to devote himself to the work of Foreign Missions. Several times he visited Canada on short missionary excursions, and, in 1844, spent a few months in itinerating among the destitute in the Far West. In 1850 the Associate Presbyterian Church determined to send missionaries to the Territory of Oregon. Mr. Miller, believing that his prosperous Church in South Argyle would have no difficulty in supplying itself with a Pastor, offered his own services as a Missionary to Oregon, provided a person better suited to the enterprise could not be found. His offer was cordially accepted; and, accordingly, in the year 1851, he, with Mr. Samuel Irvine, a son of an old fellow-student of Mr. Miller, set out for this new and arduous field of labour. The parting with his congregation and friends was most sad and tender, and his Farewell Sermon, which was preached on the 2d of March, was addressed to a weeping audience. He embarked at New York for San Francisco on the 15th of April, and arrived on the 28th of May; thence, on the 4th of June, he sailed for Oregon, and arrived at the mouth of the Columbia River on the 8th. Here, in a small village, where religious services had never been performed, and the Sabbath never recognized as a day of rest, he planted himself in the spirit of a true missionary, and, in a course of untiring self-sacrifice and devotion to his work, spent the remainder of his days.

During the three years of his ministry here, Mr. Miller enjoyed excellent health, insomuch that he was never taken off from his labours by indisposition for a single day. In September, 1853, he organized a congregation, and his public services, considering the new country and the small population, were well attended. He was mainly instrumental in uniting the members of the Associate and the Associate Reformed Presbyterian Churches in Oregon into one Body, under the name of the United Presbyterian Church of Oregon. His prospects of usefulness were never brighter than when God, in his infinite wisdom, was pleased to bring both his services and his life to a close.

Mr. Miller had often expressed the hope that he might be permitted to be engaged in active duty while he lived, and had remarked that he could never join in the petition of the Litany to be delivered from sudden death, believing that, if he were prepared, as a Christian ought always to be, sudden death was much to be preferred to a lingering fatal malady. And this desire of his heart was signally granted. He preached his last sermon, in robust health, on the 2d of April, 1854, on the Glories of Christ's Kingdom. Two days after this he made a short visit to Portland, and, as he was returning home, on the 8th, the boiler of the steamboat exploded, and he was killed instantly by a piece of iron striking his head. His wife and one of his children were present to witness the terrible catastrophe. His body was interred near the scene of his principal labours in Oregon. The Rev. Mr. Blain, on whom it devolved to occupy his pulpit first after his decease, delivered an appropriate Sermon from Titus ii, 12, 13.

Mr. Miller published, in 1839, an octavo volume, with the following title:—
 “Biographical Sketches and Sermons of some of the First Ministers of the Associate Church in America: To which is prefixed a Historical Introduction containing an Account of the Rise and Progress of the Associate Reformed Church for the First Half Century of her existence in this country.”

FROM THE REV. THOMAS HANNA, D. D.

WASHINGTON, PA., April 14, 1858.

Dear Sir: My acquaintance with the Rev. James P. Miller commenced in the fall of 1816, when he and I entered the Theological Seminary together under the charge of the Rev. John Anderson, D. D. From that time until about 1826, my opportunities for knowing him intimately were very favourable. His natural powers of mind were quite above mediocrity, and his attainments as a scholar were highly respectable—indeed, he seemed to have a natural taste for literary pursuits, and was admirably fitted, as well by his manners as his scholarship, for conducting a literary institution;—an employment to which he devoted himself with great success for several years previous to his licensure: His commanding personal appearance, his good temper, his readiness to communicate, all conspired to secure to him the respect and goodwill of his pupils.

Mr. Miller possessed fine social qualities, which, with his good taste and good sense, made him a very agreeable companion. He was a close observer of passing events, and he carefully treasured the results of his observation, to be appropriated as circumstances might afterwards require. He was a man of decidedly practical habits, and was never satisfied unless he was doing something that would tell benignly on the interests of his fellow-creatures. His friendships were sincere and ardent; and his incorruptible integrity secured to him the most unbounded confidence.

It was an evidence of his great benevolence as well as strength of character, that he should, at so advanced an age, have formed and carried into effect the purpose of migrating to a distant region in the character of a missionary. His sudden and sad removal from the world was indeed among the dark dispensations of Providence; but there is little doubt that his labours in that difficult field are destined to be gratefully remembered both on earth and in Heaven.

I am, Dear Sir,

Very respectfully yours,

THOMAS HANNA.

FROM THE REV. JOSEPH T. COOPER, D. D.

PHILADELPHIA, July 14, 1862.

Dear Sir: I cheerfully comply with your request for some of my recollections of the Rev. James P. Miller. Although his field of labour was remote from mine, and he was in the ministry many years before me, yet, as an Editor, I had much correspondence with him, and very frequently saw him in the Associate Synod, and for some days shared his hospitality.

As a Preacher, there was an earnestness and naturalness in his manner, that arrested the attention and kept alive the interest of the hearer. He had nothing of that sing-song tone, which, in former days particularly, was so common among the ministers of the Secession, and which so often acted as a lullaby upon the nerves of their hearers. It was not often my privilege to hear him, but I have sometimes heard him when I thought him impressively eloquent.

Occupying the post of an Editor, I had a favourable opportunity of becoming acquainted with Mr. Miller as a writer; and I can truly say that I always felt gratified on receiving a communication from him. His articles were characterized by great propriety and good sense. Instead of dealing in prolix introductions, he entered at once *in medias res*, and always showed that he clearly understood his subject. His manuscript was remarkably accurate, and, even when written in haste, scarcely needed any revision.

Mr. Miller was somewhat of an antiquarian, and took great pleasure in searching out the details of the history of the different branches of the Secession Church, both in this country and in Great Britain. His octavo volume, entitled "Biographical Sketches," &c., is a monument of his taste and labours in this direction. It was his purpose to bring down the history commenced in that volume to the present time; but this purpose was frustrated by his mission to Oregon. Previous to his departure, he placed in my hands the early Records of the Presbytery of Pennsylvania and of the Associate Synod, with an earnest request that I would prosecute the work which he had commenced. This I have been prevented from doing by the press of editorial and pastoral duties; but I earnestly hope that some one may yet be found who will undertake it.

Notwithstanding his deep interest in the past, he was intensely alive to all the movements of his own time. He was emphatically a Reformer. The cause of Temperance and Emancipation called forth his warmest sympathies, and received, through good report and through evil report, his effective co-operation. The use of tobacco, in all its forms, he reprobated as inconsistent not only with good manners but good morals; and it was his firm conviction that Christians, and especially Ministers of the Gospel, were bound to set their faces against it. Had I been disposed to take a smoke, I think I should have hardly ventured to do it in his presence.

Mr. Miller was a close and diligent student of the Bible in the original languages. He preferred to go to the fountain head to find out exactly the mind of the Spirit rather than trust to any translation. Both himself and some of his children were in the habit of using the Greek Testament in family worship. He bestowed much attention on the Prophetical Scriptures. He embraced, at least, in its outline, what has been called the Millenarian system of interpretation, believing that the Second Advent would be pre-millennial.

He was distinguished for his minute acquaintance with the forms and order of Ecclesiastical Courts. I have often heard him referred to by his brethren as being without a superior, or perhaps without an equal, in this respect, in the Secession Church.

Of Mr. Miller's social qualities it is not easy to speak in terms of exaggerated praise. He made every one in his company feel perfectly at ease, and there was a charm in his fine genial spirit that was quite irresistible. This, no doubt, had much to do with his great success as a Pastor, and the affectionate remembrance in which he is still held by those who once enjoyed the benefit of his ministry. His presence was highly prized and much sought for by the sick, not merely from the medical skill which he possessed, but from his cheerful and soothing manner in ministering to their spiritual wants.

He had a strong attachment to the principles of the Secession Church. In the latter part of his ministry, however, his attention seems to have been particularly directed to the divided state of the Church, and to the evils growing out of it, and he became earnestly desirous that different branches of the Presbyterian Church might be united in one Body. As might be expected, he appeared to some of his brethren, who viewed the subject from a different standpoint, to have declined in his love of the peculiar principles of the Secession Testimony. But to me it appeared not that he loved the principles of his

Church less than formerly, but that his love of all friends of the truth had grown much more fervent. His views of Prophecy contributed not a little to this state of feeling. He believed there were scenes of trial before the Church, and that God's people should be uniting their energies against a common foe.

I am, my dear Sir, yours fraternally,

JOSEPH T. COOPER.

FROM THE REV. S. F. MORROW.

ALBANY, July 8, 1862.

My dear Sir: My earliest recollections of the Rev. James P. Miller reach back to the time when I was probably not more than ten years old. He used then sometimes to be at my father's, and I distinctly remember the impression which his gigantic form and his capital jokes used to make upon me. A man with a larger frame than he had, I have rarely, if ever, met with. He could not have walked through Broadway, in New York, but that the eyes of many would have been turned upon him as a magnificent specimen at least of physical humanity. His weight was so immense that when, in the early part of his ministry, he used to perform journeys on horseback, he was accustomed to put in requisition two horses,—alternately leading one and riding the other. One of the stories which I heard him relate concerning himself, in my childhood, was, that, as he was riding on horseback, with a large blue cloak wrapped around him, a stranger who was coming toward him, and wishing to get off a good joke at his expense, made as if he would turn out, and said, as if discovering his mistake,—“Oh, I thought this was the stage coach.” When I came to Albany, my relations with Mr. Miller became intimate, and our intercourse was frequent, until he left this part of the country for Oregon.

Mr. Miller had a countenance indicating strength of mind and of purpose; both of which qualities he undoubtedly possessed. His manners were urbane and gentlemanly, and revealed a heart of much kindness and warmth. He was exceedingly hospitable, always giving his friends a cordial welcome, and always doing every thing in his power to render them happy. In his general intercourse with society he made himself popular by his intelligence, his good humour, his active habits, and his deep interest in whatever was going on around him. He had very decided political views, and he did not hesitate to express them, or to act upon them, whenever he thought occasion required. He was deeply interested in every thing pertaining to the History of the Church, especially of the Ecclesiastical Body with which he was immediately connected; and probably no person within the limits of his communion has done so much to rescue from oblivion the memories of our ministers who have passed away, as himself. He was a man of enlarged and liberal views in respect to whatever related to the general progress of human society. He was a well educated man, and I believe a good scholar; and he was a good Preacher withal; though the effect of his preaching was considerably diminished by a slightly hesitating manner. It was an evidence of his high tone of Christian public spirit that, at so advanced an age, he should have enlisted in an enterprise so arduous as that to which he may be said to have sacrificed his life.

Very cordially yours,

S. F. MORROW.

THOMAS BEVERIDGE HANNA.*

1848—1852.

THOMAS BEVERIDGE HANNA was born near Cadiz, O., on the 27th of March, 1823. His father, the Rev. Thomas Hanna, D.D., was, at that time, Pastor of the Associate Presbyterian Congregation in that place. His mother was Jemima Patterson, eldest daughter of Robert Patterson, of Mount Pleasant, O., afterwards of Wheeling, Va. He early discovered a fondness for books, and could not, on any light consideration, be persuaded to lose even a single day from his school. A considerable part of his English education, and the rudiments of Latin and Greek, he acquired under the tuition of several students of Theology, who afterwards became Ministers in the Associate Church. He commenced the Latin Grammar when he was nine years old, and, though he did not pursue his studies regularly from that time, he entered the Freshman Class in Franklin College, Ohio, in the autumn of 1840, at the age of twelve, and remained there, with little or no interruption, till August, 1844, when he was admitted to the degree of Bachelor of Arts. He graduated with the highest honours of his class, delivering the Valedictory Oration.

His mind seems to have received a decidedly serious direction from his earliest years, and it is probable that he scarcely remembered the time when he did not intend to be a Minister of the Gospel; but he did not make a profession of religion till the summer of 1844, when he became a member of the Church at Cadiz, then under his father's pastoral care.

In the autumn of 1844 he was admitted to the study of Theology by the Presbytery of Muskingum, and, immediately after, entered the Theological Seminary at Cannonsburg. Here he passed through the regular course, developing talents of a high order, prosecuting his studies with great diligence and thoroughness, and securing to himself the warm regard, not only of the Professors and his fellow students, but of many in the surrounding community. As there was but one session of the Seminary in the year, extending from the beginning of November to the close of March, he had the intervening seven months to himself. This time he divided between his theological studies, general reading, preparing Discourses for Presbytery, and teaching a few scholars in his father's neighbourhood.

In June, 1848, he was licensed to preach by the Presbytery of Muskingum. He commenced his public labours by fulfilling an appointment of Presbytery to supply vacant churches for three months within the Presbyteries of Muskingum and Chartiers; and on the 10th of September proceeded to Wisconsin, where he had had a field of labour assigned him by the Board of Home Missions. On his arrival there he found that his home was to be at Waterville, in Wauke-sha County. The people were generally poor, and the best accommodations he could obtain were barely comfortable. He took board at the village tavern, and, by the kindness of a young physician of the place, was allowed to use his office as a study.

In this field Mr. Hanna continued very laboriously occupied until May, 1849, when he visited Washington, then the residence of his father, and had the pleasure of spending a little time under the paternal roof. A meeting of the Synod took

* Memoir of his life, by Rev. T. H. Beveridge.

place at Allegheny about this time, at which a call was presented to him from Cambridge, O., and its connections, in the Presbytery of Muskingum, and another from the Associate Congregation of Clinton, Allegheny County, Pa., under the care of the Presbytery of Chartiers. The latter of these he accepted. He determined, however, in accordance with the advice of his Presbytery, as well as with his own inclination, before entering on his duties as Pastor, to labour a few months as a Missionary in the city of New York. He, accordingly, went thither in the month of June, and remained until the end of October, labouring, with great acceptance, in what is called the Mission Church. His condition here was rendered perilous, and his labours the more arduous, by the fact that the cholera was, at that time, prevailing, to a fearful extent, in the city.

About the first of November Mr. Hanna returned from New York, and commenced preaching at Clinton. After the usual trials, he was ordained, by the Presbytery of Chartiers, to the office of the Ministry, and installed Pastor of the Associate Congregation of Clinton, on the 13th of December, 1849. The Sermon on the occasion was preached by the Rev. Dr. McElwee, and the Charge to him as Pastor was delivered by his father.

Mr. Hanna now entered upon the duties of the pastoral office with great alacrity and earnestness, and with an evident purpose to make the salvation of his people his one all-absorbing object. The commencement of his labours seemed to give promise of a happy and effective ministry; but only two brief years had passed before his Master called him to give an account of his stewardship. On the 20th of January, 1852, he suffered a severe attack of bilious colic; but, as he had previously been subject to the same complaint, it excited no special alarm. The disease seemed to yield to some of the usual remedies, and, on Thursday, two days after the first attack, he supposed that he should be able to preach on the ensuing Sabbath. But, on Friday, his symptoms became more unfavourable, and his disease took the form of severe inflammation of the bowels. His family friends, being informed of his dangerous illness, hastened to his bedside, expecting to see him die; but, after their arrival, an apparently favourable change took place, which led his physicians as well as friends to indulge strong hopes of his recovery. These hopes, however, were but short-lived, as another change, of a different nature, very speedily followed. On Wednesday, the 4th of February, his most alarming symptoms re-appeared, and, in spite of all the appliances of medical skill, he sunk rapidly, and his death occurred about eight o'clock the next morning. The exercises of his mind were, to some extent, modified and rendered less satisfactory by the nature of his disease; but there was enough in his last hours to form a bright confirmation of the evidence that had been accumulating, in connection with his devoted life, that it was gain for him to die. The services at his Funeral, at which no less than fourteen of his ministerial brethren, of different denominations, were present, were conducted by the Rev. Dr. Anderson and the Rev. Nicholas Murray.

Shortly after Mr. Hanna's death, a Memoir of him, by the Rev. T. H. Beveridge, was published, in connection with fourteen of his Sermons.

FROM THE REV. S. F. MORROW.

ALBANY, July 3, 1862.

My dear Sir: I have very distinct and pleasant recollections of the Rev. Thomas B. Hanna, as I was associated with him as a student in my prepara-

tion for the ministry. My intercourse ceased with him after we left the Seminary, except that he paid me one short visit after my settlement in this city.

Mr. Hanna was of a tall and slender form, uncommonly youthful in his appearance, but with a fine, bright, benignant face, which predisposed everybody to like him. As you became acquainted with him, one of the first things that impressed you was his great modesty—you saw at once that he had formed no extravagant idea of his own abilities, and that he had no disposition to render himself unduly conspicuous. He had an uncommonly gentle and kindly spirit, never giving needless offence in his intercourse, and always ready to confer favours whenever he had an opportunity. He was marked for his ingenuousness and candour. Of any thing like unworthy management, or attempting to carry a point by indirect or unfair means, he was utterly incapable. No one could doubt that the object at which he was professedly aiming was the object which he really had in his eye; no one ever feared that he would circumvent or deceive him, even in the most unimportant concern or in the slightest degree. And he was as conscientious as he was ingenuous. He had but one rule by which to order his conduct, and that was the will of God, as indicated by his Word and Providence, and interpreted by an enlightened conscience. When he had once considerably answered to his own mind the question what the Lord would have him to do, his purpose was formed, and no earthly power was strong enough to move him from it. While his naturally amiable spirit made him condescending in all matters in which he did not feel that duty was positively involved, there was no sacrifice to which he would not submit rather than be false to his honest convictions. And to crown all, I must refer to his piety—it was not fitful, blazing to Heaven one day, and dying away into profound indifference the next; but it was consistent, intelligent, all-pervading—his faith was a living principle, that worked by love, and purified the heart, and overcame the world. It made him strong to perform the duties of life and strong to endure the trials of life; and its power was strikingly manifested when he was getting ready to put off his earthly house of this tabernacle.

Mr. Hanna's talents were remarkably well adapted to the pulpit. His sermons were rich in evangelical thought, expressed with great simplicity and clearness, and often with uncommon beauty. His manner was at once graceful, forcible and earnest; and you could not resist the impression that the preacher felt that he was dealing in eternal realities. His published sermons, though highly creditable to his taste, his culture and his piety, do not, after all, fully represent his power in the pulpit; for the latter part of his sermon, embracing his most earnest appeals to the hearts and consciences of his hearers, was usually left unwritten. Nothing, perhaps, in connection with his preaching, was more remarkable than the deep knowledge which it evinced of the workings of the human heart;—a knowledge which could never have been acquired but by a most diligent study of his own heart, in connection with the Word of God.

As a Pastor, he was eminently devoted to all the interests of his flock. He mingled with them with an affectionate freedom, that always secured to him a cordial welcome to their houses and their hearts. He was especially adapted to be a comforter in affliction—his sympathetic spirit quickly vibrated to every note of sorrow that fell upon his ear. He bestowed much care and attention on the young, conducting a Bible class on Sabbath morning for their benefit, and always keeping a watchful eye on the concerns of the Sabbath School. In short, he seemed ever intent on doing good among his people; and the deep grief which his early death called forth among them, showed how highly they appreciated his character and services.

I am yours truly, S. F. MORROW.

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ASSOCIATE REFORMED.

PREFATORY NOTE.

Not a small portion of those to whom I am indebted for the material for this series of sketches, have passed away, and some of them have not only themselves become legitimate subjects for commemoration, but are actually among the worthies here commemorated. Of these I may mention particularly the Rev. Dr. McJimsey, whose early and warm approbation of the plan of my work helped to give me an impulse towards carrying it out, and whose intimate acquaintance with the Fathers of the Church, as well as his habit of accurate and impartial observation, has given great value to his communications. I am also under obligations to the Rev. Dr. Dales, of Philadelphia, and the Rev. Dr. Mathews, of New York, and to the Professors in the Allegheny Associate Reformed Theological Seminary, for much important information, besides the valuable letters which bear their names. And I cannot forbear here to repeat what I may have said elsewhere, that I owe much to the kindness of several distinguished ministers at the South, towards whom no adverse political relations can ever extinguish my gratitude. And, last of all, I beg to tender my warmest acknowledgments to the Rev. Dr. John Forsyth, whose identification with the Associate Reformed Body during nearly his whole life, and his perfect familiarity with the history of the denomination, together with the kindly interest he has taken in my enterprise, have rendered his services quite invaluable;

and his facile and graceful pen he has allowed me to put in requisition most freely, even beyond the limits of the denomination with which he has been more immediately connected. To all who have rendered me their assistance, in any way, I acknowledge myself a grateful debtor.

W. B. S.

HISTORICAL INTRODUCTION.*

The union of the Associate and the Reformed Presbyteries, constituting the Associate Reformed Church, may probably be traced, in some degree at least, to the War of the Revolution. The weakness of the congregations of the different sects of Scotch Presbyterians had, for some time, suggested the importance of consolidation for the sake of increased strength; and the Independence of the Colonies was thought by many to remove the previously existing causes of disunion. The question of a union came at length to be agitated with great earnestness, and several Conventions were held in reference to it; until, at length, in October, 1782, the Reformed Presbytery, the Associate Presbytery of New York, and a considerable part of the members of the Presbytery of Pennsylvania, met at Philadelphia, and formed themselves into a Synod, under the name of the Associate Reformed Synod of North America. The following articles constituted the basis of this union:—

1. That Jesus Christ died for the elect.
2. That there is an appropriation in the nature of faith.
3. That the Gospel is addressed indiscriminately to sinners of mankind.
4. That the righteousness of Christ is the alone condition of the Covenant of Grace.
5. That Civil Government originates with God the Creator, and not with Christ the Mediator.
6. That the administration of the kingdom of Providence is given into the hands of Jesus Christ the Mediator; and Magistracy, the ordinance appointed by the Moral Governor of the world, to be the prop of civil order among men, as well as other things, is rendered subservient, by the Mediator, to the welfare of his spiritual kingdom, the Church, and has the sanctified use of it and of every common benefit, through the grace of our Lord Jesus Christ.
7. That the law of nature and the moral law revealed in the Scriptures are substantially the same, although the latter expresses the will of God more evidently and clearly than the former; and, therefore, Magistrates, among Christians, ought to be regulated, by the general directory of the Word, as to the execution of their office.
8. That the qualifications of justice, veracity, etc., required in the law of nature for the being of a Magistrate, are also more explicitly revealed as necessary in the Holy Scriptures. But a religious test, any farther than an oath of fidelity, can never be essentially necessary for the being of a Magistrate, except where the people make it a condition of government.
9. That both parties, when united, shall adhere to the Westminster Confession of Faith, the Catechism, the Directory for Worship, and Propositions concerning Church Government.
10. That they shall claim the full exercise of Church Discipline, without dependence upon Foreign Judicatories.

* Sketch of the Assoc. Ref. Ch. by Dr. Forsyth.—Do. by Dr. Dales

The Body thus formed was composed of three Presbyteries, numbering fourteen ministers; though the number was immediately increased by the addition of the Presbytery of Londonderry, which remained in connection until 1802. One of the first Acts of the Synod, after its organization, was the adoption of a series of Articles, afterwards published under the name of the Constitution of the Associate Reformed Church; but these Articles were ultimately laid aside for a fuller exposition of the faith of the Church. The Synod, at its meeting at Green Castle, Pa., in May, 1799, issued its formal Standards, consisting of the Westminster Confession of Faith and the Catechism, with a revision of the Articles relating to the power of the Civil Magistrate. The Directory for Worship and the Propositions of Church Government remained unchanged; while the Rules of Discipline and Forms of Process were merely reduced to a regular system for the sake of more convenient application. The Book, as thus prepared, was published under the title;—"The Constitution and Standards of the Associate Reformed Church in North America."

For twenty years after the union, the Church greatly prospered, inasmuch that the demand for labourers was greater than the Synod could possibly supply. While the Church was thus increasing its numbers and extending its boundaries, it was proposed that the Synod should be divided into subordinate Synods, and that delegates should be chosen, by each Presbytery, to attend an Annual Assembly, which should be called a General Synod. Accordingly, at the meeting in New York, in October, 1802, the Provincial Synods of New York, Pennsylvania, Scioto, and the Carolinas, were constituted; and in May, 1804, the first General Synod of the Associate Reformed Church met in Green Castle, Pa., in which there was a representation of the eight Presbyteries of which the Synod was composed,—namely, Washington, New York, Philadelphia, Big Spring, Kentucky, Monongahela, and First and Second Carolinas. This measure did not result favourably to the prosperity of the denomination. The Provincial Synods, on account of the wide extent of country covered by them, became irregular and delinquent in their meetings, and, after a few years, ceased to assemble altogether. There was an unfortunate centralizing of power, by means of which a spirit of jealousy was engendered in different portions of the Church, which brought in its train very serious evils. The Carolinas were, by their own request, constituted an independent Body, leaving the General Synod composed of only the Synods of Pennsylvania and New York. About the same time, the proposition for a union with the Reformed Dutch Church, having been the subject of protracted discussion, was laid aside. In 1821, at the meeting of Synod in Philadelphia, overtures were received from the General Assembly of the Presbyterian Church for a union of the two Bodies; and each Body appointed a committee to conduct the negotiation to its legitimate result. The joint Report of these committees recommended that "the different Presbyteries of the Associate Reformed

Church should either retain their separate organization or be amalgamated with those of the General Assembly, at their own choice;" that the Theological Seminary of the General Assembly and the Theological Seminary of the Associate Reformed Church should be consolidated; and that the Theological Library and funds belonging to the Associate Reformed Church, should be transferred to the Seminary at Princeton. This plan, having received the approval of the two Bodies, was sent down to the Associate Reformed Presbyteries for their action. At the next meeting of the General Synod, in 1822, it appeared that a large majority of the Presbyteries and congregations were decidedly opposed to the projected union. Notwithstanding this, however, the Synod resolved to proceed, and, after a debate of several days, the vote was taken, and there were six for union, five against it, and four silent. The vote was declared to be in favour of the union; the General Synod of the Associate Reformed Church was declared to be dissolved; its members were invited to seats in the General Assembly; and the Library of the Associate Reformed Theological Seminary was at once removed to the Theological Seminary at Princeton. This library was recovered, by a protracted law-suit, in 1838.

Thus terminated the General Synod, without, however, involving the extinction of the Church itself. The great mass of her ministry and membership remained true to her principles and interests, and set themselves at once to the work of endeavouring to heal her wounds and secure her perpetuity. The Western portions, comprising more especially the Presbyteries of Monongahela and Ohio, in the Synod of Scioto, had organized themselves, as early as 1820, as an independent Synod, under the name of the "Associate Reformed Synod of the West." In October, 1839, it was deemed advisable to form a new Synod, to be styled, "The Second Associate Reformed Synod of the West." In October, 1852, a third Synod was organized, called "The Associate Reformed Synod of Illinois." These several Synods were placed under the care of a General Synod, to be composed of delegates from the several Presbyteries; to have no appellate power, except in cases of doctrine; and to superintend the whole department of Missions. It was called "The General Synod of the Associate Reformed Church of the West;" and so rapid was its growth that, in 1855, when, by the union with the Synod of New York, it ceased to be known as the General Synod of the West, it included within its bounds three Synods and twenty-two Presbyteries. The Southern portion of the Church, composing the Synod of the Carolinas, was, after its withdrawal from the General Synod, in 1821, continued as an independent Body, under the name of "The Associate Reformed Synod of the South." This Synod has, within its bounds, eight Presbyteries and sixty-five ministers. About 1852 there commenced a correspondence between this Body and the General Assembly, with reference to a union; and the correspondence is still continued with the Southern portion of the

Presbyterian Church. The Synod of New York, having never withdrawn from the General Synod, and not assented to the Act of union with the General Assembly in 1822, occupied the ground, and claimed the rights, of the General Synod. Accordingly, its three Presbyteries,—New York, Washington and Saratoga, met as a Synod, at Newburgh, in September, 1822, and unanimously resolved to prosecute their appropriate work with undiminished vigour. Such was the increase of this Body that, in 1855, it numbered six Presbyteries, including fifty ministers. These several Synods,—the General Synod of the West, the Synod of the South, and the Synod of New York, though existing as three independent divisions, have adhered to the same standards and been united in a general co-operation. However, in May, 1855, a union was effected between the Synod of New York, and the General Synod of the West, in Pittsburg, Pa., under the title of “The General Synod of the Associate Reformed Church.” This united Body entered upon its work both harmoniously and efficiently. At the time when the union with the Associate Church was consummated, in May, 1858, it contained 4 Synods, 28 Presbyteries, 253 Ministers of the Gospel, 367 Congregations, 31,284 Communicants, 3 Theological Seminaries, and 6 Foreign Missionaries. At the same time, there were, in this Body, the following periodical publications:—The Christian Instructor—a Monthly, published at Philadelphia; the United Presbyterian,—a Weekly newspaper, published at Pittsburg; and the United Presbyterian of the West.

As early as 1796 the Synod passed an Act in reference to a Synodical fund, one of whose objects was declared to be to “assist pious youth who, from poverty, cannot comfortably and successfully pursue their studies, and the establishment of a Professorship of Theology for the instruction of such as design the Holy Ministry.” In 1800, in consequence of the increasing demand for ministers, it was resolved to take measures for the establishment of a Theological Seminary; and, in the mean time, in order to meet the then present exigency, efforts were to be made to obtain a supply of ministers from Scotland. For these purposes Dr. John M. Mason was sent as an agent to Great Britain in 1802; and he succeeded in obtaining funds to the amount of about six thousand dollars, the greater part of which was expended in the purchase of a library. He also brought with him five Scottish ministers, who came with a view to make this country the future theatre of their labours. At the first meeting of the General Synod, in May, 1804, Dr. Mason was chosen Professor of Theology, and it was agreed that the Seminary should be opened, in the city of New York, on the first Monday of November, 1805; and, accordingly, on that day, the institution commenced its course, under highly favourable auspices. In 1809, the Rev. James M. Mathews, one of the first class of students in the institution, was elected Assistant Professor of Biblical Literature and Church History—he held the office until 1818, and then resigned, with a view to becoming the Pastor of a Reformed

Dutch Church in New York. In 1821, Dr. Mason, having discharged the duties of his Professorship with distinguished ability for sixteen years, and finding himself broken down in consequence of his manifold and uninterrupted labours, was compelled to relinquish his place; and, at length, in May, 1821, the institution which had given to the Church no less than ninety-six ministers, was obliged, from various causes, to suspend its operations.

In 1825 the Synod of the West resolved to establish a Theological Seminary at Pittsburg, and the Rev. Joseph Kerr, D.D., was chosen its first Professor; but he had held the office only four years, when he was taken from it by death. In 1831,—the place having been somewhat informally supplied, during the two preceding years, by the Rev. Mungo Dick,—the Rev. John T. Pressly, D.D., of the Associate Reformed Synod of the South, was chosen to the office of Senior Professor. That office he has continued to hold till the present time, (1863,) his associates in charge of the institution being the Rev. A. D. Clarke, D.D., who was chosen to the Professorship of Biblical Literature and Criticism in 1847, and the Rev. D. R. Kerr, D.D., who was called to the chair of Ecclesiastical History and Church Government in 1851. Not less than three hundred young men have passed through their preparatory course for the ministry in this institution.

In 1829 the Synod of New York resolved to revive the Seminary that had been suspended in New York in 1821, and the Rev. Joseph McCarroll, D.D., of Newburgh, N. Y., was chosen the first Professor. In 1839 a fine, commodious edifice was completed for the accommodation of the institution, and in 1852, the Rev. John Forsyth, D.D., was called to the Professorship of Biblical Criticism, Ecclesiastical History and Church Government.

In 1839 the Synod of the West resolved to form a second Synod of the West, and established a second Theological Seminary within its bounds. The Rev. Joseph Claybaugh, D.D., was chosen Professor of Theology, and the Rev. S. W. McCracken, Professor of Hebrew; and Oxford, O., was fixed upon as its location. Dr. Claybaugh died in September, 1855, and was succeeded by the Rev. Alexander Young. In 1858 the Seminary was removed from Oxford to Monmouth, Ill.

The Associate Reformed Synod of the South has a flourishing Theological Seminary at Due West, Abbeville District, S. C., which has furnished Pastors to a large number of churches within the bounds of the Synod; and has enjoyed the confidence of the Church at large. It has also under its care a highly respectable College known as "Erskine College."

The Associate and Associate Reformed Bodies continued separate until 1858, when, with the exception of a few ministers and congregations of each side, they were united in one Body, under the name of the United Presbyterian Church of North America. This Body now (1863) consists

of a General Assembly, 7 Synods, 44 Presbyteries, 462 Ministers, 671 Congregations, and 57,514 Communicants. It has 3 Theological Seminaries, and 6 Foreign Missionary Stations.

The Associate Reformed Church declared, in its standards, issued at Green Castle, in 1799, that it is "the will of God that the *Sacred Songs*, contained in the Book of Psalms, be sung in his worship, both public and private * * * nor shall any composures merely human be sung in any of the Associate Reformed Churches." This law, though it has not always been rigidly adhered to, has never been repealed. The subject of *Communion* has, at different times, been under the consideration of the Church, and the action which has been taken in respect to it has varied with the diversity of circumstances. The General Synod, in 1811, passed a Resolution, recommending mutual forbearance, and evidently allowing some latitude on this subject; but this action, in connection with the remonstrances of Presbyteries against any thing like promiscuous communion, together with the publication of Dr. Mason's celebrated work on "Catholic Communion," combined with other circumstances to hasten the dissolution of the General Synod, and the resolving of the different Synods into separate and independent Bodies. In 1838 the Synod of New York, at its meeting at Salem, passed Resolutions, utterly disapproving the principle or practice of Open Communion, but still allowing, in extraordinary cases, occasional communion with themselves to members of other churches.

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JAMES PROUDFIT.*

1754—1802.

JAMES PROUDFIT was born near Perth, Scotland, in the year 1732. His parents were of respectable standing, and members of the Established Church of Scotland. They bestowed great care upon his religious education, and, as was common in Scotland at that time, taught him the Westminster Catechism with the Scripture proofs. Having evinced, from his childhood, a serious turn of mind and great fondness for study, as well as highly respectable talents, he was early destined to the Ministry of the Gospel, and, at a suitable age, was sent to the University for his education. Here he became acquainted with some members of the Secession; and, having become dissatisfied with the Established Church, especially from having witnessed the violent settlement of Ministers by patronage, contrary to the expressed wish of the people, he resolved to change his ecclesiastical connection, and, after mature deliberation, united with that branch of the Secession denominated Anti-Burghers. His parents earnestly protested against his taking this step, regarding it as fatal to his prospects of temporal preferment; yet, as he was conscious of being influenced by a strong sense of duty, he could not be persuaded to abandon his purpose, and, after completing his literary course, commenced the study of Theology under the direction of the Rev. Alexander Moncrieff,† Professor of Divinity in that denomination,—for whom, in token of his high regard, he afterwards named a son. Having completed the prescribed theological course, in 1753, he was licensed by the Presbytery of Perth and Dumferline to preach the Gospel. About this time frequent applications for ministerial aid were made to the Associate Synod in Scotland, by persons living in the British Colonies, who adhered to the principles of the Secession. The Rev. Alexander Gellatly and the Rev. Mr. Arnot had been sent out a few weeks before, in answer to their applications; the former for permanent settlement in this country, the latter to labour as a Missionary for a single year. Mr. Proudfit was deemed eminently qualified to occupy this then new field of labour; and, accordingly, in July, 1754, he was ordained to the ministry, with a destination for North America. The Ordination Sermon was preached by the Rev. George Brown, from Gal. i, 15, 16. The Presbytery then directed him to repair to the West of Scotland, and remain there until an opportunity should offer for sailing to North America.

A few days after this, Mr. Proudfit, in fulfilment of this appointment, embarked for America, and, after a favourable passage, reached Boston in the month of September; and, with as little delay as possible, proceeded to Pennsylvania, where he was to find his future field of labour. On reaching Philadelphia he met

* Christian Magazine, II.—Christian Instructor, New Series, V.—MS. from Rev. Dr. John Proudfit.

† ALEXANDER MONCRIEFF was born in 1695. As the eldest son, he inherited the estate of Culfargie, in the parish of Abernethy. He studied at St. Andrews, and then at Leyden under Mark and Wessel. He was ordained, and installed Minister of Abernethy, in 1720. He warmly sympathized with Ebenezer Erskine, joined in the protest against the censure inflicted on him, and was one of the first members of the Associate Presbytery. He died October 7, 1761, in the sixty-seventh year of his age and the forty-second of his ministry. He published *An Inquiry into the Principle, Rule and End of Moral Actions; Christ's Call to the Rising Generation; Three Sermons*; and two volumes of *Miscellaneous Sermons*.

the Rev. Mr. Arnot, who had completed his missionary tour, and was then returning to his charge in Scotland. Messrs. Gellatly and Proudfit were now the only ministers connected with the Associate Synod in these Colonies; and, after prosecuting their labours alone for about six years. they were at once gladdened and strengthened by the arrival of Dr. John Mason and the Rev. Robert Annan. Mr. Proudfit, after being occupied in itinerant service several years.—planting congregations and nurturing them, received a call from the Associate Church in Pequea, Pa., which he accepted, and thus, for the first time, became a stated Pastor. He lived in the immediate neighbourhood, and in most fraternal relations, with the Rev. Robert Smith, one of the most distinguished ministers of the Presbyterian Church of that day.

When the Associate Reformed Synod was constituted, about the year 1780, Mr. Proudfit cast in his lot with that Body. But, owing to a diversity of sentiment in relation to this movement among the people of his charge, and more especially owing to the desolating effects of the Revolutionary War, his congregation became greatly reduced in numbers, and he began to look out for a larger field of usefulness. Just at that juncture two calls were presented to him; one from a congregation in the interior of Pennsylvania; and another from Salem, in the State of New York. He accepted the latter call, and removed with his family to Salem in the autumn of 1783. There was not, at that time, a minister of his own denomination within a hundred and fifty miles, and scarcely a settled minister of any denomination North or West of Albany, in the State. His labours here were both multiplied and arduous. Though nominally Pastor of the Church at Salem, yet he preached occasionally at Cambridge, Hebron and Argyle, in Washington County, and in various places in the Counties of Saratoga and Montgomery; and he was spared to see what he found well-nigh a moral wilderness converted into a garden.

Mr. Proudfit having become quite advanced in life, and his health being seriously impaired, his congregation, in 1794, united in calling his son, the Rev. Alexander Proudfit, to become his colleague; and this union was, accordingly, happily consummated. He continued, however, notwithstanding his increasing infirmities, to share in the discharge of parochial duties until the year 1799, when he was visited with a paralytic shock, which terminated forever his public services in the sanctuary. From this time his powers of both body and mind rapidly decayed until the 22d of October, 1802, when he fell asleep, in the seventieth year of his age, and the fiftieth of his ministry. A Sermon was preached on the occasion of his death, by the Rev. Dr. Gray, of Hebron, from Psalm cxii, 6: "The righteous shall be in everlasting remembrance."

Of Mr. Proudfit's marriages there remains but a very defective record. When or to whom he was first married, I have sought in vain to ascertain—it is known, however, that by this marriage there were seven sons, one of whom was the Rev. Dr. Alexander Proudfit, three of whom entered the medical profession, two were merchants, and one a farmer. His second wife was a Miss Houston, who became the mother of one daughter, who still (1862) survives.

FROM THE REV. ROBERT PROUDFIT, D. D.
PROFESSOR IN UNION COLLEGE.

SCHENECTADY, JUNE 4, 1855.

Dear Sir : The Rev. James Proudfit, concerning whom you inquire, was my father's brother, both having emigrated from Scotland to this country, a little after the middle of the last century. As, however, my uncle resided at Salem, N. Y., and my father in York County, Pa., my opportunities for seeing my uncle in early life were not very frequent, being limited to the occasional visits which he made to us, chiefly or entirely, when he attended the meetings of Synod at Philadelphia. Shortly after my graduation at Dickinson College, in 1798, I went to Salem, and took up my residence in his family, and pursued my theological studies chiefly under the direction of his son, the late Dr. Alexander Proudfit. I continued in his family nearly four years; and, though I had the opportunity of seeing much of him, he was, during much the greater part of the time, rendered quite helpless by paralysis. Though I had not the privilege of knowing him well in the days of his full activity and vigour, I had the best possible opportunity for witnessing the exercise of his passive graces; and I can truly say that in this respect he was "glorious" even "in ruin." After other subjects had well-nigh faded from his mind, the great truths of religion seemed to be as fresh and welcome to his thoughts as ever; and his command of Scripture, and his ability to refer to the place where any particular passage was to be found, were truly surprising. His religious experience was so deep, and his religious knowledge so thorough and minute, that when he had sunk back to the imbecility of childhood in relation to every other subject, he could still bear his part in religious conversation with the same apparent relish, and almost with the same degree of intelligence, as in his better days.

Mr. Proudfit was a tall man,—I think rather more than six feet high, and in the days of his health was well proportioned; though, when I knew most of him, he was somewhat emaciated by disease. Every thing about his appearance and manners betokened gravity. His countenance, though not marked by any thing like austerity, indicated an uncommonly thoughtful habit of mind. His movements were staid and deliberate, and his whole appearance, both in public and in private, eminently clerical. He was nevertheless of a kind and amiable temper, and was not destitute of humour, though it was rare that he thought proper to indulge it; and I might almost say, never, unless it were to administer a timely rebuke to impertinence. He was remarkable for having all his feelings and faculties under the most perfect control—I never heard of his being thrown off his guard by any sudden emergency, or of his being surprised even into an indiscretion.

If I were to describe his intellect in a single word, I should say it was eminently sound. He was not distinguished for imagination, nor, so far as I know, for a philosophical turn of mind; but he was remarkable for good judgment, excellent common sense, and enlightened, sober and practical views of whatever subject engaged his attention. He possessed also an extraordinary memory; having every part of the Bible at his command, beyond almost any other person whom I have ever known: insomuch that it used to be said that, if the Bible were actually to be lost out of the world, he could go very far toward replacing it. He was, in a very high degree, a practical man. The great object of his life evidently was to make the most of his faculties in doing good to his fellow-creatures, and promoting his Master's cause and honour.

His preaching was not what would commonly be called popular; but it was sensible, well considered and highly instructive. He preached from copious

notes, which, I believe, were always written in short hand. He made much more use of the Scriptures in the way of proof and illustration than is common at this day, or, I believe I may add, than was common even in his own. He kept his hearers constantly impressed with the idea that he was delivering to them not only the mind, but to a great extent the very letter, of the Spirit. His voice, though sufficiently distinct, was rather feeble; his gestures were few and not particularly forcible; and his general manner by no means distinguished for extraordinary animation. But there was such evident sincerity pervading every thing that he said, and so much good sense, combined with rich evangelical instruction, that no one of a docile spirit could fail to be at once interested and edified by his ministrations. I ought to add that my impressions in regard to his preaching are derived more from the testimony of others than from my own observation. In my early life, when he used to visit my father, I remember hearing him preach in a barn in the neighbourhood in which we lived; but, after I came to live in his family, the only public service I ever heard him perform was at the Communion table, when his voice had become so feeble that it was not without great difficulty that he could be heard.

As a Pastor, he was a model of prudence, fidelity and affection. He estimated highly this kind of ministerial influence, and always aimed to make the most of it. His visits were, for the most part, strictly pastoral, and designed immediately to subserve the spiritual interests of his flock.

Though Mr. Proudfit was decided in his denominational preferences, he was a truly liberal minded man, and had a cordial welcome for all who seemed to him to bear the Saviour's image. As an illustration of this, I may mention that he cheerfully co-operated in the formation of the Northern Missionary Society, which was composed of Christians and Ministers of different denominations, and was its first President. Had he lived at the present day, when there is much more of commingling of the various Christian sects, I doubt not that both his principles and his spirit would have brought him still more largely and extensively in contact with other denominations.

In the Judicatories of the Church his modesty always disposed him to give place to others, and he was never a forward or noisy member of any Public Body. But he was always discreet and judicious, and accomplished more by wise counsels than most others did by long speeches. He was held in great respect not only by his own Body, but by Christians of all denominations, and by the community at large.

With great respect I am truly yours,
R. PROUDFIT.



JOHN MASON, D.D.

1761—1792.

FROM THE REV. JOHN B. DALES, D.D.

PHILADELPHIA, May 24, 1849.

Rev. and dear Sir: It gives me great pleasure to learn that among the honoured and useful ministers whom your work is designed to commemorate, is the venerable Dr. John Mason, (father of the late Dr. John M. Mason,) of New York. I have taken some pains to investigate his history, by a reference to Presbyterial and Synodical records, and have gathered also whatever traditionary

information I could obtain, that seemed sufficiently authentic; and, though the materials, after all, are very scanty, I am inclined to think that I have succeeded in bringing together nearly all that now remains concerning this venerable man.

JOHN MASON was born near Mid-Calder, in the County of Linlithgow, Scotland, in the year 1734, being the eldest son of the family. His father was a farmer, and both his parents, who were eminently pious persons, died while he was quite young, but not till they had had time to impress him with the obligations of early piety.

His early training was under the influence of the Associate or Secession Church of Scotland, in its best days. On the 9th of April, 1746, this branch of the Church which, in thirteen years, had grown from a small Presbytery into a large and useful Synod, was unhappily divided, by what was termed the "Burgess oath,"* into the Burgher and Anti-Burgher parties, each claiming to be the true Associate Synod. With the latter of them Mr. Mason identified himself, and, after a thorough preparatory course, pursued his theological studies at Abernethy, with the Rev. Alexander Moncrieff, the first Professor of Divinity in the Anti-Burgher Synod. At the age of twenty he spoke the Latin language, in discoursing upon History, Philosophy and Theology, with as much ease as his mother tongue; and, at the age of twenty-four, was an assistant Professor in Logic and Moral Philosophy in the Theological Institution where he had himself studied. His piety also manifestly kept pace with his literary attainments; and, even at that early period of his life, he was remarkable for his spiritual fervour and devotion,—spending much of his time in his closet, and sanctifying all his studies and labours with the Word of God and with prayer.

At length the time arrived for his entrance on the work to which he had devoted himself. In the spring of 1761 the Synod, having received an earnest petition from a Congregation in New York, (long known as the "Cedar Street Church,") directed his Presbytery to ordain him to the office of the Holy Ministry. This was done; and he was immediately sent out, as one eminently fitted, by his intellectual and spiritual endowments, as well as by a warm attachment to the peculiarities of his Church, for that highly important and responsible place. He came in company with the Rev. Messrs. Robert Annan and John Smart†; and, arriving in June, was shortly afterwards installed in the pastoral charge of the people that had called him. His heart became deeply engaged in his work; and so much was he affected by the general destitution of the Gospel in its purity and power throughout the country, that the next spring he addressed several communications to the Synod in Scotland, soliciting, in the most earnest manner, for additional aid. Accordingly, the Synod designated a number to this field; only one of whom, however, Mr. William Marshall, a native of Abernethy, and at that time a student under Mr. Moncrieff, became an efficient labourer. By order of the Synod, he was licensed at an early day, and sent to this work; and, after

* This oath was the one administered to all town officers, and the clause which occasioned all the painful and disastrous results to the Secession Church, was as follows:—"Here I protest, before God and your lordships, that I profess and allow with my heart the true religion, presently professed within this realm, and authorized by the laws thereof: I shall abide thereat and defend the same till my life's end,—renouncing the Roman religion, called Papistry." The question was,—Can members of the Associate Synod profess, as the true religion, that which the State establishes in the Church from which the Secession was made? Burghers said Aye—Anti-Burghers said Nay.

† Mr. Smart, after remaining a few years in this country, returned to Scotland, where he spent the remainder of his life.

labouring for some time, was ordained to the pastoral charge of the Congregation of Deep Run and Neshaminy, Bucks county, Pa., August 30, 1765,—Mr. Mason preaching the Sermon from John iii, 10, and constituting the pastoral relation.

Shortly after this Mr. Mason became deeply interested in the relations between the Burghers and the Anti-Burghers in this Country; and, feeling that the matters which alienated brethren in Scotland ought not to separate them here, and that the hands of all would be strengthened by gathering these different Bodies together, he earnestly undertook to effect a union between them. The dispute which had long been carried on between the two Secession Synods at home, he characterized as “the dry, the fruitless, the disgracing and pernicious controversy about the Burgess Oath.” He said,—“This controversy has done infinite injury to the cause of God in Scotland, and wherever it has shed its malignant influences. For my own part I cannot reflect upon it without shame and perplexity. Though we differ only about the meaning of some Burgess Oaths and Acts of Parliament, yet our mutual opposition has been as fierce as probably it would have been had we differed about the most important points of Christianity. The infatuation we have fallen into will amaze posterity.” With this feeling he went forward, and though his course displeased the Synod in Scotland, and even caused his name to be erased from the roll, “as no longer entitled to a seat among them, until there should be an opportunity for bringing his case to a final trial,” yet he saw much of his heart’s desire and prayer granted,—the distinction between the Burghers and the Anti-Burghers, in this country, entirely broken down; and a consequent happy increase of vital godliness in the churches, and of saving knowledge among the destitute in various parts of the land.

Up to the month of May, 1776, there was but one Associate Presbytery in this country. This was the “Associate Presbytery of Pennsylvania, subordinate to the Associate Synod of Edinburgh,” and there were thirteen ministers members of it. These were scattered over such a wide extent of country, and their meeting together was attended with so great expense of money and time, that they found it impossible to have that active co-operation which is necessary for most effectively advancing the cause of Christ. Mr. Mason, therefore, early favoured a division of the Presbytery, which, after some discussion, was effected with general unanimity. And though this division was blamed by the Synod in Scotland, inasmuch as it was made without consulting that Supreme Judicatory, yet, so far as this country was concerned, harmony and efficiency were happily promoted by it, and the good work was more energetically and successfully carried forward. The division of the Presbytery into two, and the facility which was thus afforded ministers of holding regular official intercourse, really promoted the unity and efficiency which Mr. Mason so ardently sought.

This movement, in behalf of what was supposed to be the best interests of the Scottish Churches in the Provinces, was early afterwards followed by another towards a union of an extensive and most important kind. Thus far the several Reformed Presbyteries,—the Associate which was organized in 1754, and the Reformed Presbyterian or Covenanters, in 1774, had been subordinate to Synods in Scotland. During the War of the Revolution, however, the communication with the mother country had been almost entirely interrupted, and the ministers in the several Presbyteries had been led to feel a painful necessity for Synods, and an ecclesiastical state of things adapted to their new condition in the land of their adoption. But they were weak in their separate and divided position. Mr.

Mason, therefore, readily listened to any proposition which had in view a union of brethren, of "like precious faith;" and after some years of prayerful conference and deliberation, he and his friends, the Rev. Robert Annan of Wallkill, N. Y., and the Rev. James Proudfit of New Perth, now Salem, N. Y., agreed to a basis which was accepted by the entire Reformed Presbytery, composed of the Rev. Messrs. Cuthbertson,* Dobbin and Lind. After further negotiations, these Presbyteries met with the Associate Presbytery of Pennsylvania, at Pequea, and on the 13th of June, 1782, agreed upon a general union. And that the very name of the United Body might be indicative of its origin, it was styled, "The Associate Reformed Church."

In all these movements Mr. Mason bore a leading part, drafting, as is believed, the leading articles of the basis of Union; and he was honoured with the office of Moderator, at the first meeting of the United Body in General Synod, October, 1783. Indeed, whatever tended to the unity of the visible Body of Christ was most congenial to his feelings. And, from the time that this union was consummated, he seemed to labour with even greater interest and success than ever. Nor was he without ample furniture for his work. He was a man of sound and vigorous mind, of extensive learning and fervent piety. As a Preacher, he was uncommonly judicious and instructive, and his ministrations were largely attended. As a Pastor, he was especially faithful and diligent. To great learning there were united in him meekness, prudence, diligence, knowledge of the world, and an affectionate superintendence of the interests, temporal and spiritual, of his flock. He so arranged his studies and other engagements in regard to time, that he had always some part of the afternoon to devote to visiting the families of his congregation. These visits were short, the conversation was serious, awakening, instructive and affectionate, and seldom did he leave a house without solemn prayer on behalf of its inmates. He did not consider any of his people's interests as beneath his notice, while his matured judgment and enlarged experience made him a wise counsellor and useful friend. On one occasion a lady, at whose house he called, in the spirit of a faithful Pastor, told him that she was sadly troubled by unworthy servants. "Ah, Madam," said he, "have you ever prayed to the Lord to provide worthy servants for you? Nothing which concerns our comfort is too minute for the care of our Heavenly Father."

* JOHN CUTHBERTSON was born in Scotland about the year 1720. He studied for the ministry probably under the Rev. John McMillan, the father and founder of the Reformed Presbytery of Scotland. He came to this country in 1752, and, for more than twenty years, was the only Reformed Presbyterian Minister in America. It is not quite certain whether he came hither on his own motion, prompted by his own missionary zeal, or by the formal appointment of the Reformed Presbytery. This Judicatory was constituted August 1, 1743, by two ministers, with their elders,—namely, Rev. Messrs. John McMillan and Thomas Nairn, and eight years afterwards (1752) the small Body was rent asunder by a dispute among its members regarding some doctrinal points. This was the very year of Mr. Cuthbertson's arrival in America; and the smallness of the Body, in its united state even, would have precluded the possibility of its lending him much aid in his mission. He seems to have established himself in Octorora, though, for twenty years, he had sole charge of the small Reformed Presbyterian Societies scattered over the Thirteen Colonies, and of course a very large portion of his time was spent in travelling. He entered cordially into the Union in 1782, and, until the close of his life, appears to have regularly attended the meetings of Synod. After the Union, his field of labour was restricted to his own immediate charge at Octorora, though he seems to have retained the habit, to some extent, of visiting many of the localities where Covenanters had settled. During the last visit of this sort that he made, some rumours got afloat prejudicial to his character for temperance, which were brought to the notice of Synod, by the Presbytery of New York. He had evidently acted indiscreetly, since his own Presbytery, after an investigation, administered a formal rebuke to him, and suspended him from the exercise of the ministry for four weeks. He died at Octorora, March 10, 1791.

On another occasion he met, in his pastoral charge, a difficulty which serious young persons often experience. A daughter of the excellent Mrs. Isabella Graham had wished to be connected with his church, but was afraid that her heart was not sufficiently engaged in the service of God. Her case was made known to him. With a peculiar kindness and solemnity of manner, he said,—“If the world, with all its wealth, pleasures and power were placed in one scale, and Christ alone in the other, which would your heart freely choose as its portion?” “Oh, Christ, Sir, Christ,” said she. “Come then,” said he, “and show this by professing Him before the world, trusting for the grace by which a weak faith may yet attain the full assurance.” She came; and of her and her sisters their mother afterwards said,—“I have reason to think the Lord ratified their surrender of themselves to Him.” Very similar was his faithful dealing with the late excellent Dr. Alexander Proudfit, in the character of a tender counsellor and friend. Just after graduating with much honour at Columbia College, New York, in 1792, and when somewhat excited with ambitious feelings and hopes, Mr. Proudfit called on Mr. Mason for advice in respect to his future course. In answer to an inquiry as to what profession he had chosen, Mr. Proudfit answered that he had not yet fully determined. Instantly, discerning the cause of his indecision, the venerable Pastor and friend replied,—“Alexander,—if you leave the service of Christ in the Ministry for the pursuit of worldly honours, He will raise up others to serve Him, but you may be lost.” Immediately this “word in season” was blessed; and, from that short interview, the young student went forth to become a man whom many have risen up to call blessed.

As a public man, Mr. Mason was greatly respected and honoured, and exerted an extensive and benign influence. From 1779 to 1785 he was a faithful and useful Trustee of the College of New Jersey, and in 1786 received from that institution the honorary degree of Doctor of Divinity. In the time of his country's need he also showed himself his country's friend. Leaving the comforts of home, during the occupancy of New York by the British army, in the War of the Revolution, and placing his family at Pluckemin, N. J., he willingly encountered the dangers and hardships of the camp, that he might, as a Chaplain, counsel and encourage the American troops in their struggle for liberty and for right. Nor was he less zealous for what he deemed ecclesiastical rights,—for when an attempt was made some years before, to set up, on the model of the Established Church of England, an Archbishopric, he drew a strong pen in opposition to the measure, and perhaps had as much to do as any other person in defeating it.

In his own family Dr. Mason was eminently faithful and happy. Much of his time was spent in devotional exercises. His children were regularly instructed in the Scriptures, the Psalms versified, and the Assembly's Catechism with proofs; and often did his distinguished son, the late Dr. John M. Mason, ascribe his own ability, which every one knew to be most remarkable, to quote extended and appropriate passages of Scripture, to the early training which he received from his venerable father. In his intercourse with his ministerial brethren, however they might belong to a different denomination from himself, he exhibited the most kind and fraternal spirit, and studied in every way to promote their interests. When, for instance, the first movement was made, about the year 1770, for having English preaching in the Reformed Dutch Churches in New

York, under the ministry of the Rev. Dr. Laidlie, a great excitement prevailed. Some forty or fifty families were so disturbed by this innovation upon their long established order, that they determined at once to leave the denomination. Accordingly, they waited upon Dr. Mason, and informed him of their wish to attach themselves to his charge. His congregation was at that time comparatively feeble, and such an accession would have been of the utmost consequence to him. Without, however, hesitating a moment, he calmly told them that he thought them acting under the influence of improper feelings,—that they had better return to their church; and if, after six months or a year, they found error preached, or that their souls were suffering for spiritual things, and that God, and not merely their passions, pointed them to such a change as they now proposed, he would then consider the request to be taken under his pastoral care. The majority of them returned. Dr. Laidlie prospered in his ministry, and on Dr. Mason and his flock came the blessing of the Peace-maker. Indeed, his heart warmed with Christian love; and his counsels and energies were always ready for any work that promised good. This was so peculiar that, when he died, his venerable and attached friend, the Rev. Dr. Rodgers, of New York, said,—“I feel as if I had lost my right arm.”

His labours were abundant,—often extending to distant places in his own and neighbouring States; and his ministerial services were attended with an unction which made them of a sweet savour to those who hungered and thirsted after righteousness. At length, however, the energies of nature gave way. After labouring nearly thirty years in his charge, his recollection suddenly failed him one day in the midst of his sermon, and he sat down in his pulpit, unable to proceed. Rising, in a few moments, he was enabled to say, in a peculiarly tender manner, that he considered this event as a call from his Heavenly Master to expect a speedy dismissal from earth, and then solemnly admonished them to be prepared for the will of God. It was a touching scene. His people loved him as a father, and were dissolved in tears. He thence passed to his house, and was shortly attacked with his last illness. Patient and self-possessed, through the grace which he loved to magnify, the scene of his departure was joyful and triumphant. His views of Christ, in his grace and in his glory, were rich and refreshing, and next to these he loved to dwell upon the beauty and power of brotherly love in the Church of God. Calling his daughter to his side, he requested her to write a letter which should be directed to each member of the Synod. That letter was short, but how rich in the spirit of Him who said, “Love one another!” It was this:

“Dear Brethren:—Farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you.”

“Your dying brother,
“JOHN MASON.”

At length, on the 19th of April, 1792, he died; and his death, like his life, was an honourable testimony to his Redeemer's power and grace.

Dr. Mason was twice happily married; and, by both marriages, became connected with respectable Dutch families in New York. His first wife was Catharine Van Wyck, who became the mother of nine children, of whom only three lived to maturity. The eldest of these (*Helen*) became the wife of Matthew Duncan, a merchant in Philadelphia, and the mother of John M. Duncan, D.D., for many years Pastor of the Associate Reformed Church in Baltimore. The

second was the late *Dr. John M. Mason*, whose praise is in both hemispheres. The youngest (*Margaretta*) was married to the Hon. John Brown, one of the first Senators in Congress from Kentucky. Mrs. Mason died June 31, 1784. He was subsequently married to Sarah Van Alstine, who had no children, and survived him many years.

With much respect I am very truly yours,

JOHN B. DALES.

FROM MRS. JOANNA BETHUNE.

NEW YORK, June 26, 1849.

Reverend and dear Sir: In complying with your request for some account of my early friend and Pastor, Dr. Mason, I am forcibly reminded of God's word, Deuteronomy viii, 2: "And thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness, to humble thee and to prove thee, what was in thine heart, or whether thou wouldst keep his commandments or no."

My mother and family were introduced to the Rev. Dr. Mason, by the Rev. Mr. Ellis, of Paisley, in Scotland. He was the first to welcome us to a foreign land; and his kind attentions to the widow and the fatherless ceased only with his life. He was the first to persuade me publicly to acknowledge God as my Saviour and Redeemer. I was received into the communion of his church early in the year 1791. The next year I saw his remains consigned to the tomb, and ceased not to weep, and refused to be comforted, till his place was supplied by his distinguished son, the late Rev. Dr. John M. Mason.

Though more than half a century has elapsed since the death of the elder Dr. Mason, I have still a vivid recollection of his personal appearance and manner. He was of middle stature, not corpulent, had black hair, and a mild but penetrating black eye. He was distinguished for gentlemanly manners, staid deportment and decision of character. He was strict in his family discipline, uncommonly systematic in all his habits, and withal "given to hospitality." His sermons were thoroughly studied, his delivery was plain and energetic, and every thing, both in matter and manner, indicated a paramount regard to the glory of God and the salvation of souls. If an anecdote were admissible, the following might perhaps serve to illustrate his character more fully. A worthy Minister from Ireland, of somewhat eccentric habits and manner, travelled as a Missionary through the United States, and occasionally occupied Dr. Mason's pulpit. The good man was much annoyed at the fashionable style of the ladies' dress in those days, particularly their high head-dresses, and urged Dr. Mason to preach against them. "My dear Sir," replied the Doctor, "my business is more with the heart than the head. Looking to God to give effect to my preaching, I endeavour to convince my hearers that they are sinners, that they need a Saviour, and that they are bound to humble themselves before God, and give themselves wholly to his service. When this is effected, the head-dresses will come down of themselves."

I will only add the following brief notice of Dr. Mason's death, from a letter written by my beloved and venerated mother, Mrs. Isabella Graham, to a friend in Scotland:

"NEW YORK, April, 1792.—Sabbath noon.

"It is not my custom to take my pen on this day, even to write to a Christian friend, having occasion for my whole time with my family and with my God in secret; but I cannot go to dinner; I cannot eat; I cannot talk to my girls; my heart must bleed afresh upon the same altar where it has often been pierced. Oh, Madam, my dear Dr. Mason goes and leaves me here alone; in all probability, his course is nearly finished, and his crown awaits him. Five physicians now attend him closely. I have

seen him often, and he says.—‘All is well, and all *will be well*.’ Of the physicians he said,—‘Yes, yes, it is very well, they are useful men in God’s hands. They may be useful in patching up this tabernacle a little. If it be raised to usefulness, I am content. If not to usefulness, I do not desire it. I feel no concern about the issue of this : the will of the Lord be done.’

“Sabbath Evening.—I have again seen my dear Pastor, and discern the clay dissolving fast. The words of dying saints are precious ; and his are few. He thus accosted me :—‘I am just awaiting the will of God ; for the present, I seem a useless blank in his hand ; I can say very little ; be not too anxious for my life, but transfer your care to the Church ; my life or death is but a trifle ; if the Lord have any use for me, it is easy for Him to raise me up still ; and if He do, it will be agreeable to observe his hand distinct from men ; if He should not, you will all be cared for ; leave all to Him and seek his glory.’ He could say no more, nor will I to-night, but address myself to our Lord on his behalf, yours, my own and our dear concerns.

“April 23, Monday.—It is finished. My dear Minister’s dying scene is over. On Thursday, the 19th of this month, a quarter before ten o’clock, A. M., the Lord received his spirit and laid his weary flesh to rest. He had a sore conflict with the king of terrors, who seemed allowed to revel through every part of his mortal frame. His legs were mortified to his knees. He had not been able to lie down for four weeks, and died in his chair. Like his Master, he groaned, but never complained. He had a draught of his Master’s cup ; but the bitter ingredient, *desertion*, made no part of it. I had the honour to close his eyes, and to shut those dear lips from whence so many precious truths have proceeded, and to mix with the ministering spirits who attended to hail the release. * * * This is a great work finished. Dr. Mason was a city set on a hill. He was with the army during all the War, after the evacuation of New York ; had great influence over the soldiers ; preached the Gospel of peace uniformly, but never meddled with politics, though he was fully capable. In every situation the Lord supported him in uniformity and consistency of character ; and carried him through without a single spot or stain.”

I have written under great infirmity, being now in my eightieth year ; and I only regret that you have not found one more capable than myself of performing the service you have asked of me.

Wishing you success in all your labours of love,

I remain, Reverend Sir,

Yours, with Christian respect and regard,

JOANNA BETHUNE

ROBERT ANNAN.*

1761—1819.

ROBERT ANNAN, a son of Robert Annan (his mother’s maiden name was Landales) was born in the town of Cupar, Fife, Scotland, in the year 1742. Of his early history nothing definite can now be ascertained. After pursuing the usual course at the University of St. Andrews, he commenced the study of Theology under the venerable Alexander Moncrieff, one of the original Seceders. Among his fellow-students were Messrs. John Mason and James Proudfit, who afterwards became fellow-labourers with him in this country. He was licensed by the Associate Presbytery of Perth, when only about nineteen years old, and was, shortly after, appointed by the Synod to visit the American Colonies in the capacity of a Missionary. He was little inclined to accept the appointment, but it seems to have been scarcely at his option whether or not to do so, as the Synod, from their earnest desire to supply the waste places of the New World,

* Christian Instructor, 1845.—MS. from Samuel Annan, M.D.

had passed an Act, prohibiting the name of any probationer appointed to America from being proposed to any vacant congregation in Scotland.

Mr. Annan arrived in New York in the summer of 1761, and, after labouring as an itinerant about four years, was ordained and installed at Neelytown, N. Y., in 1765. Here he remained fourteen years, having charge at first of what are now the congregations of Hamptonburg, Little Britain, Graham's Church, and Bloomingburgh, though, ultimately, he confined himself to one of them.

When the War of the Revolution broke out, and through its whole progress, Mr. Annan showed himself a most earnest patriot, and not only in his private intercourse but in the pulpit vigorously defended the American cause. The following incident may serve as an illustration of his patriotic ardour:—In the fall of 1775 the people of Boston, being reduced to great straits in respect to provisions, sent over to the State of New York for aid; and, accordingly, a public meeting to respond to this application was held in the town of Hanover, (now Montgomery.) As no other person could be found who was able to speak to advantage in vindication of American rights, Mr. Annan, finally, though reluctantly, consented. The discussion, after a while, began to wax unduly warm, when, to prevent its becoming a bitter strife, Mr. Annan suddenly cried out,—“As many as are in favour of assisting the people of Boston and the cause of liberty, follow me.” The effect was well-nigh electric—as he moved out of the house, nearly the whole assembly followed him.

Mr. Annan's fervid patriotism, and especially his denunciation of the British Government, during the period of the Revolution, made him a man of mark, and attracted the attention even of the Father of his country. On one occasion, while the army was in winter quarters, Washington, accompanied by Colonel Hamilton, the Marquis LaFayette and General Knox, paid him a visit. On their arrival, they found him engaged in teaching two of his sons the Greek Testament. They stayed a considerable time, Washington taking the lead in the conversation. Colonel Hamilton, after the other three had left the room, took up the Greek Testament and looked at it as if he were familiar with it. Mr. Annan supposed that he was the only one of the illustrious party that could translate a word of it.

Of the union by which the Associate Reformed Synod was constituted Mr. Annan was an earnest and efficient advocate. He was deeply impressed with the idea that the Providence of God had, by the Independency of the United States, so reduced the difference between the two parties that there was no sufficient reason why they should remain any longer asunder; and the final effecting of the Union, which was, in no small degree, through his instrumentality, was a consummation which he welcomed with devout joy. At a later period (in 1802) he expressed himself decidedly favourable to a Union between the Associate Reformed Synod and the General Assembly.

In 1783 Mr. Annan removed from Neelytown to Boston, having accepted a call from the congregation worshipping in Federal street. This was originally an Irish Presbyterian congregation, and was, for many years, under the pastoral care of the Rev. Mr. Morehead. Although the congregation was composed, originally, of very thorough Presbyterians, yet, in the course of years, as the emigration from Ireland and Scotland to Boston declined, it had so far yielded to the surrounding influences of Independency, that, when Mr. Annan took the pastoral charge, it was scarcely more than nominally Presbyterian. During his residence in Boston, which was for about three years, he had a high reputation as a Preacher,

and was not altogether unknown as a man of scientific research. In the first volume of the Transactions of the American Academy of Science (Boston) there are several interesting papers written by him, one of which contains the earliest published accounts of the Mammoth remains discovered in Orange County.

In 1786 he received and accepted a call from the Old Scots Church, (Spruce Street,) Philadelphia. His relation to the Church in Boston had not been otherwise than pleasant; but as the Synod had made it imperative that he should "admit the Psalter used, and the mode of singing practised, in the Church of Scotland," and as he foresaw that this could not be done but at the expense of dividing the congregation, and as he had found it extremely difficult withal to maintain Presbyterian discipline in Boston, he thought it best, in view of all these circumstances, to avail himself of an opportunity to enter another field of ministerial labour.

Mr. Annan's removal to Philadelphia was little favourable to his personal comfort; as a portion of the Spruce Street Church, headed by the former Pastor, Mr. Marshall, had seceded in consequence of the union, and were, at this time, engaged in a legal prosecution for the recovery of the property; in which, however, they were unsuccessful. The contest between the parties was carried on in an earnest and even bitter spirit, and it is said to have operated, more than any other circumstance, to retard the growth of the Spruce Street Congregation.

Mr. Annan continued in this charge until 1801 or 1802, when he removed to Baltimore, to take the pastoral oversight of a congregation which had been then recently formed in that city. Here he remained until 1812, when he resigned his pastorship, and was shortly after succeeded by the Rev. John M. Duncan. He retired now to a place which he had purchased in York County, Pa.; but, though he never took another pastoral charge, he was usefully employed in supplying vacant churches in that region. He kept up his habits of study, and his powers of mind remained in full vigour, to the close of life. His death was occasioned by his being thrown with great violence from his carriage. He had preached on the previous Sabbath from Romans v, 2: "By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Not being able to finish the discussion, he had appointed the next Sabbath to complete it, and was on his way to the church when the fatal disaster occurred. He was taken up and carried home in a state of insensibility, and never rallied sufficiently to recognize any member of his family. He survived only two or three days, and died on the 5th of December, 1819. His remains were interred in the Octo-rora burying ground, now connected with the Associate Congregation.

The following is a list of Mr. Annan's publications:—An Overture illustrating and defending the doctrines of the Westminster Confession of Faith: prepared by appointment of the Associate Reformed Synod of North America, 1787. A Concise and Faithful Narrative of the various steps which led to the Unhappy Division among the members of the Associate Body in the United States, 1789. Animadversions on the Doctrine of Universal Salvation, 1790. The Connection between Civil Government and Religion, 1790. Mr. Annan had a long controversy with Dr. Rush, of Philadelphia, on the subject of Capital Punishment, in one of the newspapers of that city, in 1790.

Mr. Annan was married (it is believed in the year 1764) to Margaret, daughter of William Cochran, of Carrollsburg, York County, Pa. By this marriage there were two children, *Robert Landales* and *William*, both of whom became

physicians—the former and the elder settled in Emmittsburg, Frederick County, Md., and died 1827; the latter settled in Philadelphia, and died in 1797. Their mother died on the 13th of October, 1793. The next year Mr. Annan was married to Elizabeth, daughter of Samuel and Elizabeth Hawthorne, who lived near the village of Strasburg, Lancaster County, Pa. She died in Lane County, Pa., on the 23d of July, 1813. The children of this marriage were six,—three sons and three daughters. *Samuel*, the second child, studied Medicine, partly in this country and partly in Edinburgh, and has been a medical practitioner successively in Emmittsburg, Baltimore, Lexington, Ky., and St. Louis, Mo. *John Ebenezer* and *William* were both graduated at Dickinson College in 1824; both entered the ministry of the Presbyterian Church; and the latter is now the Rev. Dr. Annan, of Pittsburg.

John Ebenezer Annan was born about the year 1803; and when he was in his ninth year removed with his father from Baltimore to his farm in Lancaster County, Pa. From early boyhood he was remarkable for his love of reading, though, up to his sixteenth year, he was principally occupied with the labours of the farm, enjoying no other advantages for education than are usually furnished by the common schools in the rural districts. Shortly after the death of his father, he entered the Classical School at Gettysburg, Pa., then under the care of the Rev. Dr. McConaughy, afterwards President of Washington College; and so rapid was his progress that, in about eighteen months, he was admitted to the Sophomore class in Dickinson College, then under the Presidency of Dr. Mason. In 1822 he became hopefully the subject of a revival of religion in College, and, some time after, made a public profession of his faith. He graduated in 1824 with the highest honours of his class. Notwithstanding he was now only in his twenty-first year, the uncommon vigour and maturity of his intellect, as well as his acknowledged rare acquirements, led the Trustees of Miami University, Oxford, O., to appoint him to the Professorship of Mathematics in that institution. Here he remained for several years, and, during this period, was vigorously engaged in the study of the higher branches of Mathematics, and wrote elaborate articles for several of the leading Scientific and Literary Reviews, including the “North American,” and “Silliman’s Journal of Science and the Arts.” At this period also, he published *Strictures upon Raymond’s Political Economy*, and *Brown’s Philosophy*, which were written with great care and ability. But, as he was resolved to devote his life to the Ministry of the Gospel, he gave up his Professorship after a few years, and, having attended the Theological Seminary at Princeton during one session, was licensed on the 16th of May, 1829, by the Presbytery of Baltimore, to preach the Gospel. His first efforts in the pulpit were received with marked approbation. In July succeeding the period of his licensure, we find him on a missionary tour in Ohio, and labouring with great diligence and acceptance at Somerset, in Perry County, and throughout the surrounding country. He remained here until December, when he was ordained, by the Presbytery of Baltimore, as an Evangelist. Shortly after this he was invited to preach by the Presbyterian Congregation in Petersburg, Va., and, after supplying their pulpit a few Sabbaths, received a call to become their Pastor. He accepted the call, and was installed on the 10th of July following. He commenced his labours here under circumstances of great promise; but, in less than two months, was stricken down by the fever which is common in Southern latitudes, and especially dangerous to the unacclimated, and, after a very severe illness

of a few days, closed his earthly career, on the 29th of August, 1830. He had gone to attend a Ministers' meeting at Lewisburgh, Greenbrier County, in the interior of the State, and it was there that the summons to depart met him. In his character were united a noble intellect, a warm and generous heart and a devoted Christian life, giving promise of the highest usefulness in the ministry.

FROM THE REV. JOHN McJIMSEY, D.D.

MONTGOMERY, ORANGE COUNTY, N. Y., July 12, 1848.

Rev. and dear Sir: In compliance with your request, I will now endeavour to give you a brief and faithful statement of my recollections and impressions in regard to the character and usefulness of the Rev. Robert Annan, one of the eminent fathers of our Associate Reformed Church. It was my privilege, early in life, to become personally acquainted with him, although it was a long period after his arrival in this country, probably thirty years,—the place of my birth and education being remote from the field of his ministry. He was, at the time I first saw him and heard him preach, at about, if not past, the meridian of life. He occupied the Moderator's chair when I was examined and licensed by the Presbytery, and addressed to me a solemn and affecting Charge on that occasion; and a letter of his, still in my possession, urging me to accept a call from Neelytown Congregation in Orange County, of which, in connection with Little Britain Congregation, he had himself been the Pastor, had no small influence in determining my choice; although I entertained a preference for Kentucky as the future field of my labours, which I had previously visited as a Missionary. As a Christian, he stood high with all who were acquainted with him; and the purity and integrity of his character as a Minister of Christ were never called in question; although, in particular instances, some might have thought that he scarcely paid sufficient deference to public opinion.

His ministry was highly acceptable, and there is reason to believe eminently useful, in the several congregations of which, for a longer or shorter period, he was Pastor. Although I took the pastoral charge of the Neelytown congregation long after the close of his ministry among them, I still found there abundant evidence of the happy effects of his labours. His memory, as an able, eloquent and faithful Minister, was still held, especially by aged and devout Christians, in the highest veneration.

As a Pastor, he was very instructive and very impressive. Erect and portly in his person, rising considerably above the common stature of men, with noble countenance and piercing eye, his whole appearance was commanding. He was not in the habit of fully writing out his sermons, and his speaking seemed extemporaneous; but he was always perfectly self-possessed, often rising to a high pitch of eloquence, his subject so animating and irradiating his countenance that one who was accustomed to hear him told me that it seemed to him that his face sometimes shone like the face of Moses when he came down from the Mount. The matter of his preaching was thoroughly evangelical, admirably uniting doctrinal instruction and practical Christian duty. He had a musical and well-regulated voice, and spoke with great ease and fluency; and though his gesture was not very abundant, it was natural and effective. While he delighted in preaching the evangelical doctrines, they were always so exhibited as to have a direct practical bearing. I heard him preach a sermon before the Synod from the text,—“Now the end of the commandment is charity out of a pure heart, and a good conscience, and of faith unfeigned”;—the object of which was to illustrate the nature of evangelical obedience, which he said was emphatically charity; love to God and to our fellow-men; and he expressed his regret that the original word

had not been translated *love*—that being its most proper and comprehensive sense: while the word *charity*, as now commonly used, is of a more vague and limited meaning. He mentioned to me, some time after, as a matter that deeply affected him, that one of his brethren came to him shortly after the delivery of his discourse, and inquired whether he had *him* particularly in his eye in some of his statements. This showed that his sermon had taken hold of at least one conscience.

It is admitted by all who knew Mr. Annan that he possessed uncommon ability and address in effecting reconciliation among brethren who were at variance, and in healing differences between ministers and their congregations. His speeches on such occasions were admirable, and breathed the most Christian and forgiving spirit. An instance of this kind occurred in the congregation of Salem, Washington County, during the ministry of Dr. Thomas Clark, he having been settled among them while Salem was yet a frontier settlement. Mr. Annan, after addressing the congregation on the subject of their difficulty in a tender and impressive manner, requested that all who wished the continuance of Dr. Clark's ministry among them would signify it by going out of the church at the East door, and those who felt differently to go out at the West door: the result was that the whole congregation, with the exception of one individual, went out at the East door, thus expressing, in the most public manner, their wish that their worthy minister should remain with them. Mr. Annan then, in no measured terms, administered a merited reproof to the individual who alone, and in the presence and against the express wish, of the whole congregation, could come out in this manner, against his Pastor, and a faithful Minister of Jesus Christ.

In the Judicatories of the Church Mr. Annan always took a prominent part, and exerted a powerful influence. He urged and defended his measures with great ability, and, as his natural temperament was warm and quick, he would sometimes, under a deep sense of the rectitude of his cause, be betrayed into expressions which could not be justified; but, as soon as he had taken time to reflect, he was always ready to acknowledge his error. With all his lofty bearing on some occasions, and severe as he was in his reproof of the conduct of wicked men, he cherished habitually a spirit of humility and meekness, and acknowledged to some of his Christian friends that the sallies of his temper gave him occasion for deep humiliation.

In his intercourse with his more intimate friends, his conversation sometimes betrayed a vein of pleasantry and wit, but in general it was marked by great dignity, and much of it was of a decidedly spiritual character. He seemed habitually to act under the influence of the Divine injunction,—“Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.” When dining one day with the late Dr. Mason, in company with several of the younger brethren in the ministry, the question was asked him, whether he had not been in the ministry half a century? He replied, “There about,” and then said, with great gravity, “When I had been in the ministry forty years, that passage of Scripture came very forcibly to my mind, ‘Forty years was I grieved with this generation.’” Dr. Mason, who was remarkable for repartee, immediately answered,—“I know not how that may be, but I believe that you have grieved some of this generation forty years.”

With much regard,

I am sincerely yours,

JOHN McJIMSEY.

FROM THE REV. J. M. MATHEWS, D.D.

NEW YORK, August 6, 1861.

My dear Dr. Sprague: It costs me no self-denial to record my recollections of the Rev. Robert Annan,—for I remember nothing concerning him that will not well bear the light; and little effort,—for my impressions of him are so distinct that I can have no doubt of their correctness. My acquaintance with him began while I was a student in the Theological Seminary—he was one of the Superintendents of the Institution, and, on account of his age and standing, generally acted as their Chairman. Though I was a young man and he pretty far advanced, I became quite intimately acquainted with him at that early period, and our acquaintance ripened into a friendship which continued till he was called to his reward.

Mr. Annan had an uncommonly commanding personal appearance. He had a large, full, well-set frame, and was slightly inclined to corpulency. He had a bright, piercing eye, and his whole countenance was expressive of high intellectual powers and great strength of purpose. His manner was as commanding as his person; though there was nothing stern or forbidding in his demeanour, there was a dignity that always secured respect, even veneration. He had fine powers of conversation, and his presence was always recognized as a leading element of interest in any company. His mind was decidedly of a superior order, clear, logical, discriminating, comprehensive; and it had been subjected to the highest culture. His feelings were eminently kind and genial, and though I think he was naturally excitable, and was capable of saying severe things, and did sometimes say them under the pressure of exciting influences, he generally exhibited great self-control.

As a Theologian and a Minister of the Gospel, he held a very high rank, not only in his denomination, but in the Church at large. He had been all his life a diligent student, and, with such powers as he possessed, it was impossible but that he should have made immense acquisitions. He preached with great power, and scarcely any clergyman came to the city of New York who attracted larger congregations. The fact of his having been one of the original formers of the Associate Reformed Body from the Associate and the Reformed Presbyterian Church, had made him very extensively known, and contributed to greatly increase his influence; though, independently of this circumstance, his acknowledged high ability as a Preacher would have made him much sought after. His sermons were a model according to the old Scotch standard—they were full of Scripture truth, brought out with great clearness and force, and delivered with a simplicity and boldness and fervour that made them well-nigh irresistible. His voice was clear and strong, his intonations free and natural, and his action abundant and full of significance. I have heard sermons from him that would not have dishonoured Dr. Mason in the days of his greatest strength. I ought to add that he was capable of great tenderness as well as great boldness and force; and sometimes the exhortation with which he closed his discourse would be in the highest style of the pathetic.

As a Writer, Mr. Annan was probably distinguished above any other minister of his communion, during the period in which he lived, unless Dr. John M. Mason were an exception. He had great tact and ability in controversy, and I think also he was not wanting in polemical taste. He always met his antagonist with great fairness as well as force, and his friends generally had little doubt as to the issue of any contest in which he might engage.

I call to mind the interviews which I used to enjoy with him, with heart-felt pleasure. With a memory which retained almost every thing that had ever been lodged in it, with an exuberance of good-humour and kindly feel-

ing, with a graceful facility of communication on every subject, and a most happy talent at adapting himself to every variety of character and condition, he seemed to me one of the finest specimens of intellectual and moral nobility which I had ever seen. He has impressed himself indelibly on the character of his denomination.

Very truly and affectionately,

J. M. MATHEWS



THOMAS CLARK, M. D.

1764—1793.

FROM THE REV. JOHN B. DALES, D.D.

PHILADELPHIA, June 24, 1849.

Reverend and Dear Sir: The position which the Rev. Dr. Clark long and usefully occupied in some of the most interesting portions of our country, I think, justly entitles his name to a place in your proposed work on the American Ministry. He was a faithful Minister of the Gospel, and a far-seeing and indefatigable labourer on behalf of the best interests of the community at large.

Of the particular time or place of his birth I have no certain information. That he was a native of Scotland, however, there can be no doubt; and that he early enjoyed the instructions and prayers of godly parents may be inferred from the fact that he always venerated the pious advantages of his youth, evinced a remarkable tenderness of conscience, and laboured in the ministry as if he had been thoroughly taught how to redeem the time by discovering and improving opportunities of doing good.

After a thorough course of study, he graduated at the University of Glasgow, and, during the War against the Pretender, in 1745 and 1746, did faithful service in the army.

According to a practice which was common with the young men preparing for the ministry a century since, Mr. Clark pursued a thorough course of Medical study also in the University, and took the degree of Doctor of Medicine. In this way he was often afterwards able to minister to the wants of the body, and thus more effectually reach the soul with his spiritual medicines. It was from this he obtained his usual epithet in this country,—“Dr. Clark.”

The earliest public mention made of him is in connection with the first meeting of the Associate Burgher Synod at Stirling, Scotland, on the 16th of June, 1747. At this meeting Congregations and Societies in various parts of the country made application to the Synod for advice “in their present circumstances,” and for a supply of preaching. In the unsettled state of things, and in the painful destitution of ministerial help, the Synod could give no immediate reply to these applications, but directed the Presbytery of Glasgow to take Thomas Clark and two other students of Theology, whom they also named, on trial for licensure. This the Presbytery did, and after pursuing his studies at Stirling, the next winter, under the Rev. Ebenezer Erskine, who was the first that had charge of the Burgher students, he was licensed in the following April, (1748,) to preach the Gospel.

At that time frequent and urgent petitions were sent from Ireland for ministerial aid. Three Congregations, Killeney, Ballymoney and Ballybay adhered to the Burgher Synod, and were deeply anxious for supplies and for Pastors. On the 27th of the following June, therefore, Mr. Clark was appointed by the Presbytery to supply these vacancies, and immediately set out on his mission. His preaching was highly acceptable, and at a subsequent meeting of Synod in Stirling, a unanimous call was presented to him from this congregation, and also one from Clanannus and Scoon, near Perth, in Scotland. The former was accepted, and three members of the Presbytery of Glasgow having been appointed to fix the pastoral relation, he was ordained by them to the work of the Gospel Ministry, and installed over the Congregation of Ballybay, in the County of Monaghan, Ireland, on the 23d of July, 1751.

During the summer of 1751 he and two other ministers were formed into a Presbytery, styled the "Associate Presbytery of Down;" and now a wide field was opened before him. He loved it and his labours were abundant. But his very fitness for it soon threatened to be the occasion of his removal; for deeming him happily qualified for supplying the Institute, and having pressing calls from the Colonies of North America for ministerial help, the Synod appointed him, in 1754, to sail for Pennsylvania in the following August, and labour in the ministry there until the next April. To this he consented, for, having received a commission to "go into all the world and preach the Gospel to every creature," he held himself ready for any indication of the Divine will. Providence, however, interposed difficulties, and, by a new direction of Synod, he continued his labours at Ballybay. But while it was not yet the will of God that he should make known the riches of grace abroad, it *was* the Divine will that he should be a witness for his Master's cause at home. He lifted up his voice, with great earnestness, against what he considered defections from the purity of Christian doctrine and practice, and hereby brought upon himself a torrent of opposition. At length, as he refused to swear by kissing the book, which he believed was a Popish superstition, to which no Protestant could with propriety submit, and as he also would never consent to take the abjuration oath, in which the swearer bound himself to own the King as Head of the Church, and to help Bishops dethrone the King if ever he should become a Presbyterian; he was pursued by the hand of the civil law, and, as he was about to moderate a call in New-Bliss congregation, was arrested just as he closed his sermon. The people would have immediately rescued him, but he mildly bade them be calm and do no harm. All that night he was kept under guard in a tavern, and the next day was taken, amidst the tears of multitudes, along the road to Monaghan, and thrown into jail to await his trial. Thence he wrote letters of instruction and comfort to his people, and they came freely to him. Besides preaching to them while he was in prison, he baptized there thirteen of their children, and married one couple, who were afterwards under his pastoral care on the Catawba River in South Carolina. At length the day of trial came, but his commitment being found to have been erroneous, and his imprisonment false, he was immediately discharged; and, when he was urged to prosecute his persecutors, and had every assurance of a verdict in his favour, he gently lifted his eyes to Heaven with the exclamation,—'Vengeance is mine; I will repay, saith the Lord.'

From that time, though often troubled, he was unfettered, and faithfully pursued his work. But his long imprisonment had served to wean him, in a great

measure, from attachment to his country, which induced him to think of a field of labour in the wilds of America, where he could enjoy his religious sentiments free from the stringent arm of civil authority, which had been so powerfully thrown around him. In this feeling his people largely participated, and the Providence of God gradually made his duty clear to him. On the 18th of December, 1762, he was bereaved of his wife, who was an eminently godly woman, and not long afterwards two calls were addressed to him from America;—one from a small settlement in the Province of Rhode Island, and the other from a people near Albany, in New York. To these calls he felt disposed to listen, and the more so, as he observed a diminished attention in public worship among his people; a weariness among the youth in repeating the Scriptures and Catechism between sermons, as had been their custom under his ministry; a neglect of secret prayer by some in the intervals of public worship, and an engaging in unprofitable conversation by others; and “some,” he said, “appeared in practice to adopt the Quaker’s opinion, that very little or no salary should be paid to ministers, though it be God’s express ordinance, saying 1 Cor. ix, 14,—‘The Lord hath ordained that they which preach the Gospel should live by the Gospel.’” In view of these things, and particularly of the fact more painful to him than all others,—that “he had not heard of any person alarmed or edified by any of the public ordinances for a great while,”—he was led sorrowfully to suppose that his usefulness was at an end in that place, and to ask,—“What dost thou here, Elijah?” When, therefore, the above calls came, he concluded it was his duty to lay the matter before the Presbytery, and, on their acceding to his wish, and appointing him to supply in America for one year, he at once prepared to take his departure. On the last Sabbath of his ministry in Ballybay, he preached from 1 Cor. ii, 3,—“I was with you in weakness, in fear and in much trembling,”—a passage which “contains,” said he, in a letter to them long afterwards, “the history of my sixteen years’ sojourning with you.”

Previous to this important step being taken, Dr. Clark opened a correspondence with the late Hon. Robert Harpur, of King’s (now Columbia) College, in the city of New York, furnishing him with the names of one hundred families in the North of Ireland, that were desirous of migrating to America; and, on the 23d of November, 1763, Mr. Harpur obtained a warrant from the Government to survey a tract of forty thousand acres of land, North of the present towns of Kingsbury and Queensbury, Warren County, N. Y., for their location. Thus encouraged, Dr. Clark set sail from Newry, Ireland, on the 16th of May, 1764; but he was not alone—nearly three hundred of his people and their neighbours accompanied him. Not an untoward event occurred during the passage, and on the 28th of July they safely reached New York. Here the company divided, one portion proceeding South, and settling in the neighbourhoods of Long Cane and Cedar Spring, in North Carolina, and the other passing up the Hudson River to Stillwater, above Albany, N. Y., where they were to remain until the place of their permanent residence should be more definitely determined. To both of these companies Dr. Clark was drawn by the strongest ties of Christian sympathy and love, but his first choice was to labour with those that went North, and he was of the utmost service to them in various ways. A few of the families went on immediately to the tract in Warren County, for which Mr. Harpur had applied; but, after spending the next winter there, they were so disheartened by the dreary appearance of the country, as well as the deep

snows and pinching cold, that, although Mr. Harpur obtained, on the 15th of May, 1765, a grant of four hundred acres for each family, they preferred abandoning all, if a more favourable location could be elsewhere secured, and returned to their friends at Stillwater. As the Pastor and friend of the Colony, Dr. Clark felt anxious for their best interests, and directed his attention especially to Washington County. In his exploration of that region, he visited what is now the town of Salem in the spring of 1765, and preached the first sermon ever heard there. It was in the house of Mr. James Turner,—the only house then erected on the plain where that beautiful village now stands; and the congregation was made up of a few individuals, who gathered in from the isolated dwellings in the surrounding region. To attend this service some females walked seven miles through the woods, having no other guide than marked trees.

At that time the entire township was providentially in a most favourable state for Dr. Clark's undertaking. On the 5th of January, 1763, Alexander Turner, James, his son, and twenty-two of their neighbours in Massachusetts, presented a petition to the Governor of the Province of New York for a patent, which was obtained on the 7th of August, 1764, conveying to them twenty-five thousand acres of land, which embraced the principal portion of the present town. Immediately afterwards, they conveyed twelve thousand acres of this tract to Oliver De Lancey and Peter Dubois, in the city of New York, and in the same year the patent was surveyed and divided into eighty-eight acre lots. All the parties then made divisions of their land by ballot,—De Lancey and Dubois drawing lots to the amount of twelve thousand acres; and all entered into mutual stipulations that three particular lots, situated near the centre of the town, which had been drawn by the "gentlemen," and three intervening ones, belonging to the "patentee," should be devoted to the support of a Minister and School-master. Just after these arrangements were completed Dr. Clark arrived, and, having examined the different tracts of land in that region, and ascertained the terms of their titles, he selected Salem as the most eligible spot for his Colony, and, in September, 1765, obtained from De Lancey and Dubois a grant of all the lands belonging to them in the township; they reserving a perpetual yearly rent of one shilling per acre when settled, and stipulating to pay the grantee a reasonable remuneration for procuring their speedy settlement. The way thus being prepared, the Colony removed from Stillwater, and every person who desired it received from Dr. Clark a farm, subject only to the annual rent just specified. Not long afterwards a church and school-house were erected on one of the church and school lots already described. This church was the first in the County, and, at that time, the only one in the State North of Albany. The name which the emigrants gave to the town was "New Perth," and the original tract was long known as "Turner's Patent."

In this place, which appeared so providentially prepared in the wilderness, the benevolent and devoted Pastor gathered his flock around him, and, corresponding with his friends in Scotland and Ireland, and even causing one of his people to revisit them, and lay before them the condition and prospects of this new home, he was instrumental in bringing out a number of emigrants during the following year. Nor was he unmindful of the spiritual interests of his people. With increasing diligence he gave himself to his ministerial work, and, mingling the religion of an intelligent and fruitful faith with all the affairs of the settlement, he was eminently useful, and, to this day, the savour of his name is precious

throughout that region. His works do follow him, and many have risen to call him blessed.

As has been stated, Dr. Clark was a member of the Burgher Synod in Scotland, and was the first Burgher Minister who came to this country. None of his denomination were around him, and an isolated position was inconsistent alike with his feelings, his principles and his usefulness. Early in 1765, therefore, he applied to the Anti-Burgher Associate Presbytery of Pennsylvania,—the only Associate Presbytery in this country, for admission to its membership; and, after considerable delay, during which certain articles explanatory of the terms upon which he would join the Presbytery, and would be received by that Body, were drawn up and duly signed, he was admitted on the 2d of September, 1765, and thenceforward devoted himself with renewed zeal to his work. From the singular circumstance that the pastoral relation between him and the Church in Ballybay, Ireland, had never been formally dissolved by the Presbytery, that Church having risen up from Ballybay, and quietly settled down in Salem, there was never any formal organization of the Church, or installation of the Pastor, in this country; and in that situation he remained until his removal about fifteen years afterwards.

In May, 1776, the members of the Presbytery having increased to thirteen in number, and its bounds being now very extensive, it was agreed to form two Presbyteries,—the Presbytery of Pennsylvania and the Presbytery of New York. In the latter of these Dr. Clark was placed, with Rev. Messrs. John Mason, D.D., of New York city, and Robert Annan, of Wallkill, N. Y., and with them and men of kindred spirit in the cause of Christ, he laboured in making the Gospel known, and in prayerfully and anxiously seeking the unity and the prosperity of the Church. In this he was in his congenial element; and hence it was that, though his natural dislike for debate, and his multiplied labours throughout the missionary field as well as in the pastoral charge, prevented his attending the preliminary meetings of the Presbyteries, yet he was most cordially desirous of the union, which was effected between the Associate and the Reformed Presbyterian Churches, at Pequea, Pa., on the 13th of June, 1782; and by which the Associate Reformed Church was called into existence.

Thus he was at length permitted to see the church of his anxieties and prayers established, his people happily settled in their temporal concerns, and himself and them united in an ecclesiastical connection which he approved, and with brethren whom he loved, and in this situation he zealously watched for the good of the community. In various ways he planned and laboured for the public good, and a foundation was thus laid for a community which has been eminent to this day, for its intelligence, enterprize and high moral and religious character. Nor were his people ungrateful for his devotion to their interests—they loved him as the best of benefactors and friends, and their profiting under his ministry appears in their descendants to this day.

At length, however, the Head of the Church signified that he had work for him in another sphere. After several years, a few persons in his congregation conceived a prejudice against him, and, as he was at that time on a visit to the former members of his charge, who had settled in the South, and whom he found “fainting and scattered abroad, as sheep without a shepherd,” he was overcome with their entreaties for the bread and water of life; and, concluding to demit his charge at Salem, he shortly after became the Pastor of the Uni-

ted Congregations of Cedar Spring and Long Cane, in South Carolina. Yet he never ceased to be deeply concerned for the people of Salem. He visited them several times and baptized some of their children. His last visit was in 1787, when he lectured in the church on the Thirteenth chapter of the Book of Judges, and, in a most affectionate and solemn manner, committed them all to the grace of God, until Pastor and people would meet in the Heavenly Sanctuary.

In his Southern field he gave himself to the most arduous labours. At first he preached in a rough log church, about two miles South of the present place of worship in that charge. Not long afterwards a commodious house was erected for him, and he was remarkably successful in gathering a congregation. In every place he had a message, and every incident and object furnished him with an occasion or a means of setting forth the Gospel. On one of his missionary excursions, he was overtaken, on a Saturday evening, at a tavern, in a place of great moral destitution, and not being willing to do the evil of travelling on the Sabbath, even that he might do the good of preaching, he was compelled to remain. In his closet he enquired what work the Lord would have him do in that place; and, without making himself known, waited until the Sabbath morning, when, finding there was no place of worship in the neighbourhood, and that multitudes of persons were to attend a horse-race near by, he mingled in the crowd, and at length raising himself in an elevated position, just before the race was to begin, called out, with a loud voice. "There is danger, my friends, there is danger here—let us ask God to take care of us and bless us;" and immediately commenced a prayer, which produced a very general and powerful impression. This he followed with preaching, and that with such effect that the race was broken up, and the Gospel was effectually planted in that place.

In the discharge of his duty he was eminently faithful, and though his manner was oftentimes singular, it was generally most effective. One of his Irish members was in the habit of using minced oaths in her conversation. Having, at one time, a distressingly sore mouth, she asked him for a remedy. He gravely told her the disease probably came from the "faiths" and the "troths" and the "feign-a-bits" which she had brought over the sea, and that she could not expect to be better until she had sent them all back again.

He was remarkably attentive to the young. Catechizing was his delight, and even on a casual visit he would make some remark, or use some illustration, which would almost indelibly fix important principles in the tender mind. A venerable mother, recently deceased, in Newburgh, N. Y., could never divest herself of the impression made on her mind by his conversation, when, stopping at her father's one day for some refreshment, on one of his long missionary tours, he took her on his knee, (at that time about three or four years of age,) and in his broad dialect, and searching, but kind manner, said,—“My bonny gude girl, do you ever steal ony thing?” “No, Sir,” she lisped. “Never take a pin, or a wee bit o’ riband or ony thing?” “No, Sir.” “Och, ye ha’e a bad heart, and must pray to God to tak it away for the love o’ Christ, or the de’il will whop ye for ever.” His letters to his different flocks were particularly instructive and impressive. He also wrote an able defence of the Scripture Psalms for the worship of God, and gave a solemn warning that a departure from what he regarded the Scripture plan would, in this, as well as in other things, be followed with the saddest results to the purity and the peace of the Church.

But the time of his departure came—it was sudden, but he was at his post. On the 25th of December, 1793, he had been sitting for some time in his study by himself, when a servant, on passing the door, heard a singular noise in the room, and, on entering, found him expiring. He was calmly sitting in his chair, apparently smitten with an apoplectic stroke. He died instantly. Before him was a letter, dated “Long Cane, South Carolina, March 15th, 1791,” and addressed “to the members of his former charge at Ballybay, Ireland,” as his “dearly beloved and longed for, whose great salvation from the power and practice of sin.” says he, in the opening of the letter, “I have much longed for these forty years past. Some of you I still claim as my joy, even as my crown of joy.” The last words were, “What I do thou knowest not now, but thou shalt know hereafter;” and the pen fell from his hand forever. He was buried amid universal regrets in the grave-yard of Cedar Spring. His resting place is near the church, and is enclosed by a brick wall and arch, while over the whole a sycamore and oak gently wave their sheltering boughs. His life was an eminently active and useful one; his death was peaceful; and there is no reason to doubt that “his rest is glorious.”

I am, my dear Sir, truly yours,

JOHN B. DALES.

FROM THE REV. THOMAS BEVERIDGE, D.D.

XENIA, O., December 4, 1858.

REV. and dear Sir: I have in my possession a very old and mutilated book of pamphlets, among which are two works published by Dr. Clark; and as one of them sheds some light upon his early history, it has occurred to me that some account of it might not be unacceptable to you.

The first (the title of which is lost) appears to be a republication of “The Last and Heavenly Speeches and Glorious Departure of John Viscount Kenmuir.” There is a Preface to it, signed “Thomas Clark, Edinburgh, January 31st, 1749.” The second is the one from which the statements in the “Church Memorial” were formed. The full title (and you will no doubt judge it sufficiently ample) is as follows:—“Some Letters from the Rev. Thomas Clark, Minister of the Gospel, to his Congregation at the New Meeting-house in Ballybay, while Prisoner in Monaghan Jail, on account of his scruples of Conscience at some forms of expression in the Abjuration Oath, and the manner of Swearing by Kissing the Book. In regard it’s judged that, as the Scotch and English Churches are, in many points, of very opposite principles, so it is inconsistent for any Presbyterian to be sworn by said oath, reduplicating in a clause of an Act therein mentioned to support the English Church principles, being formerly bound by his baptismal vows to support the principles of the Church of Scotland. Besides, it is certain that, as Kissing the Book is a superstitious form of swearing nowhere warranted in Scripture, lifting up the right hand being the form observed by God and his saints in swearing oaths, so all Christians are commanded to ‘be followers of God as dear children,’ i. e. in his imitable examples, Eph. vi, 1. ‘And I have given you an example that ye do as I have done,’ saith our Lord, John xiii, 15. Likewise a ministerial Warning and Charge to said Congregation against Sabbath-breaking, Profane-swearing, and other Vices too common in these times. ‘Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake * * * rejoice and be exceeding glad, for so persecuted they the prophets,’ Matt. xi, 12. Dublin: Printed for Robert Johnston, Bookseller, 1754.” On the back of

the title-page is the following: "N. B. Several of Mr. Clark's Elders, hearing of his arrestment, met him at a house on the road to jail, where they halted and agreed that the congregation should be warned to assemble, and observe the next day in Fasting and Prayer—wherefore he sent this first letter from jail to them the morning of said Fast day; and Mr. Thompson read it when public worship was over, having preached from Lam. ii, 19, "Arise, cry out in the night, &c." The congregation being very much moved, were mostly in tears that day. The "Preface to the reader" is as follows:—

'The Rev. Mr. Clark was educated in the principles of the Scotch Church from his infancy. He appeared in arms, a volunteer with the militia raised against the Pretender, Anno 1745 and 1746; having studied Divinity several years, was licensed by the Presbytery of Glasgow, 1748. Near two hundred families of Presbyterians in and about Ballybay did, about that time, leave their former teachers, because they could not find themselves edified by them, nor believe some things they taught; therefore applied to said Presbytery of Glasgow for supplies; who, considering their complaint and petitions, granted their request at last, and sent among others Mr. Clark to preach among them. Afterwards said families joined and sent commissioners to the Associate Synod in Scotland with a petition and call for said Mr. Clark being settled among them; whereupon the Synod laid aside another call that came before them for him, and appointed the Presbytery of Glasgow to ordain him at Ballybay, which, accordingly, they did, near the new meeting house, July 23d, 1751, in conformity to the rules of the Scotch Church in the like case. As the people had, for the above reasons, left their former teachers, so it is generally reckoned that spite and envy on that account moved them, particularly Mr. James Jackson of Ballybay and Mr. D. Hutchison of Monaghan, and their friends privately to be the instigators of procuring that warrant which was granted against him April 18th, 1753. Because they knew that Mr. Clark, as well as many other useful ministers, and very loyal subjects in Scotland, had, in conscience, scrupled at said oath, and kissing the Book, for the reasons foresaid; and so as the law is strong in that case, they no doubt hoped, by putting it in force, to ruin him; and so disappoint the people of his ministry, that they might be obliged to return with their stipends to their said former teachers, and be forced to take from them any sort of preaching they might be pleased to give them. Whereupon, one George Kerr, a hearer of said Mr. Jackson's, together with some others of his elders and hearers, did, on January 23d, 1754, at New Bliss, in the very time of public service, arrest Mr. Clark and carried him about fourteen miles to Monaghan Jail, escorted under a strong guard of horse and foot, raised by said Kerr for that purpose. He patiently remained prisoner in said jail until the 8th of April last, when the Right Hon. and Hon. the Lords Judges of Assize, finding the committal insufficient to detain him (Blessed be God) gave orders for his release. During his said imprisonment the following letters were sent by him to his congregation, and read publicly to them by Mr. John Thompson, probationer. Upon the people's frequent and earnest requests, Mr. Clark gave allowance to print these letters, with the Warning, which was only done in short-hand the week before his release, and extended since. He could not well refuse them to the people, seeing said letters and Warning are all the people have, instead of all those ministerial labours they had a prospect of, in case he had been at liberty of conscience which all others of his Majesty's subjects, under the name of Ministers in Ireland, yea, and the Popish priests also, enjoy, except himself only. There was again a new summons or writ issued against Mr. Clark, on or about the 24th of April last, notwithstanding what the judges had done, and is also presumed to be done chiefly at the instigation of the aforesaid New-light

teachers and their friends, in a private way, and what the end will be the Lord only knows."

After this Preface there follow four letters, dated January 24th, February 3d, March 16th and April 5th, 1754. The last is the Warning referred to in the Preface. The whole extends to fifty-two pages.

The only other publication of Dr. Clark, of which I have any knowledge, is a pamphlet entitled "Plain Reasons." It was in defence of the use of the Psalms in praise.

I will add a few anecdotes in respect to Dr. Clark, which used to be current, and which may possibly help to illustrate some of his characteristics.

On one occasion, when preaching, he took for his text Phil. iv, 13. He began by reading the first half of the verse,—“I can do all things;” and then abruptly added, “What’s that you say, Paul, ‘I can do all things’? I’ll had ye a guinea o’ that. But stop, let me see, ‘I can do all things through Christ which strengtheneth me.’—Oh, yes, if that’s all, I can do that, too, and I’ll keep my guinea to myself.” At another time, when preaching out of doors, having said something very pointed, he observed,—“How ye’ll be all saying, ‘That’s very right, but it don’t apply to me.’ There’s a man who thinks it don’t suit him at all, but exactly suits that other,” pointing to some individual in the Assembly; “that other man thinks it don’t apply to him, but to another sitting behind him, and he thinks it don’t suit him, but suits exactly that man sitting upon the fence,” pointing to one in that position. On another occasion, when preaching with a brother behind him, who thought him rather tedious, and was about to give him a hint of this by pulling his coat-tail, he, very unexpectedly to the brother, remarked that, whenever Christ gave his servants any thing good to say, Satan was already behind them to pluck them by the coat-tail and get them to sit down. It is hardly necessary to add that the impatient brother did not think proper, in this way, to officiate for the Adversary. When travelling (I think in Vermont) he fell in company with a stranger with whom he rode a good part of the day. Coming at last to a place where their roads parted, they bade each other farewell, and rode each on his own way a short distance. The Doctor then halted and called to his fellow traveller to come back, saying that they had forgotten something. When met again at the forks of the road, the Doctor said to him,—“Sir, we have been travelling together some hours, enjoying each other’s company, and may never meet again in this world. I think it would be well, before parting, to have a word of prayer.” The stranger, though much surprised, made no objection. They dismounted, and, kneeling by the road side, the Doctor offered an appropriate and fervent prayer. He then proposed to the other that he should pray. The man declined this, and, being much importuned, at last acknowledged that he had never prayed in his life. The Doctor, however, would take no denial. He told him, if he had never prayed hitherto, it was high time to begin. The man, finding that there was no escape for him, at last knelt down, and said,—“O Lord, thou knowest I can’t pray at all.” “That,” said the Doctor, “is an excellent beginning—only persevere and you will do well.” Many years afterwards, a minister, in his travels through Vermont, happened at a house where he lodged for the night, and finding himself in a praying family, made some inquiries, in reply to which the gentleman of the house related the above story as the history of his first attempt at prayer. Dr. Clark, having set out with an Elder to fulfil an appointment, passed a night at a house some eight or ten miles from the place where he was to preach the next day. During the night their horses had wandered away, and in the morning the Elder insisted on setting out forthwith to hunt them. The Doctor, however, would not consent to his going till after worship, assuring him that nothing would be lost by prayer. The Elder, with great reluctance,

yielded, and, much to his surprise, as soon as worship was ended, the horses were found coming up leisurely to the house. An old gentleman in Tennessee, who remembered having met Dr. Clark in one of the Carolinas, told me that, being at the time a small boy, the Doctor had taken him between his knees to talk to him. He said he had never forgotten the first question asked him:—"John, have the cats got any souls?" The above, I suppose, will suffice in the way of illustrative anecdotes.

I will only add that

I am sincerely yours.

T. BEVERIDGE.



ALEXANDER DOBBIN.

1774—1809.

FROM THE REV. JOHN McJIMSEY, D.D.

MONTGOMERY, N. Y., November 28, 1848.

Rev. and dear Sir: It gives me pleasure to comply with your request in furnishing you with some brief sketches of my excellent friend, long since departed, the Rev. Alexander Dobbin; and, in doing so, I shall avail myself of some notices of his life and character which I had occasion to prepare several years ago.

ALEXANDER DOBBIN was born in Londonderry, Ireland, February 4, (O. S.) 1742. Little is known of his parentage, or of his early religious education or exercises, excepting that his father was a sailor by profession, and probably a religious man; as it has been stated on good authority, that it was on account of the early piety of his son that he directed his studies with a view to the Ministry; and the purpose of the son to devote himself to this work was formed at the early age of seventeen. With this in view, he studied Latin and Greek in Londonderry, and then became a student in Glasgow, where he pursued his literary and theological course for seven years. On leaving College he was soon licensed to preach the Gospel, and was ordained by the Reformed Presbytery of Ireland, commonly known by the name of the Covenanters, on account of their attachment to the principles of the Covenanted Reformation in Scotland. He never had a pastoral charge in Ireland, and was ordained with the express design of leaving his native country, and preaching the Gospel in North America. From his early piety and the devotedness of his subsequent life to the interests of the Redeemer's Kingdom, there can be no doubt that he was influenced in the choice of the Gospel ministry, and of his ecclesiastical relations, by a deep sense of religious obligation. He was licensed, ordained, and married, and sailed for America,—all in the short period of six weeks. The Rev. Matthew Lind, a senior minister of the same denomination, accompanied him in his voyage, and they arrived in safety at New Castle in the year 1774. Both these excellent men were sent out by the Reformed Presbytery of Ireland to preach the Gospel in this country, in consequence of urgent solicitations for a supply of ministers, made by emigrants from Scotland and Ireland, who either had belonged to or preferred that denomination. These two ministers, soon after their arrival, with the Rev. John Cuthbertson, who had been sent to this country by the Reformed

Presbytery of Scotland as early as the year 1752, constituted themselves into a Presbytery, known as the Reformed Presbytery of North America.

Shortly after Mr. Dobbin's arrival in this country, he was settled as Pastor of a congregation at Rock Creek, near the spot where Gettysburg, Pa., now stands, although that town was not in existence until several years after his settlement in that vicinity. This was his home, and the centre of his labours, while he lived; though, for four years after his settlement at Rock Creek, he preached, the fourth part of the time, at or near Green Castle, Franklin County. In addition to his pastoral duties, which he discharged with most exemplary diligence and punctuality, he made several missionary tours, preaching the Gospel in more remote and destitute places.

Mr. Dobbin possessed an eminently catholic spirit,—an illustration of which we have in the early and prominent part which he took in the effort to heal one of the divisions of the Church; in other words, to effect a re-union between the Reformed Presbytery and the Associate Body in this country. The difference of views between these two Religious Bodies, previous to the Declaration of American Independence, related principally to the lawfulness of acknowledging the government of Great Britain, as it was constituted. This difference having been in a measure removed, in the providence of God, by the above important event, Mr. Dobbin was among the first and most efficient members of his Presbytery to countenance a union of the two denominations. As these two Ecclesiastical Bodies held substantially the same views in respect to doctrine, discipline and government, agreeably to the Westminster Confession of Faith, to which both professed their adherence and attachment, it appeared to judicious and unprejudiced men, in each of the separate Bodies, that there was no sufficient reason why they should remain distinct denominations. Both the Bodies now agreed in acknowledging the lawfulness of the civil authorities established in the United States by the Revolution, in the accomplishment of which the zealous and patriotic co-operation of the members of each of the denominations had been eminently instrumental. Mr. Dobbin, accordingly, as one of the ministers of the Reformed Presbytery, took an early and decided part in the deliberations and proceedings in relation to the proposed union. After the lapse of some years, during which several meetings of the two Bodies were held for conference and mutual explanations, the two Presbyteries of the Associate Body, (with the exception of two ministers who did not fall in with the measure,) and the Reformed Presbytery, were merged in one denomination, under the name of the Associate Reformed Synod.

Not far from the time when this union was consummated, there was an Associate Congregation at Marsh Creek, which had then recently become vacant, at the distance of a few miles from the place of Mr. Dobbin's settlement. This congregation presented a call to Mr. D., and obtained him for their Pastor for half of the time; and until the close of his ministry, he continued to preach alternately between that congregation and Rock Creek, now Gettysburg, where a new place of worship was erected for him some time previous to his death. Notwithstanding his new congregation had been formerly connected with the Associate branch of the Church,—a circumstance which might naturally enough have predisposed them to jealousy and dissatisfaction, especially as efforts were made by Ecclesiastical Bodies in fatherland to disparage the union and break it up,—yet such was the combination of gifts and graces in Mr. D.'s character, that the har-

monious relations between him and his people are not known ever to have suffered the least interruption.

As an interesting and instructive Preacher, Mr. Dobbin was held in high estimation. His mode of preaching was, in some sense, extemporaneous. I do not mean by this that his sermons or lectures were not studied and well-digested; but they were not read, neither were they written out and committed to memory. His method was to make a brief analysis of his subject, and, after mature reflection, to trust to his feelings in the delivery for the appropriate language. The matter of his sermons was highly evangelical; and yet it was no further doctrinal than as it had an important bearing on Christian principles and a holy practice. His voice was strong and sonorous; his gesture striking and occasionally eccentric; and his manner, on the whole, highly acceptable. On Communion seasons he was especially appropriate and excellent.

As Mr. Dobbin had a large family to educate, and was unable, from his limited means, to send them abroad for this purpose, he was induced, chiefly by this consideration, to open a private classical boarding-school in his own house, and he continued it without interruption from 1788 to 1799. As there was no similar institution in the region, it soon came to be extensively known and patronized; and it proved in its results to be of incalculable benefit to many of the youth of that district, and through them to the next generation. He was much distinguished for his attainments in classical learning, particularly in the Latin, Greek and Hebrew languages. The late Dr. Gray, than whom it would be difficult to find a more competent judge, once said of him that, "at a meeting of their Presbytery, he gave a critical analysis of one of the Psalms, extempore, in which he displayed a profound acquaintance with the original language and with the rules of criticism." Many of his students have been distinguished in the different professions, and not less than twenty-five of them became Ministers of the Gospel. Previous to the period when the Theological Seminary in New York went into operation, under the instruction of the late Dr. Mason, Mr. Dobbin might be regarded as really the Theological Professor of his denomination; not indeed by the appointment of Synod, but by the voluntary selection of his students, and the implied approbation of the Ecclesiastical Body with which he was connected. His services in this department were of great value, and there are several clergymen still living, who can testify, from their own experience, to the ability and fidelity with which he discharged this important trust.

Mr. Dobbin was remarkably punctual in his attendance on meetings of Presbytery and Synod; and a full share of public duties, on these occasions, was always assigned to him. As a proof of the high estimation in which he was held by his denomination, he was chosen, at different times, Moderator of the Synod. This, however, was conferred upon him at the first meeting of the General Synod, held at Green Castle, in 1804; and, at the next meeting at Philadelphia, in 1805, he preached the Opening Sermon,—the last sermon, it is believed, that he ever preached in the presence of the Synod, though he attended several of its subsequent meetings.

In his private and social intercourse Mr. Dobbin was uncommonly agreeable. Being naturally of a cheerful and playful disposition, his company was always acceptable to the families in which he occasionally lodged. On one occasion, being asked by the lady of the house where he stopped, how many children he had, he pleasantly and respectfully replied,—“Madam, I have seven sons and every

one of them has a sister." The answer at first excited astonishment at the size of his family, until he informed his hostess that, although he had seven sons, he had at that time only one daughter.

Mr. Dobbin was twice married. His first wife, whose maiden name was *Isabella Gamble*, he brought with him from Europe. From this union there were ten children,—seven sons and three daughters. One of the sons, *Daniel*, was a physician, and another, *James*, a lawyer. Mrs. Dobbin died on the 19th of August, 1800, in the forty-ninth year of her age. Mr. Dobbin was married, a second time, in 1801, to the widow of Daniel Agnew, of Adams County, Pa. Her maiden name was *Mary Irvin*. There were no children by this marriage. The second Mrs. Dobbin died August 21, 1824.

Mr. Dobbin continued his labours with great zeal, and no inconsiderable success, until October, 1808, when, on his way to church in Gettysburg, he ruptured a blood-vessel by coughing, and was unable to preach any more. His disease settled into consumption and terminated fatally June 1, 1809, when he was in the sixty-seventh year of his age. During the period of his decline, and in the near approach of death, he was full of peace and hope, and furnished a delightful proof of the all-sustaining power of the Gospel which he had preached. In his intercourse with his people he was very familiar, and did not scruple to play ball with them, and mingle with them in other amusements. He dressed in short pantaloons, with long stockings, and wore the wig. He had a large pointed nose, and a bright black eye. His speech was strongly marked by the foreign accent. With his great excellencies he combined striking eccentricities.

I am, dear Sir, with great respect, yours,

JOHN McJIMSEY.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK. June 19, 1862.

My dear Dr. Sprague: The Rev. Alexander Dobbin, of whom you ask for my recollections, I did not know until he had considerably past his meridian; but, from the time that I was a student of Theology till his death, I had frequent and good opportunities of gathering material, from personal intercourse with him, for an intelligent estimate of his character.

Mr. Dobbin was rather small in stature, and was by no means imposing in his general appearance. His face, like his heart, was benignity itself—his features were always lighted up with a most loving smile, and he could not open his lips but that you felt that you were in contact with a most loving spirit. Without the semblance of any thing that looked patronizing, he seemed to delight especially in acts of kindness towards his younger brethren in the ministry; never losing an opportunity to perform a kind act, or drop a cheering word, which would in any way minister to their comfort or advantage. I remember being once at a dinner party with him in Philadelphia; and, being seated next to him at the table, I took his tumbler to drink, supposing it were my own. Observing my mistake, he said to me, with great good-nature, in Scotch phrase,—what amounted to this,—“I am glad to share with you in any thing that will promote your enjoyment.” He was very social and communicative, but always talked in a discreet and edifying manner. You could not converse with him, even casually, without being impressed with the idea that his soul was a fountain of pure sunbeams.

I think I never heard Mr. Dobbin preach, but he had a good reputation as a Preacher, being rather sound and instructive than brilliant or striking

Without any particular evidence in respect to his character as a Pastor, I venture to say, from what I knew both of his head and of his heart, that he was rarely excelled either in pastoral tenderness, diligence or fidelity. I often met him in Ecclesiastical Bodies, and was always impressed by the sound judgment and prudent forethought which he manifested on these occasions. Whenever he offered an opinion or a suggestion, he was always listened to by his brethren with deferential attention. Every where his simplicity, his integrity, his benevolence, his good sense, secured to him a large share of confidence and good-will, and an enduring memorial in the hearts of those with whom he associated.

Most affectionately,

J. M. MATHEWS.



MATTHEW HENDERSON, JR.

1784—1835.

FROM THE REV. A. G. WALLACE.

STEWARTSVILLE, PA., September 17, 1862.

My dear Sir: After having explored as diligently as I could the field of the Rev. Matthew Henderson's labours, (which is now my own field,) and gathered from some of the surviving members of his family whatever facts of interest they could furnish respecting him, I herewith send you the following sketch as the best result I have been able to reach.

MATTHEW HENDERSON the younger was born on Octorora Creek, Chester County, Pa., on the 10th of January, 1762; and, being the eldest child of the family, he received the name borne by his father and grandfather. He inherited from his father a large share of independence, combined with an amiable disposition and a high degree of reverence. He was carefully instructed in the knowledge of the Bible, and also of the devotional formularies of the Associate Reformed Church, but was not imbued with a sectarian spirit. His father was a liberal minded, self-sacrificing minister, who felt deeply the claims of the destitute, and therefore had a warm heart for all who earnestly laboured for their salvation. He infused the same spirit into his son; taught him to adhere firmly to his own convictions of truth, but to make the advancement of Christ's cause his primary object, and to love all who were fellow-labourers in his work.

A hundred years ago, educational facilities in this region were very limited; and hence Mr. Henderson's classical education was principally under his father. He began the study of Latin with a Mr. McGregor, a teacher of an English school, when he was about sixteen years of age. The Associate Presbytery, in order "to encourage pious and promising young men to pursue studies with a view to the Holy Ministry," appointed the Rev. John Smith "to instruct such as" might "offer themselves, in philosophy, as Divine Providence" might "lead the way." Mr. Smith being a fine scholar, and the ministerial neighbour and intimate friend of the elder Mr. Henderson, the young man was placed under his care. Of the time that he remained there, or of the progress that he made in his studies we have no account; but, as the father had a large family, and was frequently called to a distance to fulfil appointments, it is probable that the eldest

son would be kept at home as much as possible. He never entered College. At the age of twenty he accompanied his father's family to the Valley of the Chartiers, and probably had charge of them during the journey. Among the earliest recollections of one of the younger brothers is the fact of his crossing the mountains, riding behind Matthew on a gray mare.

In those days the Pastor's house was sometimes, to the student of Theology, both Seminary and Home. Therefore, under his father's instructions, in the log cabin, in the scarcely disturbed wilderness, young Matthew Henderson had almost as good an opportunity of preparing for the ministry as if he had remained in the East. It is believed that he spent some time also under the care of the Rev. Mr. Smith, so that his theological course was probably more thorough than his classical. During this time the Associate and Reformed Churches were united; and, early in the summer of 1784, Mr. Henderson was licensed by the Second Associate Reformed Presbytery, which embraced the churches in Pennsylvania.

After licensure he returned to the West, and preached, by appointment, among the settlements in Westmoreland County, and part of what is now Allegheny. There Divine Providence appointed his future labours.

About seventeen miles above Pittsburg the Monongahela receives a large tributary, called "The Youghiogheny," but locally known as "The Yough." The fine lands on these rivers attracted emigrants, who came by way of Cumberland. Those settlers who held, with characteristic tenacity, the faith of the Secession and Covenanting Churches, refused to form connections with other denominations, and, though their numbers were small, they formed Societies or Congregations of their own. One of these had their "Tent" mid-way between the rivers, about eight miles from their junction, and was known by the name given to the District, "*The Forks of Yough.*" It is now known as *Bethesda*. Across the Youghiogheny, about ten miles distant, another congregation had been formed, called *Brush Creek*, but now known as *Bethel*. In 1785 Mr. Henderson accepted a call from these congregations, and was ordained and installed in November of the same year. His field of labour was very extensive, the families who regarded him as their Pastor being scattered over a territory not less than forty or fifty miles long and twenty broad. Besides, he frequently preached in other settlements. As the population increased, other ministers came to the West, and his labours were proportionally reduced, but, for a few years, he and his father were the only ministers of the Associate Reformed Church, West of the Alleghenies.

In 1786 Mr. Henderson was united in marriage with Rebekah, the only daughter of Samuel Patterson, of Mountjoy, Lancaster County, Pa., and first cousin to Miss Patterson, who became the wife of Jerome Buonaparte. She was a lady of great personal attractions and uncommon loveliness of disposition. In her life she appears to have exemplified well what King Lemmel says concerning a virtuous woman. The heart of her husband trusted her, and many who visited in their house and enjoyed their generous hospitality, were loud in the praises of their happy family. Mrs. Henderson died in 1829,—the same year in which her husband retired from the pastorate.

About three years after his settlement, Mr. Henderson gave up the Brush Creek Congregation, and took in its place a small Society, a few miles below the present site of Brownsville. Unhappy divisions now arose. Men came in who were not satisfied with the Union, and the peace of many congregations was greatly

disturbed. Mr. Henderson conducted himself with great mildness and prudence, and yet with equal firmness, and showed much ability in his discussions with those who condemned the position of the United Church. These dissensions so essentially weakened the congregations that it became necessary for him, in 1800, to resume the charge of the Brush Creek Congregation. In 1818 he was again released from it, and gave all his labours to the Forks of Yough until 1829, when he was permitted to give up the pastoral office altogether, on account of the infirmities of age. He, however, continued to preach, by appointment of Presbytery, some four years longer. About the close of 1833 his health became very feeble. In his memorandum book of sermons, opposite to the Sabbath, such notes as the following begin to appear, increasing in frequency with each successive month—"At home—cold and windy." "Heard Rev."—So and So—"Very unwell;" "In bed;" "Recovering;" "Sick;"—&c. His last sermon was preached on the third Sabbath of February, 1835, from I. Peter i, 18, 19. "Ye were not redeemed with corruptible things," &c. Three times afterwards he heard other ministers preach; and then the note, for several successive Sabbaths, evidently written each time with a most feeble hand, is, "At home, sick." The rest of the page is blank; his pen had made its last record. About two weeks before his death he took cold, under the influence of which he sank rapidly. His death-bed experience appears to have been what might have been expected from his life, hopeful and peaceful, without any remarkable demonstrations of triumph. On the afternoon of July 21, 1835, he sank to his rest, like the sun in a cloudless summer evening, without gorgeousness, but in softly blended tints, which fill our minds with glorious thoughts of Heaven.

Mr. Henderson had nine children, six sons and three daughters. One of his sons, *James P.*, received a liberal education, and is now an esteemed physician at Newville, near Mansfield, O. The other surviving members of the family remain in the vicinity of the old homestead, highly respected members of society and of the church.

Mr. Henderson was a person of commanding appearance. His voice was full and sonorous, and his delivery distinct and impressive, uniting calmness and deliberation with energy. He was not a profound scholar, but his general knowledge was quite extensive, and he had, in an unusual degree, the power of using it for the public good. He was somewhat acquainted with Medicine, and occasionally bled with the thumb lancet, and administered some of the more common and efficient medicines.

He possessed good executive ability, and managed his own affairs, and those entrusted to him, with prudence and skill. He was scrupulously faithful in fulfilling engagements. His name appears on the roll of members present at Presbytery almost as regularly as the date and place of meeting; and he was never absent without a satisfactory excuse. He often rode the Youghiogheny when the ice was running and the water was in the saddle skirts, rather than disappoint his congregation.* Sometimes, in mid-winter, he would come from the water with his feet wet, and ride to the church without stopping, and go through with two services in a house without fire,—a luxury not then introduced into

* In view of the times in which he lived, and the circumstances in which he was placed, it was fortunate for himself, as well as those to whom he ministered that, in the prime of life, Mr. H. was an accomplished horseman, and, when in the saddle, fully master of the situation.

meeting-houses. At an early period, he was appointed to visit some settlements in Kentucky. The greater part of his way was through a wilderness, held almost exclusively by the Indians. We now know little of the dangers and hardships of such a journey on horseback; but such considerations did not weigh much with the bold and hardy pioneers, like Mr. Henderson, and their appointments were almost sure to be fulfilled.*

In his domestic relations Mr. Henderson was exceedingly happy. His letters which remain are very brief, but they show his warm attachment to his family, and the deep interest he took in all that pertained to the prosperity of the Church and the welfare of the Country. He did not discard politics as unbecoming a Minister, and did not fear the desecration of the pulpit by the introduction of subjects of national interest. Some of his earliest impulses were received during the Revolution, and he often, in the pulpit, as in conversation, depicted the stirring scenes of that stormy period. Sensitive to every thing pertaining to the honour of the nation, he was a warm supporter of the Government in the War of 1812, and preached to the Volunteers on taking up their line of march for the defence of the country.

As a Preacher, Mr. Henderson, could not certainly be considered, in the higher sense of the word, eloquent. His sermons were unwritten. He made brief notes, but they were never before him. Even on special occasions, they were written only in outline; and hence nothing remains which could be published as a fair specimen of his discourses.† Possibly it might have been better for him to have written more; but the times in which he lived did not call for the graces of rhetoric and oratory so much as the simple and earnest exhibition of truth. His ministrations in the pulpit were instructive and edifying,—fitted to awaken the conscience and purify the heart.

* As Mr. H.'s visit, at this early period, to Kentucky was perhaps the most brilliant episode in his life, it may be proper perhaps to notice it a little more in detail.

Toward the close of the last century, the interior of Ohio was a savage wilderness, the white settlements being, for the most part, confined to the borders of the Ohio river, and a short distance up its tributaries. In 1794 General Wayne defeated the combined Indian tribes at Maumee Rapids; and in 1795 he concluded a treaty of peace with them at Greenville. In May, 1796, Congress passed a law authorizing Ebenezer Zane to open a road from Wheeling, in Western Virginia, to Limestone, now Maysville, Ky. In the following year, Mr. Zane, accompanied by his brother Jonathan Zane and his son-in-law, John McIntyre, both experienced woodsmen, proceeded to mark out the new road, which was afterwards cut out by the two latter. The cutting out, however, was a very hasty business, in which nothing more was attempted than to make the road passable for horsemen. This road was known as "Zane's Trace,"—about 230 miles in length, and was the one taken by Messrs. Henderson and Proudit in their mission, in 1797, to Kentucky. What others accompanied them on this perilous expedition, going or returning, is not fully remembered; but Mr. H. had been heard to speak of a Captain Foreman as one of the party, who is believed to have been his only companion on the return. They experienced much hardship from the inclement season of the year, the fording of streams, in some instances swimming their horses through the swollen waters and floating ice, without opportunity of drying their boots and other clothing, and from the snow bending down the branches of the trees over their trail in the wilderness, and covering them sometimes several inches as they slept in their blankets at night. From his memorandum book it appears that Mr. H. preached at "Short Creek," on his way to Wheeling, September 15th and 16th, at "Sciota," or Chillietho, on the fourth Sabbath of the same month, on his route to Kentucky, and again at "Sciota," on his return, on the fourth Sabbath of November, in the intermediate period having preached twenty-three times in Kentucky and the Southern part of Ohio, preaching twenty-seven times, in all, from the time of leaving home to his return, and baptizing twenty-nine children. His first discourse, after returning, was on the second Sabbath of December, and he must have been absent from home at least three months.

† In 1851 one of Mr. Henderson's sermons was published in the 2d vol. of the *Pulpit of the Associate Reformed Presbyterian Church*.

He excelled as a Pastor. He was eminently fitted for mingling with the people and moulding their character by his private influence. One, who had the opportunity of knowing him well, says,—“He was social and even gay. He was unusually beloved by the young. I distinctly remember that I never was happier than when I was in his company. He was clear in communicating instruction, tender to the sorrowful, attentive to the sick. While he was not censorious, he never even connived at what he believed wrong. He rebuked sin by gentle admonition or sad silence. He was no mischief-maker, tattling about the people, and insinuating evil of his brethren. He was prudent; and hence his influence was sought in removing jealousies and reconciling differences. He was not restless in his disposition—he mingled the conservative with the progressive, occupying the ground along the line which divides the two extremes in Church and State.” None will venture to charge him with studying novelties, or attempting the introduction of new measures, yet he was deservedly ranked among the more liberal of his day. He adhered firmly to the old paths, but was among the earliest and warmest supporters of Bible Societies and other kindred Associations. He was a faithful Preacher—he did not wink at evils which he saw among the people; and he taught them to be faithful by exhibiting to them his own fidelity. But perhaps the greatest element of his power was his unquestioned piety. He made no parade of it; but it shone in all his actions, and was the spirit of his whole life. He lived in an atmosphere of love to God and man. He had a high relish for the ordinances of God’s house. From the memorandum book, already referred to, it appears that, when not preaching himself, he embraced frequent opportunities of being present at the Communion in neighbouring congregations.

There were no remarkable fruits by which to measure Mr. Henderson’s usefulness. There were no great revivals under his ministry. His influence, like his labours, was uniform and steady. His congregations grew in membership and in grace. Under his ministry, and that of his brethren in the General Assembly Presbyterian Church, the community in which he lived became, and continues, distinguished for its high moral character.

Assuring you of my interest in your great work, and my hope that you may be spared to complete it,

I remain your brother in Christ,

A. G. WALLACE.

FROM THE REV. H. CONNELLY.

NEWBURGH, June 19, 1862.

My dear Sir: When I was about seventeen or eighteen years of age, I began to attend on the ministry of the Rev. Matthew Henderson, and I sat under his preaching, either statedly or occasionally, during a period of five or six years. It was through his instrumentality that my mind first took a decidedly religious direction, and in due time he baptized me and admitted me to the communion of the Church. You will readily understand, therefore, why I cherish his memory with great affection, and why I am more than willing to do any thing in my power for the perpetuation of his name and influence.

Matthew Henderson was a large man, full six feet in height, of muscular frame and good proportions. His features were more than commonly large, but his countenance was expressive of ingenuousness and candour. His manners were far more cultivated than were those of the mass of clergymen, at

that day, in the part of the country where he lived ; indeed, I think he possessed great natural dignity, and it seemed never to cost him any effort to adapt himself most felicitously to any circumstances in which he was placed. His natural dispositions were kind and amiable, and his social powers of a high order, so that his presence was always welcome to any circle into which he might be thrown. He was, by no means, given to trifling in his conversation, and yet he was habitually cheerful, and was never offended by a witty saying or a good joke where there was nothing in the circumstances to render it unsuitable. He was exceedingly interesting in his own family. I used sometimes to visit at his house, and was struck with the fact that he was the reversed centre of one of the most pleasant domestic circles that I had ever met with.

The great natural dignity, to which I have referred, gave a complexion to his professional as well as social character. In the pulpit he was the very personification of dignity. His air and manner, his mode of utterance as well as all that he said, had a sort of elevated character, well becoming the mission of an Ambassador of God. His preaching was chiefly in the way of exposition, and it was judicious, instructive and eminently successful in bringing out the mind of the Spirit. He moved about among his people in a manner that secured at once their respect, confidence and affection—it was difficult to say whether they admired, revered or loved him most. His presence in the Presbytery or Synod was always felt to be an element of strength and of safety. He adorned every relation that he sustained.

Very sincerely yours,

H. CONNELLY

JOHN DUNLAP.*

1789—1829.

JOHN DUNLAP, the eldest child of John and Margaret (Thompson) Dunlap, was born in Dolphinton, County of Lanark, Scotland, on the 15th of September, 1757. He was the eldest of five children. His parents were both members of the Church, though of different branches of it ; his father belonging to that branch of the Secession called Burghers ; his mother to the Church of Scotland. At the age of fourteen he was hopefully converted, and began almost immediately to have aspirations for the Gospel ministry ; but there were, at that time, obstacles in his way that seemed insurmountable. His father, who was himself devoted to agricultural pursuits, was employed by a number of farmers, to go to America and purchase for them a tract of land, as a preparation for their migrating hither ; he expecting to return to Scotland, and bring his family to this country, in company with those for whom he was to negotiate, the next year. Accordingly he crossed the ocean and landed in New York, in the year 1774, bringing his son John as the companion of his travels. On his arrival here he found the country in a state of deep political agitation, and he very soon entered warmly into the great controversy of the day, espousing earnestly the American cause. The next year (1775) he enlisted in the army as a volunteer, taking his son, then only fifteen years of age, along with him. They

* MS. Autobiog.—MS. from Rev. J. D. Wells.—Proceedings of the Fifteenth Anniv. of the Washington Co. Bib. Soc.

were at the siege and capture of St. John's, in connection with which they endured great hardships, encountered fearful perils and rendered important services. At the close of that campaign they went to Salem, Washington County, N. Y., and remained during the following winter. In the spring of 1776, notwithstanding the defeat of the American army before Quebec, and the death of General Montgomery, and the generally unpropitious state of affairs, such was the fervour of their patriotism that they again volunteered their services in the cause of freedom. It was only for a brief period, however, that the father was permitted to serve; for he was taken ill at Albany, of a disease known as the camp-distemper, and died in September, 1776, in the fifty-second year of his age. He carried his devotional habits with him into the army, observing regularly in his tent morning and evening worship, and cultivating Christian intercourse, as far as he could, with his fellow-soldiers. His wants, during his last illness, were kindly ministered to by some benevolent individuals in Albany, and he shared largely the consolations of Divine grace in the prospect of his departure, and in his passage through the dark valley. By his death the object for which he came to this country was entirely defeated.

The son was now left an orphan and comparative stranger in a strange land; and, at the close of the campaign, he retired from the army. He had never yet made a public profession of religion, though he had, for two or three years, as he believed, been living under its power; but, shortly after his father's death, he was examined and received to the communion of the Church under Dr. Thomas Clark, of Salem, who, ever afterwards, continued to treat him with a kindness scarcely less than parental. It was chiefly through Dr. Clark's influence that facilities were furnished him for obtaining an education preparatory to his entering the ministry.

From the time of his father's death until 1783 he was engaged chiefly in teaching an English school; and he had now begun to despair of ever attaining his long cherished object of entering the ministry, on account of his utter inability to meet the expenses of his education,—nearly the whole of the little property that he had received from Scotland having been lost in the depreciation of the Continental money. It was at this time that, through the conjoint influence of Dr. Clark, who had long been his steadfast friend, and Dr. John Mason, of New York, he was recommended to the favourable notice of Peter Wilson, LL.D., Principal of a very flourishing Academy in New Jersey. Dr. Wilson received him as a member not only of his school, but of his family; and there sprang up between the teacher and the pupil a degree of affectionate confidence that would not have dishonoured the relation between parent and child. Here Mr. Dunlap commenced the study of the Languages and Mathematics, and at the same time became an assistant in Dr. Wilson's school; performing his duties as a teacher during the day, and as a student during part of the night. He continued thus employed till he had finished both his classical and mathematical course, when an opportunity unexpectedly occurred, through the kindness of a benevolent individual in New York, for his prosecuting his theological studies under the direction of the elder Dr. Mason. Of this opportunity he most thankfully availed himself; and, after continuing his studies for two years, he was licensed to preach the Gospel, by the Associate Reformed Presbytery of New York, on the 13th of October, 1789.

After preaching for some time with much acceptance, as a candidate, he received a unanimous call from the Associate Reformed Congregation in Cambridge, Washington County, N. Y., which he accepted on the 13th of October, 1790,—one year, to a day, from the time of his licensure. The people composing this congregation were of different denominations,—many of them from the Ecclesiastical Body under the care of the General Assembly; and these latter, not being satisfied with the mode in which the government of the Church was there administered, very soon withdrew and formed a congregation by themselves; thereby considerably reducing the infant congregation of Mr. Dunlap. A congregation in Galway, hearing of the embarrassment to which he was subjected in connection with his charge, almost immediately made overtures to him to become their Pastor; but he declined the proposal, and actually remained with the congregation at Cambridge nearly twenty-six years.

Mr. Dunlap was one of the original Directors of the Northern Missionary Society, and its President in 1806. Having a comparatively small pastoral charge, he repeatedly undertook long and difficult journeys through the newly settled districts of the State, in behalf of this Society. By this means he acquired much familiarity with missionary life; and, accordingly, when the Young Men's Missionary Society of New York was formed, he was invited to enter into its service. With this in view, he resigned his pastoral charge in Cambridge, on the 3d of September, 1816. The field assigned him was chiefly the territory which now forms Oneida and Oswego Counties. Leaving his pleasant and commodious home in Cambridge, he removed first to Rome, and, after a few months, to Fairfield, N. Y. In the last mentioned place he preached about half the time,—his eldest son, then a student of Theology, reading a sermon and conducting the service during the other half. There was no church edifice or organization there, and their public service was held in the chapel of the Medical Academy. During the five years in which he was thus engaged in the work of Domestic Missions, he was instrumental in organizing eighteen churches, and fostering them in their infancy until several of them were able to support their own Pastors.

In 1822 Mr. Dunlap, finding his labours and exposure too severe for him, under the infirmities of advancing years, gave up his commission as a Missionary, and returned, with his family, to Cambridge. And now that he was again among the scenes of his earlier life, he resumed his active co-operation with the friends of the Bible cause in Washington County, and engaged in evangelical labours that were not interrupted until he was laid aside by disease. He was the first President of the Washington County Bible Society, from its organization in 1813 till 1816, when he left Cambridge; and his interest in this Society continued unabated till the close of his life. His chief employment, after his return to Cambridge in 1822, was supplying the vacant pulpits of the churches at Hebron, Arlington, Sandgate and Fort Ann, in each of which places his memory is still gratefully cherished.

He was laid aside from his public labours a little less than two years before his death; and, while suffering under a most painful malady, such was his love for the ministry, and such his desire to benefit his fellow-creatures to the last, that, until his strength was almost gone, he used to invite his neighbours, and especially the young people, to his house, that he might testify to the value of the Gospel, and instruct them in the things pertaining to the Kingdom.

The disease of which he died was cancer. In the fall of 1828 he submitted to a most painful surgical operation, which he endured with great fortitude. From that time until his death his sufferings were intense and almost uninterrupted, but his spirit was not only peaceful, but even triumphant. He died on the 7th of March, 1829, in the seventy-third year of his age, and the fortieth of his ministry. His Funeral Sermon was preached by the Rev. Dr. Alexander Proudfit, of Salem, who had been the companion of many of his early missionary labours, and was his faithful friend till the close of life.

His only publication was a Sermon entitled "The Power, Justice and Mercy of Jehovah, exercised upon his Enemies and his Friends"; delivered on board the Fleet at Whitehall, 1814. It passed to a second edition in 1823.

Mr. Dunlap was married, on the 11th of April, 1791, to Catharine, second daughter of Peter Curtenius, of the city of New York, the first Auditor or Comptroller of the State, after the adoption of the Constitution. They had six children, two sons and four daughters. His eldest son was educated for the ministry, but, after obtaining license to preach, was obliged to turn aside to agricultural pursuits, on account of the failure of his health. One of his grandsons, the Rev. J. D. Wells, D.D., is the highly respected Pastor of a Presbyterian Church in Williamsburgh, L. I.; and two of his grand-daughters have been married to Foreign Missionaries. Mrs. Dunlap died on the 24th of July, 1830, in the seventieth year of her age.

FROM THE REV. JOHN D. WELLS, D.D.

WILLIAMSBURGH, L. I., August 6, 1863.

My dear Sir: The Rev. John Dunlap, concerning whom you inquire, was my maternal grandfather. My recollections of him are those of a child from three to fourteen years of age. I remember him as a genial, kind-hearted old gentleman, a lover of children, a lover of good men, a friend of the poor, and a man ready for every good work.

He was fond of horticulture and agriculture, and planted trees, the shade and fruit of which he long enjoyed. He was so tender of robins and other birds that he would not have them destroyed, though we thought they had more than their share of the cherries. He loved books and had a good library. In the affairs of the nation he took the liveliest interest, having reached the country simultaneously with the sitting of our General Congress in Philadelphia, in 1774, and fought in several battles of the Revolutionary War, before he was seventeen years old. In the War of 1812 he served for a time as a Chaplain.

He was a liberal-minded and warm-hearted Christian and Christian Minister. Our family devotions were introduced by a short invocation. Then came the reading of Scripture, sometimes with exposition and exhortation. The Psalm or Hymn—for he loved the Hymnology of the Christian Church, and did not confine us to Rouse's version of the Psalms—was next; and the fervent prayer for ourselves and all men closed the service.

From the testimony of others I know that Mr. Dunlap was of a simple, confiding disposition, too honest and pure-minded to suspect others of any fraudulent intentions. For this reason he was imposed on in business transactions, and lost a portion of the property that came to him by marriage.

There was a Scotch bluntness and almost harshness of speech about him, by which, in his earlier years, he sometimes gave offence; but, in later life, his character mellowed into a pleasant and beautiful ripeness. Made perfect through suffering, he bore the image of Christ.

As a Preacher, he was plain, instructive, direct, evangelical and intensely earnest. Without a pleasant voice, he secured attention to the truths of the Gospel, by declaring them with sincerity, unction and great zeal.

It would be impossible to do justice to my grandfather's Christian or Ministerial character without making very prominent his great interest in the spread of the Gospel over the whole earth. A Domestic Missionary himself, and longing to see the land for which he had, at so early an age, put his life in peril, pervaded with the influence of truth, he watched, with ever increasing interest, the signs of the coming of Christ's Kingdom in Heathen lands. This was attributable in part—I would rather say chiefly—to his own sincere and earnest devotion to Christ, and partly also to his association with such large-hearted men as Dr. Alexander Bullions, Dr. Nathaniel S. Prime and Dr. Alexander Proudfit.

Such are some of my recollections and impressions concerning my venerable ancestor.

Very sincerely yours,

J. D. WELLS.

FROM THE REV. JOHN GOŚMAN, D.D.

SAUGERTIES, November 13, 1863.

Rev. and dear Brother: You have asked me to communicate to you my impressions of the leading characteristics of the Rev. John Dunlap. My first acquaintance with him was in 1801. I had then commenced my theological studies under the direction of Dr. Alexander Proudfit, of the neighbouring town of Salem, and had frequent opportunities of seeing and conversing with Mr. Dunlap. The most prominent qualities by which he was distinguished as a Man and a Minister, were strongly indicated in his personal appearance. His countenance was expressive of great energy and strength of purpose; and while these traits were strikingly manifested throughout his whole ministry, they were specially demanded by the peculiar state of the churches in which he was called to labour.

There was in Mr. Dunlap a certain sternness of aspect, but it was only necessary to know him, to know that he was one of the most warm-hearted and genial of men. There was nothing morose nor sullen in his nature. He had a vigorous constitution, capable of great endurance. His voice was one of remarkable compass and strength. His gesture was free and appropriate, and helped to increase, in no small degree, the effect of his utterances. His aim evidently was to deliver the whole counsel of God. The trumpet in his hand never gave an uncertain sound. In the selection of his subjects he seemed most frequently to have in his eye the awakening of the careless and the unmasking of the hypocrite. When I listened to him I used often to be reminded of the voice of the stern Reformer in the wilderness,—“Repent, for the Kingdom of Heaven is at hand.” But while his application of the truth to the sinner's conscience was most faithful and pungent, he was gentle to the mourners in Zion, and encouraged the Christian combatant to perseverance by holding up the promise of the sustaining sympathy of the Angel of the Covenant. In his intercourse with his brethren his great frankness and manifest sincerity inspired the utmost confidence, while his generous hospitality always seemed to his guests a cordial welcome. In the Indicators of the Church he was regarded as a wise counsellor, and an efficient co-operator in carrying into effect plans for the extension of the Redeemer's Kingdom. A careful student of his own heart, and a close observer of mankind and of the movements of Divine Providence, he was an expert casuist.

Cambridge was his first and principal charge. From his earliest ministry he was much interested in missionary efforts in the Home Department, always

ready, in the destitution then prevalent in the Northern and Western parts of our State, to undertake toilsome journeys, thus laying the foundation of many churches which are now firmly established, and are active and liberal auxiliaries in spreading the Gospel at home and abroad. The labours and anxieties incident to the Pastorate, with the weight of years, led him to resign his charge. He had frequent invitations to visit vacant churches, and, in his own charge and in surrounding places, a migratory spirit prevailed which opened new and not unpromising fields of labour. Into these he entered not as a stranger, but as one who had already been to many, whom he found there, a spiritual father; and here no doubt he gathered gems which will forever adorn the Mediator's crown.

I have thus given you my recollections of one who was a friend of my youth, and whose memory I still gratefully cherish. I have no hesitation in assigning him a place with the "Elders who have obtained a good report through faith."

With sentiments of unfeigned regard I remain truly yours,

JOHN GOSMAN.

JOHN YOUNG.

1790—1803.

FROM THE REV. JOHN C. YOUNG, D.D.

PRESIDENT OF CENTRE COLLEGE, DANVILLE, KY

DANVILLE, KY., May 9, 1856.

My dear Sir: It is a delicate service that you have assigned to me,—that of writing about my own beloved and venerated father. But my affectionate reverence for his memory, as well as my disposition to oblige you, will not allow me to decline your request. At the same time, I am bound to say that I was but a month old at the time of his death, so that I can say nothing in respect to his character except from the testimony of others.

JOHN YOUNG, born September 4, 1763, in York County, Pa., was the eldest son of William and Margaret (Schuyler) Young. His parents were both the younger children of families possessed of some wealth and rank in Scotland, and who had been, for generations back, distinguished for piety. After marriage they had migrated to Pennsylvania, where their means enabled them to live in comfort and independence. While both parents were distinguished for deep and fervent piety, the mother was remarkable for extraordinary intellectual endowments. Their eldest son had, from his birth, been prayerfully devoted to the service of God in the work of the Ministry. Both parents died, leaving six children, at the time when John was in his sixteenth year. The provision which had been made by will for the completion of his education, was defeated by the rapid depreciation of the Continental money, which had been received in payment at the sale of the estate. This misfortune compelled him, after closing his preparatory studies in Greek and Latin, under the Rev. W. Latta, to teach school for a time, and afterwards write in the Clerk's office at Annapolis, that he might obtain the means necessary for finishing his collegiate and theological course.

On graduating at Dickinson College, in 1788, he delivered the Valedictory

Oration, and immediately, in connection with some dozen others, commenced the study of Theology under Dr. Nisbet, the President of that Institution. He was licensed to preach April 26, 1790, by the Associate Reformed Presbytery of Pennsylvania. He was, from that period, engaged, by appointment of Presbytery or Synod, in supplying vacant congregations in the South and West, until the time of his settlement over the United Congregations of Timber Ridge and Providence, in Rockbridge County, Va., August 20, 1792. He continued in this charge until the year 1799, when he accepted a call from the United Congregations of Green Castle and West Conococheague. About the same time he received a call from Lexington, Ky., and another from the city of New York. The acceptance of the latter was strenuously urged upon him by Dr. John M. Mason, but he preferred a more retired field of labour. He continued to reside in Green Castle until his death, which took place in July, 1803. He died of bilious fever, induced by over-exertion in preaching thrice in the open air in a hot summer's day. He had, soon after his settlement in Virginia, married Mary Clarke, daughter of George Clarke, Esq., of Green Castle. He left two sons and two daughters. The oldest son, after graduating at Carlisle, at the age of seventeen, entered into mercantile pursuits, and died while still young. The daughters are still living,—one the widow of the Rev. John Lind, who succeeded my father in his last pastoral charge, the other the widow of J. P. Ramsey, a merchant of Philadelphia. My mother remained a widow till her death, a few years ago.

As a Preacher, I believe it was universally admitted that my father was more remarkable for strength and solidity than for elegance and ornament—though a strikingly fine personal appearance, a brilliant black eye that seemed to penetrate the soul of the hearer, a natural and somewhat impassioned delivery, with a pleasant voice, made his preaching as agreeable as it was instructive. He aimed to enlighten the understanding and awaken the conscience, and his preaching was greatly blessed. His sermons and lectures, even when not written, were prepared with great care; and more than one-half were written out, committed, and delivered from memory. While he was faithful and laborious in his pastoral duties, regularly visiting and catechising all the families of his various congregations, and while he devoted a considerable portion of time to discharging the duties of an Evangelist, by preaching in destitute churches, and building up new churches, he was so indefatigable in acquiring knowledge, and so thoroughly mastered all that he acquired, that his attainments, both as a scholar and a divine, were very superior in their extent as well as in their accuracy. His love of learning made study a pleasure to him, and few men have ever surpassed him in redeeming time to devote to literary and scientific pursuits.

In his general intercourse with society he so happily blended dignity with affability as to command universal respect and esteem; while, in the narrower circle of his private friends, his perpetual cheerfulness, affectionate disposition, playful wit and copious intellectual resources, made him an object of the most fond admiration and devoted attachment. There was in his character a singular union of the gentler with the sterner virtues. Uncompromising integrity, undaunted courage and inflexible principle, were found in him, in conjunction with a purity of sentiment, delicacy of taste and tenderness of feeling, that were almost feminine. To warm and generous affections he united a serenity of disposition, so unvarying that one who had lived for ten years in the closest daily

and hourly intercourse with him, had never but once seen his temper in the slightest degree ruffled.

I have now given you the substance of what I know in respect to my father, and if it shall avail at all to your purpose, I shall be truly gratified.

Very truly your friend,

J. C. YOUNG.

FROM THE REV. JOHN McJIMSEY, D.D.

CRAWFORD TOWN, ORANGE COUNTY, N. Y., March 20, 1850.

Rev. and dear Sir: I am happy to learn that you propose to include in your intended work some account of the life and character of the Rev. John Young, whose ministry, in the all-wise but mysterious Providence of God, was brought to a close while he was yet in early life, nearly half a century ago. In accordance with your request, I take great pleasure in stating to you what I personally know in regard to him. Of his early life and history I have no knowledge, the place of our birth and residence being at some distance from each other. While a student at the Seminary of the Rev. Alexander Dobbin, I first saw Mr. Young, and heard him preach before Presbytery his first trial sermon, which was highly approved, and was considered as giving promise of future eminence. About the time I entered Dickinson College, or soon after, he, with seven other young men, finished their course of theological study, under the learned Dr. Nisbet.

As Mr. Young was soon after licensed and settled as the Pastor of Timber Ridge Congregation in Virginia, I had little opportunity of intercourse with him, or of hearing him preach, until the time of my own licensure. After that period, I met with him more frequently, and was always edified by his conversation, and pleased with his general bearing. Soon after my licensure I was appointed, by Synod, to visit Kentucky and preach for some months in places where my services might be desired, and where Mr. Young had previously been sent on a missionary tour; and, wherever I went, I found that both his preaching and his character were held in high estimation. On my return through Virginia, I called at his house, and was treated by him and his excellent lady in the kindest and most hospitable manner. I remained with him over the Sabbath,—it being a Sacramental occasion,—and heard him preach on the morning of that day. His text was Genesis, xlix, 26, in its connection; but chiefly the last clause of the verse—"They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." Christ, the Mediator, the subject of the prediction, and the great antitype, was the delightful theme of the sermon, and it was rich in evangelical truth, and delivered with great solemnity and pathos. I do not recollect that I ever heard him preach afterwards, although I saw him repeatedly at meetings of Synod.

As a Preacher, Mr. Young took a decidedly high rank. His enunciation was distinct and deliberate, but without hesitancy; his language clear and forcible, but not florid; the subject matter of his discourse doctrinal and instructive, but having a decidedly practical bearing. He had but little gesture, but that little was natural and appropriate. His whole manner was dignified, solemn and impressive. Like Cowper's favourite Preacher,—

"He was serious in a serious cause."

As an evidence of the deep interest which Mr. Young felt in the cause of Christ and his truth, I may here state an incident which occurred shortly before his decease, and when he viewed his death as very near at hand. As the General Synod was to hold its first meeting, after its organization at

New Castle, in May following, he left it as his solemn dying charge, to be given to his brethren, at the meeting of the Synod, that, as the cause and truth of Christ were committed to their care and keeping, they should be faithful to their trust, as they would have to give an account of their stewardship. This solemn charge of a dying brother was delivered from the pulpit, to the fathers and brethren in Synod assembled, by the late Dr. Mason, in the close of his Sermon, at the Opening of the Synod, in a very impressive manner. So solemn a charge, under the circumstances connected with it, came with an almost overpowering force.

Faithful and dignified as was Mr. Young in his character and deportment as a Minister of Christ, he possessed all those qualities as a Man, which were necessary to render him a most agreeable companion and valuable friend. With great decision he united great kindness of spirit—he was meek, and modest and without pretension, while yet he was ready to every good work. His early death blasted many fond and cherished hopes.

With great respect and esteem,

Your friend and brother,

JOHN McJIMSEY.

As the Rev. Dr. JOHN C. YOUNG, the writer of the first of the preceding letters, has gone to his rest, and as he occupied a position of high influence in the Presbyterian Church, it is thought proper that some notice of him should appear in connection with the sketch of his father, notwithstanding his death occurred at too late a period to place him within the legitimate limit of this work.

JOHN CLARKE YOUNG, a son of the Rev. John Young, and Mary Clarke, his wife, was born in Greencastle, Pa., on the 12th of August, 1803. His father dying while he was an infant, he was brought up entirely under the direction of his mother, a wise and judicious woman, who was spared to see her only living son occupying a high position of honourable usefulness. Having gone through his course preparatory to entering College, under Mr. John Borland, an eminent teacher in the city of New York, he was for three years a member of Columbia College, but, at the end of that time, transferred his relation to Dickinson College, where he graduated in 1823, during the Presidency of Dr. John M. Mason. He had already united with the Church, and determined to prepare for the Ministry under Dr. Mason, having declined an offer to enter the profession of the Law, under the auspices of his maternal uncle, Matthew St. Clair Clarke, at that time an eminent practitioner and politician. He entered the Princeton Theological Seminary in 1824, and remained there two years; and then, in 1826, became a Tutor in the College of New Jersey, where he served till 1828. He was licensed to preach, in the spring of 1827, by the Presbytery of New York. After preaching in several Eastern cities, where he was strongly solicited to settle, he visited Lexington, Ky., and was elected and installed Pastor of the McChord Presbyterian Church in that city. In the fall of 1830 the Presidency of Centre College, at Danville, becoming vacant by the resignation of Dr. Blackburn, Mr. Young, though only entering his twenty-eighth year, was unanimously chosen his successor. For nearly twenty-seven years, and until his death, he occupied this honourable position with great credit to himself, and with the highest advantage to the institution.

In 1834 the Presbyterian Synod of Kentucky, at its meeting in Danville, passed some very decided Resolutions favourable to the gradual emancipation of the slaves. A very able Address, from the Committee, written by Mr. Young, was published, and widely circulated, and attracted great attention. He had subsequently an animated discussion with Messrs. Steele and Crothers,

of Ohio, on Abolitionism, in which he drew a broad line between the Anti-slavery views of the Emancipationists of Kentucky and those of the Abolitionists. He continued until his death the advocate of gradual emancipation.

The Presbyterian Church in Danville having become vacant in 1834, he was invited by the congregation to supply their pulpit. He entered upon this duty, in connection with his duties to the College, as an experiment; and he continued its performance, with great acceptance and success, for twenty-three years—in the First church until 1852, and then in the Second church,—a branch of the same congregation, until 1857. The original congregation had grown under his ministry until the pastoral labour had become more than he was able, in consistency with his other duties, to perform.

In 1839 he was honoured with the degree of Doctor of Divinity from the College of New Jersey. In 1853 he was Moderator of the General Assembly of the Presbyterian Church.

Dr. Young's health was generally good up to the last two years of his life. During that period he was afflicted by a disease of the stomach, which finally terminated in a hemorrhage, causing his death on the 23d of June, 1857. He died, as he had lived, cheerfully and piously.

During his residence in Lexington he was married (November 3, 1829) to Frances A., the eldest daughter of Cabell Breckenridge, and grand-daughter, by her mother's side, of Dr. Samuel Stanhope Smith. By this marriage there were four daughters, three of whom are married to clergymen. Mrs. Young died in 1837; and in 1839 he was married, a second time, to Cornelia, daughter of the Hon. John J. Crittenden, by whom he had six children,—three sons and three daughters. His two eldest sons were graduated at Centre College—one of them is already (1863) in the ministry, and the other in a course of preparation for it.

Dr. Young published A Speech delivered before the Kentucky Colonization Society, 1831 or '32; An Address on Temperance, delivered at the Court House in Lexington, Ky., 1834; An Address to the Presbyterians of Kentucky, proposing a plan for the Instruction and Emancipation of their Slaves. By a Committee of the Synod of Kentucky; accompanied by an Appendix, entitled "The Doctrine of Immediate Emancipation Unsound, in reply to Brothers Steele and Crothers," which had at first been printed in the newspaper, 1835; The Duty of Masters: A Sermon preached in the Presbyterian Church at Danville, Ky., 1846; A Sermon on the Sinfulness, Folly and Danger of Delay, in a volume, edited by the Rev. Thomas P. Akers, 1851; An Address delivered at the Inauguration of the Professors of the Danville Theological Seminary, 1854. After his death, a Sermon on Prayer was published by the American Tract Society.

The following is an extract from a communication from the Rev. R. W. Dickinson, D.D., dated Fordham, April 20, 1863.

"When Mr. John C. Young, on entering the Seminary at Princeton, took a room in the house in which I was boarding, I found myself prepossessed in his favour, no less by his personal appearance than from what I had previously heard of him. There was a quiet dignity in his person, an air of intelligent serious purpose in his countenance, blended with an expression of purity and benignity, that awakened an interest in him, and betokened more than ordinary promise: it was manifest, too, that he was scholarly and regular in all his habits, and withal consistently devout. Amiable, considerate, exemplary, he had few, if any, of the faults which, not unfrequently, may be detected in the character of students. He was seldom ruffled; never readily excited or depressed; equally removed from coarseness and levity; not unmindful of the feelings of others nor forgetful of his own dependence and responsibilities. Though highly valuing his time, he was not annoyed by interruptions, nor averse to inquiries, nor backward to aid others in study,—having equal facility in acquiring and communicating knowledge. Courteous to all whom he

might meet, yet was he, in a sense, reserved; and it was only in the company of the few that he 'nobled'—having comprehended the significance of Lawyer Pleydel's remark, 'that there are some people in the world who have too much malice or too little wit.'

"So far as I observed, Mr. Young was never troubled with doubts, which beset the minds of some of our number at the time,—doubts either in relation to his own interest in the Saviour, to the truth of Christianity, or even the truth of any articles of our faith. He never ventured beyond the limits of legitimate speculation, nor discussed a point for the sake of discussion. This was apparent in an Association composed of twelve members of the Seminary, (called the Round Table Club,) meeting once a month for the purpose of discussing various points. While some of us thought that we paid Truth but an easy homage if we contented ourselves with overlooking or underrating the weapons of her opponents, Young always opened or closed on the side of orthodoxy, and thought it better, if we must argue, to speak in the name of an opponent, not as if we held antagonistic opinions—so that, on one occasion, while I was contending that an ignorant ministry was more favourable to piety than a learned one, he virtually reproved me because I had spoken as if I really believed what I had said.

"His particular talent, however, seemed to be for the languages. He mastered the Hebrew with ease; read the classics with zest; appreciated their beauties; quoted with accuracy from both the Greek and Roman authors; drew from them and from Ancient History his happiest illustrations; and, having formed his taste on the best models, discriminated with precision and criticised with judgment. I do not think that he would have been regarded as either witty or ludicrous; though no one enjoyed the flashes of wit, or was quicker to perceive a vein of humour or to narrate an amusing incident, than he. While his sense of the ludicrous was never at fault, he had no sympathy with ridicule, much less with unnecessary or unjust severity. Thus, when, towards the close of a very serious meeting, in the 'Theological Chamber,' at which we were prayerfully considering the best means of promoting a Revival of Religion, a certain brother rose, and in a little, sharp, quick voice, said,—'I think the best means would be for the brethren to pay their debts—I heard a storekeeper say that he could never become *pious* till some of the brethren paid him what they owed him'—Young was painfully subjected to what good old Dr. Miller used to call the *contentio laterum*. On the other hand, when the late Dr. John M. Mason, the last time he ever moderated the Second Presbytery of New York, replied to a candidate for licensure who had modestly said (for the old gentleman's articulation was not then distinct) that he did not exactly understand the question,—'Can't help that, young man, can't help that—*can't give you understanding!*' Young had no sympathy with the suppressed laugh that pervaded the Body—he felt too much for the candidate.

"In short, it was Mr. Young's object, while he was at the Seminary, to fit himself for his work; to avoid every thing at variance with it, and to render all his studies subservient to the defence and illustration of revealed truth; and all this so diligently and quietly, without ado or ostentation, that it might have been difficult to say whether it was the result of grace or of early educational training; yet, though so studious and intellectual, he never lost sight of the importance of personal piety, nor neglected the cultivation of his spiritual nature.

"I heard him preach his first sermon in the old Cedar Street Church for the Rev. Dr. McElroy. It was characterized, as I presume all his subsequent discourses were, by just views and right sentiments, expressed in a clear, correct and rather ornate style; a steady advance of thought rather than by flights of eloquence or bursts of emotion; leading me to the conclusion that he would never fail to interest, to instruct, and to influence aright all whose privilege it might be to listen to his pulpit utterances or to cultivate his personal acquaintance.

"On leaving the Seminary I saw him but seldom, and then only for a short time, during his occasional visits to the North; yet I lost not my interest in him, nor was ever surprised to hear of his growing reputation and influence in the sphere in which he was so early placed after going to Kentucky, and for which he was eminently qualified by the whole course of his youthful studies."

R. W. D.

ANDREW OLIVER.

1792—1833.

FROM THE REV. ARTHUR BURTIS, D.D.

BUFFALO, October 8, 1864.

My dear Sir: I cheerfully comply with your request to send you some account, including my own recollections, of the life and character of the Rev. Andrew Oliver.

ANDREW OLIVER was born in the parish of Abbotsrule, Roxburghshire, Scotland, on the 31st day of January, 1762. His father, George Oliver, of English descent, led the humble life of a shepherd. His mother, Helen Freeman, who was Mr. Oliver's second wife, was a woman of eminent piety. They had four children, of whom Andrew was the youngest. He attended for a season a classical school in the North of England, and it is said that he was engaged for a time in learning the printer's business. He seems to have been a child of God from his earliest years. He was so young when he became a subject of Divine grace that he could not remember the date of his conversion. At the age of fourteen he was received into the church. When about twenty-four years old, he married Elizabeth, daughter of Robert Ormiston, a substantial farmer of Eckford-East-Mains, Roxburghshire. Her mother's name was Mary Given. Shortly after his marriage in 1786, he came over to this country. After residing two years at Saco, Me., he removed to Londonderry, N. H., where he became acquainted with the Rev. William Morrison, by whose influence he was led to prepare for the Gospel ministry. He studied with Dr. Morrison and applied himself to his work with so much assiduity and devotion that he became almost blind. After his licensure by the Presbytery of Londonderry in 1792, he undertook a missionary tour on horseback to the State of New York, taking with him, on account of his blindness, a young man as a guide. Though labouring under this great disadvantage, his preaching was very acceptable and edifying. After his return in 1793, he was called to take charge of the Presbyterian Church in Pelham, Mass. During his ministry in this place, he enjoyed the society of the neighbouring ministers, and was an intimate friend of the Rev. Samuel Taggart of Colrairie and Dr. Parsons of Amherst. Entering upon his work with large and liberal views of ministerial duty, and full of missionary zeal, he preached the Gospel in the region round about Pelham, and gratuitously supplied the pulpit of a neighbouring society at such times as would not interfere with his regular services at Pelham. He did not regard it as consistent with his notions of integrity and his pastoral relation to the church of Pelham to receive any compensation for these services. But the people whom he had served made him a present of about forty dollars. Instead, however, of accepting this gift, he divided it between the church of Pelham and the Society which had given it, and thereby both were offended,—the one because he did not keep the whole of the proffered gift, and the other because he shared it between the two Societies. To his honest and unselfish mind their displeasure at his conduct seemed quite unreasonable, and he was so troubled at this development of what appeared to him selfishness and injustice that he determined to resign his charge and seek a new field of labour. Leaving his family at Pelham, he set out in search of a new home,

and extended his inquiries into the State of New York, where, several years before, he had laboured for a time as a Missionary. He spent several months in Springfield, Otsego County, N. Y. His services were so acceptable to the people of this place that they invited him to become their Pastor. He accepted the call, and, having made arrangements for his settlement, went back after his family. This consisted then of his wife and seven children, all of whom, except the oldest, were born at Pelham.

When Mr. Oliver came to Springfield in 1806, there was no Presbyterian house of worship. He preached in the Baptist Church on the hill at West Springfield, and also for a season half the time at Middlefield, in a barn. After about nine months, he purchased a small farm at East Springfield, and built a commodious house with money that was due to him from Pelham. His son William, then a boy fourteen years old, went after it on horseback, bringing the money home with him in his belt. Feeling the necessity of a house of worship, he urged the people to undertake the work of erecting one. When the frame was up, and the completion of the work was delayed, in order to arouse their zeal in the enterprise, he preached an earnest and stirring sermon on Haggai i, 4: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste," &c. He contributed of his own limited means to this undertaking, and encouraged the people until the work was finished. He laboured here with great faithfulness and success for several years, when an unhappy division arose, originated by persons who did not relish the Calvinistic doctrines of Mr. Oliver. They succeeded in driving away the venerable Pastor from the field, which he had cultivated with great faithfulness and with abundant tokens of Divine favour. On parting with them he preached an affectionate Farewell Sermon from II Cor. xiii, 11. "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The best of his flock, with an attachment and devotion to their afflicted Pastor rarely equalled, followed him, and afterwards united with the Associate Reformed Church which was organized under his auspices. On one occasion, after his removal from the Presbyterian Church, he so far controlled his feelings as to attend a Communion service on the Hill, in the church from which he had been ejected, and which had now called another minister. But he was passed by and not permitted to participate in the service. This treatment was a severe trial for his gentle forgiving spirit. His labors in connection with the Associate Reformed Church were richly blessed, and his associations with the ministers of that Body pleasant and peaceful. In the year before his death, during his illness, his pulpit was supplied for some time by the Rev. Malcolm N. McLaren, D.D. His congregation had erected a new house of worship at East Springfield, where their beloved Pastor continued to preach, until he was called to rest from his labours on the 24th of March, 1833.

To this event Mr. Oliver had long been looking forward with that sure and steadfast hope "which entereth into that within the veil." Living by faith and walking with God, he had been for years anticipating the time of his departure. In a letter to his son, Dr. Andrew F. Oliver, of Penn Yan, dated December 12, 1829, he thus alludes to the approaching end of his pilgrimage:—

"I am now in advanced life, and the increasing infirmities of old age notify me that my pilgrimage cannot be far from its close; and well will it be if I can say, with the great Apostle, when my journey is ended,—'I am now ready to be offered,

—I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness.' The great end of living should be to live well in order to die well, and those only die well who die in the Lord. The warfare is not yet ended, and the enemy appears very powerful at times, but the Captain under whom I serve, in whom I have long put my trust, I firmly believe, will finally gain for me the victory. And what an inconceivably glorious victory will it be when I shall stand on the verge of time, and through free grace be able to say, 'I have fought a good fight, I have finished my course.' If so, my passage through the Jordan of death will be far more glorious and happy than that of the ancient people of God through the river Jordan. It is true they had the ark of God, the symbol of the Divine presence; but I think I shall have the real presence of my great Immanuel, according to his own promise,—'I will never leave thee nor forsake thee, &c.'"

During Mr. Oliver's residence in Otsego County, he enjoyed the society and friendship of the Rev. Dr. William Neill, then of Albany, and the Rev. John Smith, of Cooperstown, Dr. James Carnahan, of Utica, Rev. Eli F. Cooley, of Cherry Valley, the Rev. Daniel Nash, of the Episcopal Church, and others, by each of whom he was highly esteemed. He was instrumental, with others, in forming the Otsego County Bible Society, which was organized March 7, 1813. The Rev. Daniel Nash, of Exeter, was the first President, and Mr. Oliver, the first Vice-President. In 1816 this Society appointed him, together with the Rev. E. F. Cooley, of Cherry Valley, and James Fenimore Cooper, of Cooperstown delegates to co-operate with others in forming the American Bible Society.

The personal appearance of Mr. Oliver was dignified and commanding. He was tall and well-proportioned, with blue eyes and a full forehead, to which his habit of combing his hair back gave prominence. His countenance bespoke benignity and intelligence. He was plain and simple in his diet, and neat and becoming in his dress. His manners were gentle and conciliating; and his modesty and humility, his sincerity and guilelessness, apparent to all. His winning ways won the confidence of children, whom he often entertained with stories of the old country.

Deeply imbued with a missionary spirit, he made himself acquainted with the work and wants of the Church. It was his constant custom to ride over to Cherry Valley every Monday morning in his gig, and get from his daughter, Mrs. Morse, the *New York Observer*, *Missionary Herald* and other periodicals, which he read with avidity.

Though ardently attached to the doctrines of the Church of his fathers, Mr. Oliver had not a particle of bigotry. He loved all who loved the Saviour. He did not magnify indifferent points by making them vital articles of faith and terms of communion. During his ministry in the Presbyterian Church, he used Watts' Psalms and Hymns, though some of his people did not approve of the practice.

As a Preacher, he was simple, earnest and affectionate. It was no uncommon thing for him and for his hearers to be moved to tears. He rarely ever wrote out his sermons, but generally preached from very brief notes. His discourses were rather expository than topical; his arrangement quite methodical, yet natural, and his application pointed and practical. He was very fond of taking his texts from the "Songs of Solomon," and the "Revelations." His sermons, though marked more by simplicity, unction and earnestness, than by elegance or strength, made a deep impression on the minds and hearts of his hearers.

As a Pastor, he loved to visit the homes of his people. Few could minister so well as he the balm of consolation to the afflicted. His prayers were full, fervent and comprehensive, abounding in Scriptural language and breathing the spirit

of adoption. But it was at Communion seasons that he was most effective, and came nearest to God and to the hearts of his people. He appeared then, as one of his people said of him, "as an angel of light." It was his custom to have a Fast on Thursday, the Preparatory Lecture on Friday, and also a service on Monday after the Communion. He always wore bands when he administered the Lord's Supper. He retained, for some time, the practice of the Scotch churches of giving tokens to the communicants, and he gave the token in such a manner as to impress the recipient with the great solemnity of the service, sometimes saying, as he gave it,—“When you receive this, may you also receive the grace of God in your heart.” He administered also the sacrament of Baptism with great impressiveness, and pointed out to parents their covenant obligations with unusual clearness and earnestness.

Regretting that my time and opportunities have not permitted me to give you a more perfect sketch of one whose “memory is blessed” and worthy of all praise,

I am, Rev. and dear Sir,

Very truly yours,

ARTHUR BURTIS.

FROM THE HON. ANDREW OLIVER.

PENN YAN, N. Y., August 17, 1864.

My dear Sir: I remember very little of my grandfather, but that little is all beautiful. He appeared to me when a boy—and the memory is fresh to-day—as a true Christian Gentleman. He possessed great benignity of disposition. He was very kindly in his manners, venerable in appearance, and dignified in carriage. When he was excited in the pulpit, or out of it in family devotion and exhortation, which was in the old Scotch fashion, very common in those days, but very rare now, he expressed himself with a natural elegance and power truly eloquent. If all we leave after us really worth any thing is the memory of us, then certainly he left after him a precious and blessed legacy in one of the noblest and purest of memories,—one that is more true and worthy and really more deserving the monumental pile than that of the most successful gainer of earthly glory.

Very sincerely yours,

A. OLIVER.

FROM JACOB SUTPHIN, ESQ.

BROCKPORT, N. Y., August 11, 1864.

Dear Sir: My first recollections of Mr. Oliver began in 1806, when I was about five years old. I went with my mother to hear him preach in the old Yellow Meeting House. His text was: “Remember now thy Creator in the days of thy youth,” &c. It was a sermon for children, and the first sermon I ever heard. Though my mother had not failed in teaching me the rudiments of Gospel truth, yet such was the power of the sermon that I resolved to be good, to make my salvation sure and to become a Minister. Soon after, he came to our house and left there a New England Primer; and we three, Joseph, Ellen and myself, began to commit the Catechism to memory. In the winter he came to catechise us as a family. I remember that he twice visited our school-house to catechise the neighbourhood, when he found it filled with parents and children, the parents standing in classes of about ten, and the children all seated in a row. He framed his questions so as to have the answer he wished, Yes or No. You perhaps may think that I have an uncon-

mon memory; but it is not so. The reason is he made his mark on that generation. His manner was remarkably kind and gracious, and his heart full of love. This was the secret of his power. He was one of the "meek of the earth," as his after life clearly demonstrated. Under the greatest provocations he possessed his soul in patience.

His manner in the pulpit was calm, gentle, dignified and persuasive. His countenance always brightened when he found his hearers interested in his sermon, especially when he spoke to them of the love of Christ, a theme on which he always dwelt the longest. He was a profound student of the Prophecies. I retain more ideas concerning the "Man of Sin" from him than from all other preachers I have ever heard.

I remember that my mother would often say, as we were seated around the table after meeting,—“I wonder if there was any thing forgot or left out of the prayer this morning.” He was pre-eminently a man of prayer; and though there might be a sameness in his prayers in the pulpit that was annoying to the worldly, they were full of unction to the godly.

His manner at Communion was truly impressive. He made the Sacramental services most solemn and affecting. I remember to have wondered why such men as old Deacon Sheldon and such women as old Mrs. Wilson should weep at “the gracious words which he spake;” but it is all plain to me now. He made more out of the Abrahamic Covenant than any man I have ever heard, and always availed himself of the ordinance of Baptism, to enforce the privileges, duties and blessings of that Covenant. He aimed at laying the foundation of a Gospel experience in a knowledge of what God has revealed.

I can only add that I am aware that this is a poor copy of the original. About the year 1820, soon after I united with his church, his deepest troubles began. In 1826 I left Springfield, and only visited the place twice after that during his life. When I heard of his death I could only exclaim,—“How are the mighty fallen and the weapons of war perished!”

I confess that to begin this was quite an irksome task, for it is a kind of work to which I am little accustomed; and I also confess that in the performance of it I have, as in the performance of many other duties, found much pleasure; for it has given me an unexpected opportunity of testifying to the worth and excellence of one of God’s faithful servants.

Yours with much respect,

JACOB SUTPHIN.

FROM JAMES THOMPSON, Esq.

PENDLETON, N. Y., July 9, 1864.

Rev. and dear Sir: In answer to your request to give you my recollections of the Rev. Andrew Oliver, I would say that he was tall in stature and venerable in appearance. He seemed to be a man of feeble constitution. His manners were uniformly mild and agreeable. In conversation he was always interesting, yet grave and solemn. His style of preaching was much like that of the old Scotch divines, such as Boston and the Erskines. After taking his text, he would give a somewhat long introduction, then lay out the several heads, and, taking them up separately, would explain and enforce them with great clearness and ability, and lastly make the application. Though he never used written sermons, yet he was as systematic as any man I ever heard. In one branch of ministerial duty he excelled all I have ever known, and that is in the administration of the Lord’s Supper. This ordinance was administered twice a year. He often had the assistance of the Rev. James Mairs of Galway on such occasions, and he made Communion seasons more solemn and interesting than any I ever witnessed before or since. He made

it a point to visit all the families in the society twice every year. He would give notice from the pulpit that he would visit a certain section on a given week, and so would go through the congregation. Besides this, once every year he called the young people together at different times, in different parts of the town, for public catechising. In receiving members into the Church he was very close and careful in examining each candidate for admission.

I am, Rev. and dear Sir,

Your most obedient servant,

JAMES THOMPSON.

GEORGE MAIRS.*

1793—1841.

GEORGE MAIRS was born at Drumbeg, Monaghan County, Ireland, in April, 1761, being the second son by his father's second marriage. Both his parents were devout and earnest Christians, and were especially careful in the religious training of their children. His father was a linen draper, and originally designed this son for the loom. One day, however, being somewhat vexed at his son's rather unpromising attempts to become initiated in the mysteries of this occupation, he rather abruptly told him to quit it, and never try his hand at it again. George, not feeling himself drawn very strongly toward the loom, was more than willing to yield to his father's prohibition; and he remained unsettled as to his future course until he had reached his sixteenth year, when his step-brother proposed that he should enter upon the study of Latin, and, if he were thus disposed, should prepare for the ministry. His brother referred him for advice to an elder half-sister, who also had a son of about his age. On being consulted, she immediately fell in with the suggestion, and arranged that the two should pursue their studies under a private tutor in a room which she caused to be fitted up for the purpose in her own house. That young associate in study was William McAuley, afterwards a very useful Minister of the Associate Reformed Church, in Delaware County, N. Y.; and these two proved the nucleus of a school of a dozen boys, nearly all of whom became Ministers of the Gospel, and one of whom was the Rev. Joseph Kerr, D. D., who was, for a long time, one of the lights of the Associate Reformed Church in Pennsylvania.

From this preparatory school young Mairs went to the University of Glasgow. Here he applied himself to his studies with great diligence, and made very rapid progress, especially in the Latin language. Up to this time, though he had been designed for the Ministry, he had never been the subject of any permanent religious impressions; but, shortly after entering the University, he became deeply sensible of his guilt and ruin, and his mind was so powerfully wrought upon that his health failed, and he was obliged, for the time, to quit his studies and return home. But it was not long before the clouds which had gathered around him passed off, and the peace that passeth understanding gained possession of his soul. While he was upon his knees, earnestly supplicating God's gracious interposition in his behalf, he seemed to be suddenly lifted into a region of light and glory,

* Christian Instructor, vii.—MS. from his son, Rev. George Mairs.

and had the new song upon his lips, even the song of praise to a forgiving God. He immediately apprised his father of the happy change he had experienced, and received from him appropriate counsel and instruction. And now he was prepared to return to College, and to pursue his studies with a very different spirit from what he had ever done before. Having, in due time, honourably completed his college course, he placed himself, as a theological student, under the instruction of that great and good man, John Brown of Haddington. Here he remained, for some time, engaged almost exclusively in the study of the Bible; and, having completed the prescribed course, he was licensed to preach the Gospel by an Associate Presbytery in Ireland. After labouring as a probationer for eighteen months, he was ordained and installed in the pastoral charge of the Congregation of Cootehill, County of Cavan. Here he laboured with great acceptance, and not a few became the hopeful subjects of renewing grace through his instrumentality.

At that time frequent calls for help in spiritual things were heard from some of the new settlements on this side of the Atlantic. Mr. Mairs, partly from sympathy with those here who were destitute of religious privileges, and partly from his dislike of the interference of the magistrate in spiritual things, with which the Dissenting Churches in his own country had to contend, finally resolved on seeking a field of labour in this Western world. Accordingly, on the 2d of May, 1793, at a meeting of the Presbytery of Ballybay, he demitted his charge, and on the 12th of the same month, sailed for New York, where he arrived in August following, being accompanied by his brother, the Rev. James Mairs, who afterwards became Pastor of the Associate Reformed Church in Galway, N. Y. On the first Sabbath after their arrival, they preached for the Rev. John M. Mason, (the youthful successor of the Rev. Dr. John Mason, who had died the year before,) and, by his advice, set out the next day for New Perth, (now Salem,) Washington County, the residence of the Rev. James Proudfit. There they spent their second Sabbath; and the subject of this sketch, as he came from the pulpit, was not a little affected at finding numbers of persons gathering around him, and recognizing in him, with heartfelt joy, the minister they had heard in their native land. At the suggestion of Mr. Proudfit, he went, the next week, to a settlement at Galway, Saratoga County, and, finding there a people eager for the Word and Ordinances, he prepared the way for his brother to enter upon his long and useful ministry in that place. Returning to Salem, he thence proceeded to the present towns of Hebron and Argyle, where churches had been previously organized. Here his preaching met with such acceptance that, on the 27th of September, he was unanimously called to the united charge, and, on the 14th of November following, was installed as their Pastor, his brother preaching the Sermon from II Cor. iv, 5; and the Rev. James Proudfit delivering the Charges. Thus but a few weeks intervened between his leaving his people in Ireland and his being settled with good prospects of comfort and usefulness in America.

This charge he held for six years; during which time he laboured with great fidelity and success. By this time the congregations had so increased that each was able to support a Pastor, and each wished to remain under his pastoral care. Being warmly attached to both, he left the decision to the Presbytery; and, being directed to the Argyle portion, he was shortly afterwards installed over that

flock. Here he held on the even tenor of his way, labouring noiselessly but faithfully and efficiently, through a long course of years.

As advancing age brought with it its infirmities, Mr. Mairs at length felt the need of having some one to share his labours, and, on the 3d of September, 1823 he was privileged to see his own son and namesake set apart as his colleague in the ministerial office,—this being the first collegiate charge in the history of the Associate Reformed Church. During the first five years after this connection was formed, he officiated only on Sabbath morning; and, after that, for five years more, he was accustomed to sit in the pulpit, and read the first Psalm that was sung, accompanying it with a lecture; but he did not attempt to preach. At length he became too weak to attempt any thing beyond the reading of the Psalm; though, as long as he was able to lift his trembling form into the pulpit, he was sure to be there. But he finally reached the weakness of a second childhood, and, for the last two or three years of his life, was incapable of any exertion, either bodily or mental; and yet, after his intellect had become a wreck, he would sometimes seem to catch a glimpse of the glory beyond the veil. On the 10th of October, 1841, the day on which the church to which he had ministered for almost half a century, were commemorating their Redeemer's death, he was seized with violent illness, and, after a brief period of extreme suffering, sunk calmly to his rest on the following day. His Funeral Sermon was preached by the Rev. Ebenezer Halley, of Salem, and was published.

Mr. Mairs was married, during his settlement in Ireland, to Sarah M'Fadden, an intelligent and godly woman, who became the mother of eleven children. She died on the 18th of February, 1818. He was united in marriage again, on the 14th of November, 1825, with Margaret, daughter of Thomas Whiteside, of Cambridge, N. Y., who, with one child, survived him. Two of his sons were graduated at Union College, and *George*, the elder, as has already been stated, became his father's colleague and successor.

Mr. Mairs had a brother, *James Mairs*, who was a pupil in Theology of John Brown of Haddington, came to this country about the year 1793, and shortly after became Pastor of the Associate Reformed Congregation of Galway, (now West Charlton.) He was a man of urbane and gentlemanly manners, was an acceptable preacher, and eminently devoted to his work; but, owing to some adverse circumstances, he resigned his pastoral charge about five years before his death, and then went to live with his children in the city of New York, where he died on the 18th of September, 1840.

FROM THE REV. PETER BULLIONS, D.D.

TROY, February 16, 1863.

My dear Sir: Of the Rev. George Mairs I can speak from a somewhat familiar acquaintance, commencing in the year 1818, and continuing till the close of his life. My appreciation of his character is such that it is a pleasure to me to do any thing to honour and perpetuate his memory.

Mr. Mairs was a man of low stature, of rather spare habit, with a round face, bright eye, and somewhat intellectual expression of countenance. His manners were free from all parade and affectation, and were characterized by great suavity, which was evidently the result of the workings of a most kind and genial spirit. His Christian character was marked by great purity, consistency and devotion; and to this no doubt was to be referred, in no small degree, the success that attended his labours as a Minister. He was

most conscientious and diligent in the discharge of all his ministerial duties. His preparations for the pulpit were most mature and deliberate, and were the joint product of the intellect and of the heart; of careful study and earnest prayer. But while each sermon embodied a large amount of Scriptural thought, well digested and well arranged, and was therefore suited to the taste of the more reflecting and cultivated class of Christians, the style was so perspicuous and simple that the most illiterate never hesitated as to his meaning. Though his illustrations were chiefly drawn from Scripture, yet many of them were from the scenes of every day life; and were well fitted to secure the attention of his hearers. He was especially fond of lecturing on the Psalms; and every Sabbath morning through his whole ministry, unless there may have been some rare exceptions, he brought David to minister to the consolation and spiritual growth of his people.

Mr. Mairs had uncommon qualifications for the more private duties of the pastoral office. Possessing that simplicity of character that disarms suspicion, that wisdom that looks well to times and circumstances, that perseverance that never wavers or falters at the sight of obstacles, and that mild and gentle spirit that attracts and charms all who come within the range of its influence, to all which was superadded an earnest devotion to the cause and honour of his Master, it is not strange that it became a difficult matter to decide whether he accomplished more by his labours in the pulpit or out of it. He was particularly attentive to the children of his congregation, and could generally call each of them by name. He had catechetical exercises one half of the year for the benefit, not merely of the young, but of persons of all ages; and, during the other half, he was occupied in visiting from house to house. In making those visits he seemed like a father in the midst of his family, exerting himself to the utmost to promote the spiritual improvement of every member. He had a most happy talent at keeping his congregation in a state of peace; for though he dealt faithfully with wilful offenders, all that he did was so manifestly dictated by a spirit of love and good-will that it was not easy even for the offenders themselves to find fault. As might have been expected under such an influence, his congregation, though large and consisting of the usual variety of characters and tempers, was a model of harmony and peaceableness.

He had great influence in meetings of Synod, and his acknowledged good judgment, and firmness and integrity generally predisposed the Body in favour of any measure he might suggest. Whenever any subject of special importance presented itself, he was very likely to be placed at the head of the Committee to whom it was referred. All his influence was quiet and noiseless, but it was benign and often powerful.

In his more private and domestic relations he demeaned himself with great propriety, dignity and affection. His presence always diffused contentment and joy throughout his household. His friends confided in him without reserve, and he never deceived or disappointed them. The whole community in which he lived revered him, and when he died, it seemed as if there was mourning in every house.

With much respect and affection,

I am, Reverend and dear Sir, yours truly,

P. BULLIONS.

FROM THE REV. PETER GORDON.

SOUTH EASTON, N. Y., March 2, 1863.

My dear Sir: My acquaintance with the Rev. George Mairs began in 1828; and well do I remember how deeply I was impressed, on my first introduction to him, by his great simplicity of character, and that warmth and benignity

of heart which glistened in his very eyes, and assured you at once of being in the presence of an Israelite indeed in whom there was no guile ; and during the many years that followed, whether in private intercourse, or in our association as co-presbyters, he appeared uniformly the same as in this first interview. It was often my privilege to sit with him in his study, where he seemed most at home, and there enjoy those precious seasons of lively spiritual communion with him, which were always profitable, but only too brief. As I used occasionally to visit him, he would sometimes withdraw me from the company in the parlour, by whispering in my ear,—“ Let us go to the study—we can enjoy ourselves better there ;” and there, indeed, in the company of his old friends, as he used to call his favourite Ambrose, Owen, Flavel, and other authors, with a living friend also to commune with, he seemed in his native element. Stirring up the embers in his fire-place, if the weather was cold, and heaping on the wood,—pleasantly remarking at the same time that he knew how to build a fire,—he would sit and converse for hours so delightfully that I scarcely knew how to break away from him. He loved to dwell on the goodness of God towards himself all his life long, and the happiness he had enjoyed in his family, and among the people committed to his care ; and, on one of these occasions, when I referred to the satisfaction which he must feel in having his son associated with him in the ministry, he replied with much feeling that he reckoned that among his greatest blessings, and then spoke of a sermon which he had heard him preach on the preceding Sabbath, from which he had derived great comfort.

My first appearance in public, after being licensed to preach the Gospel, was in his pulpit. I preached in the morning, which was all I had expected to do ; but, in the intermission, he said,—“ Now you must preach in the afternoon.” This I declined on the ground that I was not prepared for another service, and was almost certain of a failure if I attempted it. He still insisted, remarking,—“ There is no fear of you—only have faith ; only have faith,” he repeated—and preach I did ; and never in my life have I felt more freedom and comfort in preaching than I did that afternoon. And often since, in hours of weakness and trembling, I have been comforted and strengthened by that simple expression of the good father, as if I heard his affectionate voice,—*only have faith*.

On returning home after the public services of the Sabbath, he would gather all his family, including domestics and visitors that might happen to be with him, and engage in prayer ; and long shall I remember with what affectionate earnestness he commended all present to God, with fervent supplications that the word preached that day might be profitable, and that God would prosper his own cause in every part of the world. In these scenes of patriarchal simplicity and devout fervour, I have been sometimes reminded of Burns’ inimitable “Cotter’s Saturday Night.” Such were the candour and honesty of that venerable man that the heart of his people trusted in him with the utmost confidence ; and when any difficulty or doubt troubled them, they had recourse to him as children to a father.

I recollect asking him, when we were together in his study, and subsequently to my first settlement, how he had succeeded in building up and maintaining, almost without a rival establishment, so large and prosperous a congregation. He then went into a history of his labours from the very first,—stating that, when he came to Argyle, it was comparatively a wilderness ; and as settlers came in, he sought them out, and made himself acquainted with their circumstances and wants, interesting himself in their temporal as well as spiritual welfare ; and thus growing up with him, they naturally looked to him as their friend and counsellor, and they had never ceased to regard him with feelings of affection and confidence. He had much

of that quiet good-humour which tends so powerfully to disarm opposition, and makes you pleased in spite of yourself. At a meeting of Presbytery, held in Dr. Proudfit's house,—an arrangement not uncommon in the winter season, I remember he arrived, in breathless haste, just as the Moderator had constituted the Court, and the Clerk was commencing to read the names of the members. He whispered to me at the door, with great glee,—“Just in the nick of time;” and, on being called to state his reason for absence from a former meeting, he said, with all gravity, and in a manner peculiarly his own, that he really did not remember *what* the reason was, but he was sure it must have been a *good* one.

As a Preacher, he was highly interesting and instructive; and his illustrations of Divine truth were frequently so apt and striking that they were little likely ever to be forgotten. It was, perhaps, in his prefaces, or “lecturing on the Psalms,” that he was most distinguished; and this book of devotion furnished him an inexhaustible mine from which he dug the purest gold. He seemed himself conscious of his superiority here. “James,” said he to his brother, on one occasion,—“James, you may beat me at preaching, but I can beat you on the Psalms.”

I must not omit to say that he was peculiarly happy on Sacramental occasions. I have heard addresses from him at the table such as I have seldom listened to elsewhere. The last time I heard him in public was on such an occasion; and, though feeble in body, his whole soul seemed fired with Divine love, as if he had caught a glimpse of the glory hereafter to be revealed. His address was founded on the words of Ahasuerus to Esther,—“What wilt thou, Queen Esther, and what is thy request?” And then he proceeded, in a manner of which I can convey no adequate idea, to unfold the treasures of that Kingdom of Glory which God has prepared for them that love Him; saying, with great emphasis, that their happiness was not in receiving the *half*, but the *whole*, of the Kingdom.

But Mr. Mairs' sympathies were not all expended upon his own people or his own denomination. While heartily approving of his own order, he was kind and conciliatory towards those who differed from him in their views of Church polity. The eccentric Lorenzo Dow, who was, at one time, making a brief visit to Argyle, received tokens of Mr. Mairs' good-will, and was entertained at his house; and Dow expressed the highest admiration of his character. Eminently a man of peace, he not only enjoyed this precious blessing in his connection with his own people, throughout his entire ministry, but he was always on the alert to restore peace wherever it had been temporarily interrupted. He has been known to travel a considerable distance in old age, and in the depths of winter, to reconcile parties at variance; and these efforts rarely, if ever, failed of being successful.

I am very truly yours,

P. GORDON.

JOHN RIDDELL, D.D.

1794—1829.

FROM THE REV. JAMES GRIER, D.D.

NOBLESTOWN, PA., January 6, 1851.

Rev. and dear Sir; I have delayed a compliance with your request for some time, in consequence of finding more difficulty than I anticipated in collecting the materials requisite for such a document as you requested. I have endeavoured

to explore the best sources of information concerning Dr. Riddell within my reach, and I think you may rely on the authenticity of every thing that I shall communicate. In the illustration of his character, as well as in the narrative of his life, I shall rely chiefly on those who were intimately acquainted with him; as it is now twenty-one years since his death, and my own recollections of him are not sufficiently distinct or extensive to justify me in trusting exclusively to them as the basis of such an account as you desire.

JOHN RIDDELL was born in Monaghan County, Ireland; and if his age is correctly stated on his tomb-stone, he must have been born in the year 1758. He was the oldest of several children, all of whom received a good common school education. His parents, Hugh and Jane Riddell, were in easy worldly circumstances, and sustained a fair reputation for industry, morality and piety. They were regular members of a congregation then under the pastoral care of Mr. Rogers, a Seceder minister, to whose ability and faithfulness and other good qualities an aged sister-in-law of Dr. Riddell, now in this country, bears pleasing testimony. With such parents, and such a Pastor, it is not surprising that the subject of this notice should have been religiously educated. The aged lady already referred to has informed me that it was an early manifested and superior aptness to learn, which induced his parents to bestow upon him a liberal education. She states also that he never returned from College at the close of a session without a silver medal,—a testimony of his superior proficiency in college studies.

It is not certainly known, at least by any of his friends on this side of the Atlantic, in what year he commenced his collegiate course. His diploma, however, shows that he graduated at the University of Glasgow on the 10th of April, 1782. And it would seem, from a comparison of dates, that, almost, if not altogether, as soon as he had finished his collegiate course, he commenced, and prosecuted to a successful issue, the study of Theology. This he did under the supervision and instruction of the celebrated John Brown, of Haddington. He was licensed to preach on the 14th of June, 1788. On the 18th of November of the same year, he was installed Pastor of the congregation in Donaghoney, County Down. In this connection he remained till the spring of 1794, when he demitted his charge, and migrated to the United States. In August of the same year he was installed at Robinson Run, as Pastor of the United Congregations of Robinson Run and Union, in the vicinity of Pittsburg. As these congregations rapidly increased under his ministry, he was, in a few years, released from the charge of Union, and settled, agreeably to his own preference, and to the entire satisfaction of the people, for the whole of his time, at Robinson Run. The whole period of his ministry in this congregation was thirty-five years.

Dr. Riddell was a man of medium size; and though afflicted occasionally with sick headache, yet his constitution appears to have been sound and vigorous, and all his motions were light and quick. His visage was rather long and sharp; his eyes were dark and piercing; his lips thin and slightly compressed. Though not of a majestic corporeal appearance, yet there was something commanding in his countenance. It betokened independence of mind; it indicated decision and energy, and gave an expression of thoughtfulness. There was something in it, on account of which he would have been taken for a student, a man whose principal business is thinking—there was something in it, too, on account of which he would have been taken more readily than some others of the class for a clerical person.

He became naturalized not long after his arrival in the United States, and, from that time forward, he took a sober but steady interest in the welfare of his adopted country. His vote and his influence in other ways, so far as he thought proper to exert it, were in favour of the Federalist party, as it was called in those days. At some stage in the progress of the war of 1812, he preached a Sermon from the words,—“Oh, thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard, rest and be still. How can it be quiet seeing the Lord hath given it a charge against Ashkelon, and against the sea-shore? There hath he appointed it.” Jer. xlvii, 6, 7. This sermon was not preached on the Sabbath day, and, as it touched somewhat on politics, it was, as might have been expected, not universally acceptable.

Dr. Riddell was twice married,—once in Ireland and once in his adopted country. A Miss Margaret Arnold was the object of his first choice. She died about eleven years after his arrival in the United States. His second wife was a Mrs. Gabby, originally a Miss Mitchell, of Washington County, Pa. He reared a family of ten children, five by his first wife, and five by his second. His widow and most of his children are still living. One of his sons, *John*, graduated at Jefferson College, studied Law, and became somewhat eminent as a practitioner at the Bar,—first at Greensburgh, and then at Erie, Pa. His career of usefulness was cut short by a lingering illness, terminating in death. Another son, *George*, studied Medicine, and another still, *Joseph K.*, the youngest member of his family, studied Theology, but is not now in the exercise of the ministry.

Dr. Riddell was as quick as almost any other man in his discernment of what propriety required in any case, and he was prompt in obeying the dictates of a sound judgment, a generous disposition, a warm heart, a discriminating taste. He could accommodate himself to persons of all capacities, and, so far as it might be innocently done, to people of every character, taste and employment. He never forgot, however, the sacredness and lofty bearing of his calling; he never sacrificed, for the sake of making himself agreeable to any, the sobriety and gravity for which his religion and office called. He seemed to act on the principle that all with whom he had any intercourse must understand that he was an Ambassador of Christ as well as a man, an acquaintance, a scholar. Though disposed to maintain his social as well as civil rights, yet he was not supercilious, and he would have scorned meanness as well as injustice. He could utter a seasonable and delicate jest, and could appreciate genuine wit in others. As to manners, he had evidently read and studied a greater than Chesterfield, even Him who has said,—“Therefore all things, whatsoever ye would that men should do to you, do ye even so to them;” and who has taught his followers to be “pitiful” and “courteous;” to be “kind one to another, tender-hearted, forgiving one another.”

His ministerial career extended through a period of forty-one years. It was characterized by diligence, faithfulness, zeal and courage. It was probably not long after his settlement at Donaghlonney, that he went, at the request of an English gentleman, residing in that quarter, into the County of Mayo, in the Province of Connaught, to spend a few days there in preaching. This Province was almost exclusively Romanist, and it is easy to see the effect which his ministry would produce in such a community. When it was thought proper that he should return home, his English friend accompanied him a few miles, placed several guineas in his hand, and told him to make all the haste possible, as the

Romanists would doubtless pursue him. They did pursue him, and, at one time when his horse stumbled and partly fell, and of course lost some time in recovering his position and velocity, they were so near that some of the stones which they cast, fell within a short distance of him. However, he managed to keep in advance of them, and finally got clear of them altogether; but the race cost the life of his noble steed.

When Dr. Riddell came to the United States, he connected himself with that branch of the visible Kingdom of Christ, known then, as it still is, as the Associate Reformed Church. This Body had sprung into existence between the years 1780 and 1783, and was therefore in its infancy when he became a member of it. It passed through a period of great perplexity and trouble, betwixt the years 1811 and 1819; and Dr. Riddell took an active part in the management of its affairs, and did much to promote its enlargement and prosperity, as well as to preserve its distinctive character. He was amongst those who opposed, during the period referred to, some of the proceedings of the General Associate Reformed Synod, and who finally, in 1820, resolved to constitute themselves into an independent Synod, to be designated by the title of the "Associate Reformed Synod of the West." This was, in fact, the act of a subordinate Synod already in existence,—the Synod of Scioto, of which Dr. Riddell was a member. He was, from the first moment of his connection with the Body, zealously devoted to the constitution and standards of the Associate Reformed Church, with the final discussion and settlement of some parts of which, in the year 1799, he had something to do. He was an excellent member of Ecclesiastical Courts, having a peculiar talent for business, and being, at the same time, deeply interested in whatever seemed, in his view, to promise any advantage to the cause of truth and godliness.

He was a close student. Instead of retaining, as many have done, the peculiarities of pronunciation, style and method, which may have prevailed in his native country, at the time when he received his education, he conformed, in the literary qualities of his conversation and public exhibitions, to the country in which he lived, and he kept pace with the improvements of the age. His prevailing style of preaching is said to have been argumentative. He is admitted, by all who knew him, to have been an apt and acute disputant, a sound and judicious reasoner, and he was called, at least on one occasion, to try his powers in a public discussion of some points still in controversy betwixt Calvinists and Arminians. He was not, however, incapable of managing, to good effect, a pathetic subject; and though he never gained the reputation of being an orator, yet he could exercise considerable control over the feelings of an audience. His gesticulation was not always the most appropriate or graceful; yet his whole manner was indicative of earnestness, and he generally secured attention. I have often heard intelligent and pious men say,—“If you wish to have a difficult subject ably investigated and lucidly argued, employ Dr. Riddell.” This shows in what his strength was supposed chiefly to lie.

He prepared for the pulpit with much care. Though the farm on which he lived, and which he owned, was large, consisting of about four hundred acres, yet he did not consume much of his own time in looking after it. He was mostly employed either in his study, or in the transaction of some business connected with his profession and office. He generally wrote his sermons, though he made no use of his manuscript or of notes in the pulpit. His memory, naturally good, was well trained, and he never appeared to have any difficulty in commanding

the thoughts which he had previously committed to paper. He did not confine himself to any one manner of treating a text. His divisions were sometimes textual, but more frequently they were topical. It was an evidence of the high estimation in which his acquirements were held, that the Trustees of Washington College, Pa., conferred on him, several years before his death, the degree of Doctor of Divinity.

He was an excellent Pastor as well as an instructive Preacher. He was frequent in pastoral visitations and in catechetical instructions amongst his people. He was attentive to the sick, not only of his own congregation but of the community at large; and his conversation with the subjects of affliction of any kind was not only instructive but affectionate and impressive.

That he was not, and is not, more extensively known, in the Christian world, may be owing, in part at least, to the fact that none of the productions of his pen were ever published. It is thought that if he had lived a few years longer, he would have published a work on the subject of Religious Covenanting, as he has left behind him a large, though unfinished, manuscript on that subject. It has been examined by at least one competent judge, who has pronounced it to be worthy, so far as it goes, of its author.

Dr. Riddell had failed as little as almost any other man, when he was attacked by his last illness. The last public business to which he attended was the performance, a few miles from his own residence, of the marriage ceremony. He came home unwell, and became gradually worse, until the 4th of September, 1829, when he was released from his sufferings and taken to his eternal rest. He died of dysentery, in the seventy-second year of his age. He was confined thirty-one days, and at times suffered very much; but still he had, for the most part, the full use of his reason, in the exercise of which, and through the assistance of Divine grace, he "let patience have her perfect work," and waited in faith and hope the pleasure of his Master. Sensible of his own unworthiness, he relied upon the merits of Christ, and expired in the firm belief of the Gospel, and in the rich and sweet enjoyment of its consolations. His remains, on the day after his decease, were followed to the grave by a very great number of people, many of whom felt that they had sustained a loss which could not be easily made up, and amongst whom the general impression was that a star of no mean lustre had disappeared from the firmament of the moral and ecclesiastical world.

Yours with great respect,

JAMES GRIER.

FROM THE REV. H. CONNELLY.

NEWBURGH, June 26, 1862.

My dear Sir: My recollections of Dr. Riddell, though they date back to my early days, are still alike vivid and grateful. When I was at College I used sometimes to walk out to his church, a distance of six miles, to attend the Communion; and, on these occasions, I sometimes slept at his house. I had considerable acquaintance with him also, while I was a student of Theology, and had the opportunity of observing particularly his wisdom and energy, as they were displayed in the Presbytery. My personal knowledge of him ceased almost entirely when I was licensed to preach; but the impression he made upon me has thus far shown itself proof against the lapse of time.

Dr. Riddell's personal appearance was not imposing. He was rather beneath the common height, and within the common breadth; but his face, though rather inclined to be grave, was pleasant, and his eye penetrating. His man-

ners were urbane and gentlemanly, and reflected what he undoubtedly possessed,—a spirit of great benevolence and candour. His mind was of a very superior order. He thought clearly, logically, profoundly; and he generally reached his conclusions by so luminous a path that it was not easy successfully to gainsay them. As a Preacher, he commanded great attention by his felicitous exhibition of Divine truth, and especially by his well-considered trains of argument. My impression is that he never carried a manuscript into the pulpit; but his thoughts were well-arranged in his mind, and he could expand them to any extent, and with great power. His mind, naturally fertile and inventive, had been subjected to very careful and thorough discipline; and it was difficult to place him in any circumstances, or present before him any subject, in respect to which he was not quite at home. I remember, on one occasion, witnessing the evidence of his high intellectual resources at a Communion season in his church. I had gone out with two or three of my friends, not only to be present at the Communion, but to attend the preparatory exercises on the preceding days. Dr. Riddell had made arrangements, as he supposed, to secure the presence and aid of one or two of his brethren, in the services of the occasion; but, by a misunderstanding, or from some other cause, no one came to his help. Thursday, Friday, Saturday came, and the exercises of each successive day devolved exclusively upon himself. The Sabbath came, and still he was without a helper. As the church to which he ministered was large, there was occasion to serve the table several times; and each time he introduced a fresh argument for the celebration of the ordinance. There was a richness, an appropriateness, an originality, a variety, in the addresses which he successively delivered, and which were evidently the unstudied effusions of his prolific mind, that marked him as an extraordinary man. I never knew of his proving inadequate to any emergency that he was called to meet.

I hardly need add, after the statements already made, that Dr. Riddell had great control in the ecclesiastical affairs of his denomination, and indeed exerted a powerful influence in society at large. He was a man of great shrewdness in worldly matters, and had unusual tact and skill in the management of property. He used sometimes to let some of his parishioners have the benefit of his sagacity in this line, and some even charged him with being more of a lawyer than was consistent with entire devotion to his professional duties. There was nothing, however, I believe, that interfered with his ministerial reputation or usefulness.

Fraternally yours,

H. CONNELLY.

JOHN HEMPHILL, D.D.

1794—1832.

FROM THE REV. W. R. HEMPHILL.

PRESIDENT OF ERSKINE COLLEGE, DUE WEST, S. C.

DUE WEST, S. C., December 8, 1850.

Dear Sir: Your request for some account of my venerated father I will endeavour to comply with, though I confess to some embarrassment in doing it, growing out of my near relationship to the person of whom I am to write.

JOHN HEMPHILL was born in the County of Derry, Ireland, in the year 1761. His father, John Hemphill, visited this country in his youth, but, for

some reason, returned to Ireland and remained there. Subsequently to his return, he was married, and became the father of two sons, both of whom migrated to this country. One of them settled in South Carolina, and the other enlisted in the American army during the struggle for Independence, and is supposed to have fallen in the battle of Brandywine. The mother of these sons having died, their father contracted a second marriage with Margaret, a daughter of William Ramsey. By this marriage he had four children, three sons and one daughter. The three sons (one of whom is the subject of this sketch) came to America, and all settled in Chester District, S. C. The daughter was married in Ireland, and remained, so far as is known, on her native soil.

The father of these children is represented as one of the strictest of the Covenanters;—so strict that he would break rather than bend from his perpendicular position. “He viewed the Crown of England” (writes a grandson) “as stained with the blood of our Reforming Fathers, and carried his testimony so far that he refused to pay the taxes imposed by the Government, and allowed his property to be taken and sold to pay his tax, rather than compound (as it was called.)” Several letters addressed to his son John, prove him to have been a man of good sense and solid principles, and of strong parental affection. His son was a strict Covenanter before leaving Ireland, but, on reaching this country, was induced to connect himself with the Associate Reformed Synod, then recently formed. His father, in one of his letters to him, suggests a doubt in regard to the propriety of this step, but, after all, refers the ultimate decision to his own judgment and conscience.

Notwithstanding the excellent advantages for religious instruction which my father enjoyed under the parental roof, he determined, while he was yet at an early age, to leave his native country, and seek a home on this side the Atlantic. He landed at Philadelphia, shortly after the close of the American Revolution, destitute of funds, having but a single guinea to procure either the comforts or the necessaries of life. He was a tailor by trade; and, by untiring industry and rigid economy, he secured funds, and along with them friends, and eventually made his way to South Carolina, to the residence of his half-brother. Here he plied his needle, and likewise commenced his classical course, having obtained a common English education before he left Ireland. He began the study of Latin in Chester District; and an old drunkard, by the name of Warnock, taught him his first lessons; but his education, preparatory to entering College, was obtained chiefly under the direction of Dr. Alexander, of York District.

After finishing his preparatory course, he repaired to Dickinson College, Carlisle, then under the Presidency of the venerable Dr. Nisbet; but he seems to have been so far advanced in his studies that he was enabled to join the Senior class. His history at this period, and for some time afterwards, is contained in the following extract of a letter addressed to me by the Rev. Dr. McJimsey, of your State, who was my father’s intimate associate in College:—

“My first personal acquaintance with your father took place at Dickinson College, Carlisle. We were in the same class and graduated in May, 1792; although he was several years older than myself. Of his classical attainments I possess no definite knowledge; as our studies in the class were of a philosophical character; and we were chiefly occupied in hearing and writing the Lectures delivered by the Professors. His general standing, as a scholar, I am sure, was respectable; while his attainments in scriptural and theological knowledge probably exceeded those of any other in the class; and it was one of the largest that had graduated.

"On leaving College, we spent some time together, in the study of Hebrew and Theology, under the instruction of the Rev. Alexander Dobbin, near Gettysburg, York County, now Adams. He pursued and completed his theological studies afterwards with the Rev. Matthew Lind, of Greencastle.

"We delivered our first trial discourses before the First Presbytery of Pennsylvania, at Big Spring, in August, 1793, and were licensed together in May, 1794,—the Rev. Robert Annan, Moderator, who gave us the Charge.

"As your father was to go on a mission to South Carolina, and myself to Kentucky, it was judged proper that our Ordination should take place in October following, at Greencastle. His, accordingly, did take place; but mine, at my own urgent request, was deferred. The members of Presbytery present on the occasion were the Rev. Messrs. Lind, Dobbin and Young. We then parted in cordial friendship, and, as our fields of labour in the Lord's vineyard were remote from each other, we had little opportunity afterwards for personal or ministerial intercourse. We had the pleasure of seeing each other occasionally at the meetings of Synod. The last letter I received from him affected me deeply, as he stated that he felt sensibly the infirmities of age, and that his memory had greatly failed him. Our mutual attachment was most cordial and lasting. I esteemed him as a faithful and excellent friend,—of unquestionable integrity and piety, of a clear understanding and sound judgment, zealous for the truth, and ready to defend it on all occasions,—of which he furnished a good specimen in his pamphlet on "The Duty and Occasions of Fasting."

After his Ordination at Greencastle he repaired to the South, and spent the winter and spring of 1794–95, preaching chiefly in vacant congregations, and returned to Greencastle in May, 1795.

In 1794 he was married to Jane, a daughter of the Rev. Matthew Lind, who had been his theological instructor. His family was left at Greencastle during his first visit to the South, but, in the fall of 1795, he removed to the South, taking with him his family, consisting of a wife and an infant daughter. The connection was a happy one to him, though not of very long continuance, as it was terminated by the death of his wife in 1809. Notwithstanding she is represented as having been a devoted Christian, yet, like some other good people, she seems to have been troubled on her death-bed with distressing doubts in respect to her spiritual state; but, before the final struggle took place, her doubts were all dissipated, and her soul was filled with the most ecstatic joy.

Being bereft of his partner and left with a large family, my father found it necessary ere long to seek another companion. Accordingly, in 1811, about two years after the death of his first wife, he was married to Mary, the widow of Dr. Andrew Hemphill, a physician of the same name, but not a relative. She was the daughter of Colonel Nixon, who fell in a skirmish with the Tories during the Revolutionary struggle. She still survives, but bears the marks of care and age. She proved an affectionate wife and a good stepmother.

My father was installed Pastor of Hopewell, Union and Ebenezer, in the year 1796. In this connection he remained until a short time before his death, when his charge was demitted to Presbytery. In his ministrations he was assiduous, faithful and energetic.

The following extract of a letter, from an excellent Ruling Elder, sets forth, in rather an unpolished but yet truthful manner, his character as a Christian Minister, and the estimation in which he was held by his brethren:

"Your father was not an orator; but all those who valued the matter were well pleased with his preaching. His practice was to explain a Psalm, or part of one, in the morning, in which he was practical and excellent. In the summer he frequently lectured in the forenoon and preached in the evening. He was considered a systematic and thorough Divine, and a great reasoner. No man was more punctual in family visitation and in catechising the children and others; in conversing and praying with and for them; and, as to attending meetings of Presbytery and Synod, there was no one who was more faithful, or whose opinions were more looked up to

by his brethren. When he was providentially prevented from attending, they felt as if the Head was missing. In fact, he was an able and faithful Minister of the New Testament, always ready and willing to oppose innovations or errors, let them come from what quarter they might."

To this I may add that he was probably one of the best disciplinarians in the Synod; and his congregations, especially that of Hopewell, among whose members he resided, was perhaps under better regulations than almost any congregation in the State. Societies were formed in its different sections, and meetings were held in turn at the houses of the members on Sabbaths when there were no exercises at the church. The exercises of the Societies on these occasions consisted in reading the Scriptures and Sermons, in prayer and praise, and in catechetical instruction to both old and young, both the Shorter and Larger Catechisms being used. The Elders drilled the young people in the same Catechisms at church. In this way they became well acquainted with the doctrines of the Gospel, and they have generally proved to be substantial members, in whatever portion of the Church their lot has been cast. Many of them have removed to other States, and are now found, in considerable numbers, in the Associate Reformed Congregations of the West and North-west.

Though my father was, as his Elder has justly remarked, not reckoned an orator, yet he was not otherwise than an acceptable speaker. His attention was directed more to the matter than the manner. His power lay in argumentation, rather than in polished thoughts or pathetic appeals. He appears to have written out many of his sermons in the early part of his ministry; but in the latter part he satisfied himself with notes more or less copious. His sermons were more after the Boston and Erskine style than according to the fashion of the modern pulpit.

His constitution was firm and vigorous, and consequently he was enabled to endure much fatigue without exhaustion or injury. He frequently rode to one of his churches, (Union,) sixteen miles distant, on Sabbath morning, explained the Psalm and preached two sermons, and returned home the same evening.

He published nothing, so far as I know, except the Essay, above alluded to by Dr. McJimsey, on Religious Fasting, which, with an Appendix, consists of a hundred and sixty pages.

Being at Jefferson College at the time of his death, I am indebted to others for my knowledge of his closing scene. For several weeks previous to his demise, he was in a low and helpless condition; and, during this time, he was scarcely capable of holding any conversation. His mind, it seems, had lost its activity, and a sort of mental stupor had ensued. In consequence of this, his friends were denied the privilege of listening to his dying testimony in favour of the Gospel he had loved and preached, but the remembrance of his devoted Christian life remained to them, and in it they found the best of all evidence that he entered into rest. He died on the 30th of May, 1832, in the seventy-first year of his age.

By his first marriage my father had three sons and four daughters; and by his second, three sons and one daughter. Of the daughters but one (of the first wife) survives. Two of the sons have been removed by death. Three of them are graduates of Jefferson College. Hon. John Hemphill, Chief Justice of Texas, was, probably, the first graduate of that institution from South Carolina. James Hemphill, Esq., the eldest son by the second marriage, graduated at the same institution in 1833, and is now a practising attorney in his

native district; and I was myself a member of the same class, and received my degree at the same time. From the same institution at which his sons were educated my father received the degree of Doctor of Divinity in 1828.

Hoping that the above sketch will answer your purpose, and wishing you entire success in your laudable attempt to preserve the memory of devoted ministers of the Gospel, who now rest from their labours,

I am, My dear Sir, yours in the bonds of Christian affection,
W. R. HEMPHILL.

FROM THE REV. DAVID MACDILL, D.D.

SPARTA, ILL., February 26, 1852.

Dear Sir: I cheerfully comply with the request contained in your letter which has just come to hand. I was born in Dr. Hemphill's Congregation; but before I had arrived at the age of eighteen, my father removed to the State of Ohio. Dr. H. was of about the ordinary stature,—rather slender,—what would generally be called a “handsome man.” His countenance indicated cheerfulness, kindness, benevolence. In a controversial pamphlet having a bearing upon the union in which the Associate Reformed Church had its origin, I remember, he was designated, not with a sneer but in sincerity, “the amiable Mr. Hemphill.” He was eminently a devout man. He frequently lodged at the house of my grandfather, who was a member of Session in a remote branch of his congregation. When a lad, like other grandchildren, I used to stay at my grandfather's; and having accidentally discovered the “solitary place,” to which Dr. H. retired for secret prayer, I crept up so near that I could hear him, impelled by no higher motive than curiosity.

Having left the South at so early a period of life, my estimate of his mental character and ministerial qualifications is founded chiefly in the opinion of others, who were long and intimately acquainted with him, some of whom were his co-presbyters,—and from at least one production of his pen. In his more youthful days he was considered about on a par with the late Dr. Mason, of New York, as an expounder of Scripture, though he never possessed much of Dr. M.'s popular eloquence. Not having been lanched into deep waters,—his situation not furnishing the same inducements to a very high order of mental effort, he could not be expected to keep pace with Dr. Mason. He seldom did an imprudent thing, and I am not aware that, under any combination of circumstances, he was ever induced to take a step, which impaired, in any degree, the confidence which his Christian friends reposed in him. Notwithstanding he was perhaps even strenuous in his religious views, and was a very staunch advocate of the peculiarities of the Associate Reformed Church, he still enjoyed, in a high degree, the esteem of good people of other Christian denominations around him. I have been credibly informed that young ministers of the General Assembly Presbyterian Church, and of the minor Presbyterian denominations, frequently sought his advice in matters of ecclesiastical polity and discipline.

I understand that you intend publishing a notice of Doctors Riddell and Kerr, of the Monongahela country. Compared with Dr. Kerr,—Dr. Hemphill's mind was more logical; he was a more close and profound thinker, but inferior as a pulpit orator. Had Dr. Kerr been settled in New York or Philadelphia in his youth, he would have ranked with the Masons, Romeyns, Millarders, &c. Compared with Dr. Riddell, Dr. Hemphill's mind was less adapted to manage questions of subtle casuistry—his style was less polished and classical, though he was considered a more pro

found scholar and theologian. In respect of popular talent, they were about on an equality.

In what follows you will of course make allowance for the partiality which a person always feels for the place of his nativity. I have had some acquaintance with all the Presbyterian denominations of the West, and in the middle Atlantic States, but if I am not mistaken, there was long a prevailing type of piety in Hopewell, (Dr Hemphill's congregation,) different from,—superior to what has come within my knowledge, any where else. Though every where there are congregations which contain a few, and sometimes more than a few, individuals, who are perhaps equally devoted. Near the beginning of the present century, ministers of another denomination, who had travelled extensively, were known to say that there was more serious practical piety there than in any congregation with which they were acquainted. Its members were numerous, and they were communing members—adherents were hardly known. But as they did not possess much wealth, and were generally a plain and unlettered people, they “dwelt alone and were not numbered among the nations.” This tone of piety may be traced to two causes—First, the original founders of the church were generally from the North of Ireland, who had not only read their Bibles, but were intimately acquainted with the writings of Flavel, Owen, Boston, &c. Second, to the influence of Dr. Thomas Clark, who organized the congregation; of Rev. John Boyce,* a pious and pathetic preacher, who was its first Pastor; and, finally, to that of Dr. Hemphill. Old Hopewell has three daughters, in the West, who bear her name; one of which, previous to its division into three congregations, excelled the mother in wealth, numbers and Christian efficiency, though perhaps, from her dwelling places, there were, at no time, so many effectual fervent prayers sent up to the throne of grace.

Respectfully yours,

DAVID MACDILL.



ALEXANDER PROUDFIT, D.D.†

1794—1843.

ALEXANDER PROUDFIT was the fourth son of the Rev. James Proudfit, and was born at Pequea, Pa., in November, 1770. In his boyhood he was distinguished for vivacity, activity and resolution. In his thirteenth year he removed, with his father's family, to Salem, N. Y., and soon after began his preparation for College, under the instruction of Mr. Thomas Watson, a Scotchman, who had a high reputation as a classical teacher. Here he remained till the year 1785,—not far from two years,—when he was removed to an Academy at Hackensack, N. J., then under the care of that eminent scholar and teacher, Dr. Peter Wilson. His connection with this school continued till March, 1789, when he became a member of the Sophomore class in Columbia College, New York. Dr. Wilson, at the same time, became Professor of Languages in that institution;

* The father of JOHN BOYCE emigrated from Ireland about the time of the Revolutionary War, and settled in what was called the Long Lane Settlement in South Carolina. He graduated at Dickinson College in 1787; studied Divinity under the Rev. Matthew Lind, of Greencastle, Pa., and was the first Pastor of Hopewell congregation, Chester District, S. C. He died of consumption after a very brief ministry. He was highly esteemed both as a Man and a Minister.

† Memoir by Rev. Dr. Forsyth.—MS. from his son, Rev. Dr. John Proudfit.

and Mr. Frothingham remained to reside in his family, as he had done previously to his removal. There existed the most harmonious relations between the venerable teacher and his pupils until they were broken by death.

Mr. Frothingham was graduated in 1792, with the highest honours of his class. He had made a public profession of religion about the time that he entered College, and in honour of becoming himself to the ministry. Not soon after he graduated his purpose in regard to a profession began to waver, and it was chiefly through the influence of his friend, the Rev. Dr. John Maser, that he was prevented from tracking out for himself a different course of life. He soon entered in the study of Theology under the direction of his father, and after having remained at home one year, returned to New York to attend himself of the Theological Lectures of the late Rev. Dr. John H. Livingston, then Professor of Divinity in the Reformed Dutch Church. He was licensed to preach in the Fall of 1794, at Albany, N. Y., by the Presbytery of Washington, of which his father was a member.

About three months after Mr. Frothingham's licensure he was called by the congregation of Salem, to settle as colleague with his father. This call he accepted, and was ordained and installed in that charge, in the 13th of May 1795.

In the fall of 1796, he was married to Susan, daughter of General John Williams, of Salem,—a lady of fine intellectual, moral, and Christian qualities, who had received her education partly under that eminent female teacher, Mrs. Isabella Graham.

In the autumn of 1801, while Dr. John M. Maser was in Europe soliciting funds in aid of the Theological Seminary founded by the Associate Reformed Church, Mr. Frothingham, in appointment of Synod, supplied his pulpit about two months. During this time he laboured for the promotion of the spiritual interests of the congregation with much zeal and diligence as if he had been their settled Pastor.

In 1801 he was honoured with the degree of Doctor of Divinity from both Middlebury and Williams Colleges.

In June, 1803, he was elected Associate Professor with Dr. Maser in the Theological Seminary of the Associate Reformed Church. He accepted the appointment, but, as the session commenced in November he had little time to prepare for the labours which were to be there assumed. His connection with the institution seems to have been a source of considerable inconvenience to him, and it continued only during a single session.

In 1802 Dr. Frothingham experienced various severe trials, one of which was a greatly reduced state of health. In consequence of this he was obliged to abstain from preaching a considerable time, during which he was occupied chiefly in travelling in New England. After some months his health was so far restored that he was able to resume his accustomed labours.

The Theological Seminary in the Associate Reformed Church, after a suspension of its operations for seven years, was at length revived and established in Newburgh, and during the summer of 1803, as well as in a later period, Dr. Frothingham was occupied so far as his other engagements would permit, in endeavouring to further the interests of that institution. In 1805 the Synod appointed him Professor of Pastoral Theology, and for a while he entertained the idea that he might be able to spend so much time in Newburgh, during each session of the Seminary, as would suffice for the delivery of a brief course of

Theological Lectures; but, finding this to be impracticable, he resigned his office in 1837. He, however, still retained a deep interest in the institution, and often took part in the examination of its students.

Towards the close of the year 1833 he was earnestly requested, by the Young Men's Bible Society in the city of New York, to assist them in raising a considerable sum, for which they had become responsible, to aid the circulation of the Scriptures in foreign lands. He yielded to their request, and, at a most inclement season, undertook and performed this important service. The Society testified their grateful estimate of his labours in a series of Resolutions, the most honourable to his zeal and fidelity.

In 1835 Dr. Proudfit was chosen Secretary to the New York Colonization Society; and he immediately solicited and received a dismissal from his pastoral charge with a view to accept the appointment. His congregation, in the acceptance of his resignation, manifested the highest appreciation of his services and the most affectionate respect for his character.

Having laboured in the cause of Colonization with most untiring zeal until 1841, Dr. Proudfit tendered the resignation of his office as Secretary of the Society; but, by the urgent request of the Executive Committee, was induced to retain the office till near the close of the next year.

In retiring from the service of the Colonization Society, it was by no means Dr. Proudfit's intention to withdraw altogether from the field of active Christian effort. He had still two objects which he was earnestly desirous of accomplishing—one was the bringing out of a new edition of his works, chiefly with a view to circulation in the destitute portions of our country; the other was the raising of an amount sufficient for the liquidation of the debt of the Theological Seminary at Newburgh. But these favourite objects it was not the design of Providence that he should live to accomplish. Shortly after he resigned his office, in the winter of 1842-43, he began to suffer from a serious affection of the eyes, which not only rendered him incapable of active labour, but confined him to his house, and almost entirely to his room. He, however, recovered from this affection, and, for a short time, both his health and spirits seemed to have regained their accustomed vigour. He had now taken up his residence with his son (Professor Proudfit,) at New Brunswick, N. J.; and he set out from home with a view to visit the Rev. Dr. Forsyth, of Newburgh, and assist him during a state of special religious interest in his congregation. He had reached New York, with the intention of going to Newburgh the next day; but when the next day came, he found himself so unwell that he judged it expedient to return to New Brunswick rather than proceed on his journey. He did accordingly return; and, on his arrival, immediately betook himself to his chamber, which he never left until he was carried from it a corpse. His disease proved to be a catarrhal fever, which, after a rapid course, terminated fatally, on the 17th of April, 1843. He was in full possession of his faculties to the last, and his sufferings and death were full of triumph.

Dr. Proudfit was the father of four children.—three sons and a daughter. His eldest son, *John*, was graduated at Union College in 1821; entered the ministry; was for several years Pastor of a Presbyterian Church in Newburyport, Mass.; and has since been a Professor, successively, in the New York University and Rutgers College. The second son, *James Owen*, was graduated at Union College

in 1824, became a merchant in New York, and died at the house of his brother in New Brunswick, November 23, 1846, at the age of forty-one.

The following is a list of Dr. Proudfit's publications:—

The Gospel designed for all Nations: A Sermon preached before the Northern Missionary Society, at their Annual Meeting in Troy, and afterwards, by particular request, in Albany, - - - -	1798
An Act on the Kingly Authority of our Lord Jesus Christ, prepared by order of the Associate Reformed Synod, - - - -	1798
The Spiritual Steward: A Sermon preached in New York at the Opening of the Associate Reformed Synod, - - - -	1802
The One Thing Needful: In six Practical Discourses, designed for the Inhabitants of the Frontier Settlements, - - - -	1804
The Female Labourer in the Gospel, [This was re-published in Edinburgh.]	1805
The Barren Fig Tree cut down—also the Healing Balm administered to the Diseased Soul: Two Lectures. A New Year's Gift, - - -	1806
The Ruin and Recovery of Man, in Sixteen Discourses: For Frontier Settlements, - - - - -	1806
Our Danger and Duty: Two Sermons delivered on the Fast Day appointed by the Associate Reformed Presbytery of Washington, on account of the alarming aspect of affairs in our country, - -	1808
Ministerial Labour and Support: A Sermon preached at Middlebury at the Ordination of Henry Davis, D.D., and his Induction as President of the College, - - - - -	1810
Life and Immortality brought to Light in the Gospel: The Substance of Two Discourses delivered in the North Dutch Church, Albany, -	1815
Discourses on the Doctrines and Duties of Christianity, - - - -	1815
Tidings of Great Joy for all People: A Sermon preached before the Washington County Bible Society, - - - - -	1816
The Extent of the Missionary Field a Call for the Increase of Missionary Labourers: A Sermon preached before the Middlebury College Society for Educating Indigent Youth for the Gospel Ministry, -	1817
Personal Sobriety, Righteousness to Man, and Piety to God, our Duty, Glory and Interest: A Sermon preached in the South Dutch Church, Albany, before a Convention of Delegates from Moral Societies in the State of New York, - - - - -	1820
Ministerial Duty and Encouragement: A Sermon preached in Cambridge, at the Ordination of Mr. Donald C. McLaren, - - - - -	1820
Lectures on the Parables, - - - - -	1820
The Duties of the Watchman upon Zion's Walls: A Sermon preached before the Associate Reformed Synod of New York, met at Galway: Also an Address delivered to the Students of Theology at the Seminary in the City of New York, - - - - -	1822
An Address before the American Society for Meliorating the Condition of the Jews, in New York, - - - - -	1825
An Address before the American Tract Society, - - - - -	1825
An Address to the Coloured Emigrants embarking for Bassa Cove, -	1836

In addition to the above he published the following Tracts, all of which have passed through more than one edition:—

A Word to Mothers on the Religious Instruction of their Children.

A Word to Children concerning their Everlasting Interests.

An Address to the Rising Generation.

An Address to the Inhabitants of the Frontier Settlements.

A Letter to a Member of my Church, on leaving my Pastoral care.

An Address to Mothers on the Importance of maintaining Family Religion when it is neglected by the Father.

A Short Method of occupying a Single Talent to the Best Advantage.

It is known that he projected Tracts on the following subjects, and that several, if not all, of them were actually published:—

On the Importance of Secret Prayer.

The Church in the House.

On the Importance of Attending Public Ordinances.

On the Advantages of Attending them.

An Address to Teachers of Common Schools.

In 1807 Dr. Proudfit edited a re-publication of *A Scriptural View of the Constitution, Order, Discipline and Fellowship of the Gospel Church*. By the Rev. Archibald Hall, of London; originally published 1769.

I saw Dr. Proudfit first, I think, in 1823, at West Springfield, where he spent a few hours with me, on his way to attend the meeting of the American Board of Foreign Missions at Boston. I was greatly struck by his staid and impressive manner, the kindness of his spirit, and above all by the depth and fervour of his religious feelings. After I came to live in Albany, I became quite well acquainted with him, and often had the pleasure of seeing him at my house, and more than once of hearing him in my pulpit; and the more intimate my acquaintance with him became, the more were the impressions which I received concerning him, at our first interview, confirmed. His mind and his heart seemed always intensely set upon doing good. Sometimes when I saw him, the Colonization Society seemed uppermost in his thoughts, and then again the Bible Society; but whatever the particular object might be, he always addressed himself to it with the fervour and energy of a ruling passion. The force of his religious feelings sometimes led him to do things out of the common course; but if any had been disposed to criticise, his deep sincerity, which was manifest in every look and word, would have disarmed them. For instance, I remember, on one occasion, just as we were going to church, and the bell had nearly done tolling, he said to me and one or two other ministers who were staying with me,—“Brethren, let us not go to the house of God till we have had a word of prayer;” and instantly broke out in a fervent supplication for the Divine blessing on the services in which we were about to engage. When the American Board met in Albany, in 1829, the Annual Sermon was preached in the Second Presbyterian Church, by Dr. Archibald Alexander. Dr. Proudfit was in the pulpit, and the moment that Dr. Alexander sat down, *he* rose, and out of the fulness of his heart, spoke, for some eight or ten minutes, urging with great impressiveness and pathos some thought that had been suggested in the sermon. The same thing, done by another person, might have seemed strange; but, in his case, it was so evidently the simple workings of a spirit of fervent devotion to the cause, that it seemed natural and unexceptionable. I received marked kindness from him at different times, and I never think of him but with mingled gratitude and reverence.

FROM THE REV. JOHN GOSMAN, D.D.

GLASCO, June 26, 1855.

Rev. and dear Brother: I have too long delayed to comply with your request for my recollections of my excellent and honoured friend, the Rev. Dr. Alexander Proudhit. I was, for about three years, a resident in his family; accompanied him on many of his missionary excursions; had the opportunity of seeing him under a great variety of circumstances, and was in habits of familiar intercourse and correspondence with him during a considerable part of my life. It costs me little effort, therefore, to perform the service you have requested of me.

Dr. Proudhit was of medium height, slender in person, and when "the strong man bows himself," erect in attitude. His countenance bore unmistakable indications of reflective intelligence. Although he was, at no period of his life, in possession of very vigorous health, and any considerable exertion was sure to be followed by exhaustion, there was an elasticity which quickly restored the balance. He was an early riser—at early morn he was found in his study. He was a man of system; and his adherence to it contributed to his health, and prolonged his usefulness. He avoided that which has been injurious, and in many cases fatal, to persons of studious habits,—inattention to proper exercise. He was fond of nature—the fields and woods had attractions for him; and, by walking and riding, he sought a change, and returned to his studies with an increase of vigour. He had a love for retirement, and was a diligent student of the Word of God and his own heart, and a careful observer of the movements of Providence. He often quoted, and seemed to adopt as the motto of his life, the language of the ancient painter,—"*Nulla dies sine linea.*"

His manners were expressive of kind affections and cultivated tastes; they were formed on the Christian model, and presented a happy combination of "whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." The principles and spirit of the Gospel were so interwoven with his whole character, that he may be said to have been moulded by them, personally, relatively and socially. His manners reminded you of some of the fathers of the American Church—such as Rodgers, Livingston and Miller; between whom and himself there existed a warm regard and frequent intercourse. It was a style of manners that you felt had a sort of official appropriateness—it seemed adapted to the men and their position, and was in accordance with the views, habits and tastes of their contemporaries. The line of separation between the different ranks of society was, in that day, more distinctly marked than it is at present. This formality and precision affected only the exterior aspect, and were not incompatible with heartfelt courteousness. Their conversations were utterances of the heart. Dr. Proudhit's social affections were ardent and constant, and his animal spirits had that agreeable flow so happily described by his favourite Cowper—

"A constant flow of love that knew no fall,
Ne'er roughened by those cataracts and breaks
Which humour interposed too often makes."

He was not the creature of impulse, nor chargeable in his attachments with fickleness or caprice. Generous in his confidence, distrust was painful to him; and although, from an extended intercourse with mankind, he had been exposed to the ordinary manifestations of human weakness and perverseness, yet they did not chill the genial current of his heart. He was an instructive companion; and, without any effort at display, could pour forth from his well furnished mind the treasures which he had accumulated by extensive reading,

reflection and observation. He expressed his own opinions with frankness, but manifested a becoming deference to the opinions, and a delicate regard to the feelings, of those with whom he conversed. Familiar intercourse heightened the estimate of his gifts and graces. While grave, he was yet cheerful; and while he was distinguished for Christian sobriety in his deportment, he was still alive to the imaginative and witty. He was eminently "a lover of hospitality." His brethren of different denominations found in him a faithful friend and a judicious counsellor. The sympathies of the brotherhood were felt in all their sacredness, and the expression of kind affections was grateful to the guest, it seemed so manifestly a spontaneous effusion of the heart. All found in his dwelling the quiet enjoyment of a Christian home.

As a Preacher, Dr. Proudfit had a high place among the excellent Preachers of his day. His discourses combined the doctrinal and the practical in very happy proportions. He declared the whole counsel of God; there was no concealment or modification of the Gospel; and the attentive hearer could not but perceive that it was his earnest desire, in all his ministrations, "by manifestation of the truth, to approve himself to every man's conscience in the sight of God." His illustrations were clear and pertinent; he presented the truth with simplicity and force, and brought it home to the conscience in direct and pungent appeals. He was scrupulously careful to maintain the dignity of the pulpit. There was no ostentation or parade of learning in his discourses; and though they were elevated in their tone and spirit, they were so plain and simple that persons of humble capacities and little culture could easily understand them. He had great tenderness and earnestness of manner; and, though his voice was sufficiently loud and distinct to be easily heard through a large church, his mode of utterance was somewhat peculiar, and might have seemed at first scarcely natural, though I believe it was the legitimate result of his Scottish descent and his early education.

As a Theologian, he had no love of paradox, and never indulged the petty ambition of attracting attention by startling novelties. His mind was sound, clear and discriminating; and, while his views of the leading truths of the Gospel were well defined, and his adherence to them unshaken to the end of his earthly course, he loved the Saviour's image wherever he recognized it, and could enjoy fellowship with all who "love our Lord Jesus Christ in sincerity."

Dr. Proudfit was perhaps never more at home than in training young men for the ministry. He was eminently fitted for this by his high literary and theological attainments, and his earnest and active piety. While his superintendence was vigilant and kind, he endeavoured, both by his example and instructions, to place before them a high standard of spiritual attainment. He had an excellent literary taste, and had all the means of cultivating it that could be furnished by an extensive and well selected library. He was a thorough classical scholar—he discerned, as if by intuition, the beauties of the ancient Latin and Greek writers, and could quote, with readiness and appropriateness, whatever was necessary for illustration or embellishment. He was also familiarly acquainted with the Fathers of the Christian Church, and appreciated their distinctive merits; he read them with discrimination and independence, and, while he admired the good, and true, and beautiful, which he found in them, he never bowed implicitly to them or to any other human authority.

One of the most distinguishing features of his character was active benevolence and public spirit. He occupied a conspicuous position among those who may be considered as the pioneers in diffusing the Gospel in the destitute portions of the State of New York, and as having rendered important service towards its extension throughout the world. He brought to this great work

all the ardour, activity, and persevering energy that belonged to him, both as a Man and as a Christian. He was accustomed amidst the labours incident to a large pastoral charge, to make missionary excursions into the destitute regions not only in the Western part of his own State, but in Vermont and Massachusetts also; and he not only preached frequently, but distributed tracts and standard theological works, which he carried with him for the purpose. In the prosecution of this benevolent work he performed long journeys, and submitted to great inconveniences, and even hardships, with a zeal which seemed to rise with the occasion, and which no difficulties could repress or exhaust. The interest which he subsequently took in establishing and sustaining the great National Benevolent Institutions of our country, such as the Bible, Tract, and Colonization Societies, will never be forgotten by his coadjutors, and its results can never be fully estimated on this side Heaven. And, in addition to these more general exhibitions of his benevolent spirit, I may mention that he assisted, by his contributions, many young men in the prosecution of their academic and collegiate course, some of whom have since been highly distinguished in the walks of literature, and others have occupied prominent stations of ministerial usefulness.

But that which constituted the crowning attraction of Dr. Proudfit's character, was his elevated spirituality. It was apparent to every one, who had an opportunity of observing his course, that he walked with God. In all his intercourse with his fellow men, whether with those who loved religion or those who neglected it, he always obeyed the command to let his light shine. He had an admirable tact in the introduction of serious remarks, and would often give a religious direction to ordinary conversation in so easy a manner that one would scarcely be sensible of the transition. He uniformly spoke of his own spiritual relations with the confidence of assured hope. Amidst the duties, temptations and vicissitudes of life, he endured as seeing "Him who is invisible," and, as the earthly tabernacle yielded to decay, he felt a joyful assurance that it would be exchanged for "a building of God, a house not made with hands, eternal in the heavens."

Very truly yours,

J. GOSMAN.

FROM THE REV. EBENEZER HALLEY, D.D.

ALBANY, February 15, 1858.

Dear Sir: In compliance with your request, I furnish you with a few reminiscences of the late Dr. A. Proudfit. I was indebted for my intimate acquaintance with him to the circumstance of being, at one time, Pastor of the same church in which he had so long and usefully laboured. From the period of my installation to his last illness, (embracing a space of nearly six years,) he annually made a visit to his beloved flock. Each of these extended to five or six weeks, and, as I was frequently, during this period, in his society, and accompanied him in many of his visits among his old parishioners, I am enabled to furnish some notices of his social and religious character. I shall confine myself almost entirely to what fell under my own observation.

No other attestation of his Christian excellence and the worth of his ministerial labours is needed, than the satisfaction which these annual visits gave to the people of his former charge. They were always fondly anticipated, and were enjoyed, through successive years, with unabated satisfaction. While the people joyfully welcomed back their venerable teacher, their faithful counsellor and friend, who had been ever prompt to allay dissension or relieve despondency, to impart instruction to the young and consolation to the aged, and who had visited them all in their dwellings in seasons of joy and bereavement, the visit was no less agreeable to himself. There he had spent the

scenes of his youth. There he was installed over a people who had long enjoyed the pastoral labours of his venerable father. There, in his first and only charge, he had laboured for forty years, among an intelligent and excellent congregation, who had duly appreciated his sterling qualities and had greatly profited under his ministry. The annual trip therefore to Salem was always the subject of much previous converse and preparation. It was not only pleasant for Dr. Proudfit to exchange during the heat of summer the "*fumum strepitumque Romæ*" for the sweet repose and lovely scenery of his native vale, (and our country, amid its almost endless diversities of situation, has few more attractive sylvan retreats,) but it was still dearer to him as the spot where he could behold many fruits of his ministry, and enjoy those feelings which the heart retains the longest and cherishes the most tenderly.

During these visits, my pulpit, of course, was always open to him, and he was never reluctant to occupy it. Dr. Proudfit was entirely at home in vindicating the peculiar doctrines of the Bible, as the volumes which he has published abundantly testify,—but the discourses to which I listened were devoted not so much to the defence as the enforcement of Divine truth. He always secured the attention of his audience. Though he never aimed at any thing like startling antithesis or brilliant metaphor, designed to take the popular ear, and always delivered his sermons in a calm, dispassionate manner, often without gesticulation, and in a voice whose tones, though silvery, were in danger of becoming monotonous to a hearer, he was nevertheless a deeply impressive preacher. His conceptions were always clear and well defined. The arrangement of his subject was logical, and there was often a force and point in his expressions which not only arrested but riveted attention. His language, though always simple and chaste, was sometimes singularly beautiful. When we add to these a mind richly stored with Divine truth, from a devout study of the Scriptures and the most eminent Puritan writers, an impassioned zeal for the spiritual welfare of his fellow men, inducing an unction and fervour of manner rarely exceeded, it is not strange that he had a place among the most effective Preachers of his denomination.

At the close of every visit he was accustomed to take a solemn and affectionate farewell of the people from the pulpit. The scene was deeply affecting, nor did it lose its impressiveness by repetition, as each returning year diminished the probability of our seeing him again. I never witnessed a more thrilling scene in the house of God, nor listened to more solemn appeals, than on one of these occasions. Feeling that he must soon put off the earthly tabernacle, he reminded them of his long ministry among them, and of that solemn account which he and they must shortly render before the Judge of all; and then, summoning up all his energies, he, in a strain of deep pathos and fervour, addressed the several classes of his audience. The careless and impenitent were warned and reminded of their guilt in their habitual rejection of the Gospel; the young were affectionately counselled to remember their Creator; and the aged encouraged to steadfastness and zeal by the good hope in Christ Jesus. Some of the scenes of his past ministry, favoured, as it had been, with the signal testimonies of Divine grace were introduced, and notices of the eminently pious, who had gone to receive their reward during the period of his labours among them, were given with singular beauty and effect. He finally told them that this might be the last time they would ever listen to him; that their spiritual welfare, next to his own and that of his family, lay nearest to his heart; and that the next time they would hear his voice, might be at the judgment seat of God, where he must testify either for or against them. At the close of the address, when the solemn farewell was pronounced, the intensity of his feelings almost choked his utterance, and the

emotions of the speaker were responded to by the tears and sobs of the crowded assembly.

In his intercourse with his people there was a happy union of dignity which commanded respect, and of kindness which invited confidence. His manners were polished without being finical, and his general deportment partook more of the refinements of a city Pastor than of one reared amid the seclusion of a village. His eminence in the Church, and the deep interest he felt in the religious institutions of his country, had brought him into contact with the best society; and these advantages, united with a native delicacy of mind and feeling, rendered his manners singularly dignified, but never interfered with his cordial and confiding intercourse among his people. The village of Salem is small, and his hearers therefore chiefly came from the rural districts around it. Nothing afforded him greater pleasure than his pastoral visits among his people, all of whom were in circumstances of worldly comfort, and many of them thoroughly acquainted with the doctrines of the Gospel. One circumstance which often diminishes the interest of these visits is the want of sympathy between the people and the Pastor, owing, sometimes, to his deficiency of knowledge respecting their circumstances and habits. No such difficulty existed in his case. Not only had he been reared among his people, but, possessing the advantages of a quick eye and a tenacious memory, he rarely forgot a countenance; he could call each of his people, old and young, by name, and could readily call up the leading facts connected with the history of every family. No one could be more felicitous than Dr. Proudfit in taking advantage of these incidents, and engrafting upon them lessons of interesting religious instruction. Whatever the subject of conversation might be, it was almost certain to be used as the vehicle for communicating some practical hints. Among an agricultural population, the state of the seasons, as affecting the fruits of the earth, was naturally a frequent subject of conversation. How impressively, from the season of spring, did he inculcate upon parents the importance of instilling the truths of religion into the minds of their children, as the grand means of shielding them against the temptations of the world, and fitting them for spheres of usefulness in society and in the Church; and, as he saw them, in autumn, "bearing their sheaves," while he failed not to inculcate the duty of gratitude to God for the liberal distribution of his blessings, the important lessons which that season taught of the relations of this life to another, under the idea of sowing and reaping, were always enforced with great urgency and pathos.

There was one department in which Dr. Proudfit pre-eminently shone—I allude to his catechetical instruction of the young. He took a deep interest in this portion of his charge. He instituted various plans to elevate the standard of Christian education among them. And that Sabbath seldom, if ever, passed, on which their special instruction did not form a part of his ministrations from the pulpit. He was also wonderfully gifted in the ability to awaken the interest and fix the attention of children, by simplifying religious instruction to their easy comprehension. The doctrines of the Bible, and often the leading incidents in the Saviour's history, were the subjects on which he examined them. Particular passages in the life of Jesus were dwelt upon, difficulties were explained, allusions to oriental customs or natural productions clearly brought out and applied, interesting religious anecdotes narrated, and the service was closed in an affectionate address respecting the importance of their spiritual welfare. Many of his people attributed to these interviews their first enduring impressions of religion.

The habits of Dr. Proudfit were eminently devotional. He loved prayer, and lived in the habitual exercise of it—so much was this the case that when

friends came to visit him, the circumstances must have been peculiar if the visit was not closed with a service of social prayer. This was sometimes repeated four or five times in an evening, so that his dwelling was indeed the House of God and the Gate of Heaven. The members of his Session have told me that when each of them, in rotation, have accompanied him in his pastoral visits, it was no unusual occurrence for him to order the wagon to be driven under the shade of a tree, by the road-side, where, sheltered from the rays of the sun, he would pour forth an affectionate prayer, embracing the interests of his family, his session and his flock, the welfare of his country and the diffusion of the Gospel over the world. For the last of these objects he always manifested the deepest interest. His name is honourably identified with the institution of Foreign Missions. He frequently preached on public occasions in their behalf, and continued a liberal supporter and a zealous advocate of them while he lived.

Dr. Proudfit was an ardent admirer of nature. This, which is usually felt only by the young and ardent, continued with him a passion to his old age, nor was he ever more elevated or gratified than when he had it in his power to communicate his emotions to others. A wild-flower by the way-side, a majestic tree standing alone in a field, a sunset, or the corn waving its graceful leaves, were objects from which he seemed to experience the highest delight. These pleasures were enhanced from the opportunities thus afforded him to expatiate on the indications of wisdom and benevolence which are seen in the works of the Almighty. One of his favourite studies eminently fitted him for this—it was the subject of adaptation. He had evidently read with great care such works as Derham's *Physico-Theology*, *Rae on the Divine Wisdom*, and *Paley's Natural Theology*. He would frequently, in his walks, pluck a flower, and point out the evidences of skill displayed in its general structure and separate arrangements, as a conclusive argument for a supreme cause.

Of the more active scenes of Dr. Proudfit's life, his valuable services to the Christian denomination with which he was connected, his prominent advocacy of most of the social and religious institutions of our country, the solicitude which he felt for the conversion of the Aborigines and the spiritual interests of the new settlers in our distant territories, his unwearied labours and successful agency in behalf of the Colonization Society,—of these and kindred spheres of usefulness I shall not speak, as I prefer to limit my notices to what fell under my own observation, or has been communicated to me by those under his pastoral charge.

Dr. Proudfit's life must have been a signally happy one. His wife was a lady of truly amiable and excellent character, who sympathized with him in all his schemes, and did much to lighten his labours. By the members of his family he was regarded with feelings of the deepest reverence and affection. The church over which he had so long presided looked up to him as their spiritual father, nor did his demission of his charge tend, in the least, to abate their affection. By the religious part of the community his services were deeply appreciated, as those of an eminent disciple of Christ, and even ungodly men were compelled to respect one whose life was so faithful a transcript of the truths which he preached.

As his life was thus happy, so his death took place under the most propitious circumstances. He endured his last illness under the roof of his son, in New Brunswick, where everything was done, that affection and medical skill could suggest, to alleviate his sufferings. He died in the hope full of immortality. His remains were brought to Salem for burial; and, on the day following, they were accompanied to the grave-yard by the largest number that had ever attended a Funeral in that village. The day was lovely, and the immense assemblage in the old burying-ground, on the East side of the vil-

lage, presented a deeply imposing appearance. A hymn was sung before the last rites were performed, and the efficient choir of the Rev. Dr. Lambert, of the Presbyterian Church, led the devotions of the immense throng. The body was then consigned to the same grave where the ashes of his venerable father sleep, both to be partakers together of the same glorious resurrection.

On the following Sabbath, the Rev. Dr. Proudfit, of New Brunswick, preached, in the forenoon, an able and impressive sermon from I Cor. xv, 55, "O death, where is thy sting;" and the occasion was sought to be improved, in the afternoon, by him who has furnished this very imperfect tribute.

I am, Dear Sir,

Yours respectfully,

E. HALLEY

WILLIAM MCAULEY.

1794—1851.

FROM THE REV. JOHN FORSYTH, D.D.

Rev. and Dear Friend: I send you with great pleasure my recollections of the Rev. and venerable WILLIAM MCAULEY of Kortright, and I do this the more cheerfully, because I think that if his name did not appear on your roll of worthies of the Associate Reformed Church, the roll would be materially defective. You have often, I dare say, been reminded by your correspondents in all branches of the Church, of those well known lines of Gray, "Full many a flower is born to blush unseen," and have been surprised to find how many men of exalted talent, perhaps of genius, have lived and died in obscurity. You have had so many accounts of such persons, that you have possibly come to regard most of them as the exaggerations of friendship or affection. I confess that for myself I am inclined to believe that there is a good deal of truth in them—that a large number of those whose names would have been utterly forgotten but for the enduring monument which you have erected and on which they are inscribed, if their life "lines had fallen" in more favourable places, might have won for themselves lasting renown. Certainly that feeling is strong within me in regard to Mr. McAuley. Beyond the limits of the not very large Synod in whose communion he lived and died his name was unknown; so far as I know there is not a published page of which he was the author; in a word, his entire ministry in this country, stretching through more than half a century, was spent amid the sequestered hills of Delaware County, and yet, from what I know myself, but much more from what I have heard of him from his contemporaries, I am persuaded that if he had been called to labour in a different sphere, and in circumstances favourable to the full development of the man, he would have won for himself a distinguished reputation.

The Rev. WILLIAM MCAULEY was born in the North of Ireland about the year 1765. At the usual age he repaired to the University of Glasgow, the institution in which most of the North Irish young men of that day, who intended to enter one of the learned professions, received their education. While a member of the University, Mr. McAuley gained very high distinction. He was regarded by his fellow students and the Professors as a youth of singular promise, and was the special

favorite of Prof. Anderson, one of the most eminent scientific men of that time, and the founder of the Andersonian University of Glasgow. Having completed his academic course, he at once began the study of Theology under the well known and venerable John Brown, of Haddington, the Professor of Theology to the Associate Burgher Synod of Scotland, and was one of the last class of students taught by that great and good man.

Mr. McAuley was licensed by the Associate Presbytery of Armagh in 1789, and on this occasion a little scene occurred which showed the sort of stuff of which he was made. I had an account of it years ago, by a venerable parishioner of mine, himself a native of Ireland, and who happened to be present at the meeting and a witness of the affair. The Sermon and Lecture of the young candidate being under discussion, though better, I dare say, than many of the members of Presbytery could have preached, were most unmercifully criticised—according to the usage of Scottish and Irish judicatories of that day. Mr. McAuley endured the infliction as long as he could, but, at length, burning under a sense of the injustice done his productions, he arose, “bearded the lion in his den,” demanded to be heard in reply, and then proceeded to give the astonished fathers and brethren a taste of the same sort of execration as that to which they had subjected him. The very sublimity of the impertinence, as it must have seemed to them, probably saved him from instant suspension. Certainly he must have been an uncommonly bold young man, who would venture, in that way, to face a Scottish or an Irish Presbytery in those times. In 1790 Mr. McAuley was ordained by the same Presbytery as Minister of the Associate Congregation of Tulliallan, and, during the four years of his residence in this charge, he performed his pastoral duties, in and out of the pulpit, with very great acceptance. He came to this country in the summer of 1794, was received by the Associate Reformed Presbytery of Washington, (in the Synod of New York,) on the 2d of September of that year, and on the 25th of June he was installed by the same Presbytery in the pastoral charge of the United Congregations of Kortright, Harpersfield and Stamford, in the County of Delaware, N. Y. The new field into which he entered was then one of the “new settlements,” on the confines of the unbroken wilderness, if not actually in it, and must have presented the greatest possible contrast to that which he had left, amid the verdant and cultivated hills and valleys of Ireland. To reach Delaware County in that day, whether one started from Albany or Catskill, a long journey through the wilderness was necessary, and when one arrived there, he would find himself in just such a “lodge” as Cowper longed for, “a boundless contiguity of shade.”

The history of Mr. McAuley's pastorate in Kortright, though it extended over more than half a century, is soon told. His parish originally embraced two or three townships, but the number of his parishioners was small, and most of them were so poor that it was absurd to think of their supporting a minister. Their Pastor, while watching over their spiritual concerns, was obliged to depend mainly upon his own exertions for the supply of his own temporal necessities. In process of time, Mr. McAuley's family grew to be a very large one; his salary hardly amounted to \$300, and was irregularly paid; while preaching on the Lord's day, he was compelled to labour as hard as any of his hearers on every other day, and so he toiled, year after year, until he was past middle life, amid difficulties, privations, the pinchings of poverty, and the anxieties incident to a large family, such as few ministers or missionaries experience now-a-days. Ultimately his

labours were confined to Kortright, which, while the mother of three or four respectable congregations itself, grew to be one of the largest and most substantial churches in all that region. In 1810 the Stamford branch of his original charge was set off as a distinct parish under the care of the Rev. Robert Forrest. His settlement in this place proved a great comfort and blessing to Mr. McAuley. No two men, in many respects, could differ more than these two Pastors, who, for nearly forty years lived and worked together within some six or seven miles of each other. They became the most endeared friends, and regularly twice a year they assisted each other at the dispensation of the Lord's Supper. There was no man whom Mr. McAuley loved more warmly than Mr. Forrest, and there was no man for whom Mr. Forrest had a profounder veneration as well as affection than Mr. McAuley. Mr. Forrest, carried with him to the then wilds of Delaware County, a fine library. He was a lover of books, and having the means to do so, he made constant and valuable additions to his collection. His settlement, therefore, in Stamford was a double boon to Mr. McAuley, for it gave him the companionship of a dear friend and fellow-presbyter, and also the access to books from which his remoteness from town and his poverty had shut him out for years. He had the happiness to see sundry colonies going forth from the mother church peacefully, and with their venerable Pastor's blessing, and to welcome, as his colleague and successor, my esteemed friend, the Rev. Clarke Irving, the present minister of Kortright. But so long as he himself was able to ascend the pulpit, and even when blindness and other infirmities of advanced age made it necessary for others to assist him into it, there was no one whom his people so loved to see there, or to whose voice they listened with greater delight. His death took place on the 24th of March, 1851.

About the year 1810 or '12, an earnest effort was made by the old Associate Reformed Church of Albany, (now the 3d Presbyterian,) to induce Mr. McAuley to become its Pastor. But, as the congregation was not a very strong one, and as his family had grown to be a large one, his friends thought that the risk involved in removal to a new sphere was too great for him in his circumstances to run, and the plan was consequently abandoned.

The first time that I ever saw him was in my childhood. There was a meeting of Synod at Newburgh, and Mr. McAuley was a guest of my father's. I have a dim remembrance of the sermon he preached on the Lord's day afternoon, though the fact might have faded from my memory if I had not so often heard the circumstances attending it repeated by my father and others who were present on the occasion. The leading men of the church had asked the Synod to arrange the services of the Lord's day, expecting, of course, that only the "big guns" would be employed,—to use a cant phrase—knowing as they did that the church would be crowded. The day came, and greatly to the mortification of the Elders and others, they learned that the person chosen for the service was the plain looking and rather humbly attired Mr. McAuley, of Kortright, who had not once opened his mouth in Synod, and from whom, judging by appearances, only a very ordinary sermon was to be expected. However the thing was done and could not be changed; they only hoped that there might be a thin audience, but in this too they were disappointed, for the church was as full as it could be. Mr. McAuley ascended the pulpit and began the service. The tone of his prayer surprised them a good deal, and they began to think, when it was ended, that they had possibly mistaken the man. He announced his text, 1 Peter i, 8. "Whom

having not seen ye love," &c., and within five minutes he led the vast audience captive at his will. I have, as I said, a dim remembrance of that noble discourse, for I was only a child at the time, but I can never forget the profound stillness of the church, nor the delight with which I listened to his rich Irish voice. I need not mention that ever after, Mr. McAuley was a prime favourite in Newburgh, and that, on his occasional visits, necessity was laid upon him invariably to preach. As a member of Synod, the meetings of which he punctually attended until kept at home by the infirmities of age, he was one of the most modest and retiring of men. It was an exceedingly rare thing for him to take part in a discussion, although he was always in his place and a most attentive listener; but when he did speak, it was to give in a brief, clear and simple way, his judgment and the grounds on which it rested. But by the fireside of a friend, or in his own house, he was as genial and accessible as a child, and wherever he was a guest, the little ones were sure to find the way to his lap.

His head was one which would have filled a phrenologist with delight, and no one could look upon it without suspecting at least that it was the home of a superior intellect; and no one could look into his countenance without perceiving the traces of that love of humour for which his countrymen are generally noted. Indeed, I can well believe that in his earlier years, his native humour and wit often overflowed; but when I first knew him, he was past the meridian of life, and he had been called to drink deeply of the cup of sorrow, and consequently his humour came out in a quiet way. On one occasion when the Synod was to meet at Kortright, a large coach load of the brethren reached the parsonage about 8 P. M. We were of course warmly welcomed, but when some one was expressing his fears that there might not be beds enough for so large a company, Mr. McAuley with a humorous twinkle of his eye, replied that in any case we would not be so badly off as he was the first night he spent in Kortright, when, said he, "we had to sleep fourteen in a bed," *i. e.*, on the soft side of the floor. He was once called to marry the nephew of one of his neighbours, a worthy Covenantor of the old stamp, who was disposed to measure the value of religious services by their length. Mr. McAuley, as his habit was, made the marriage service quite short, and when, at the close, he pronounced the young couple husband and wife,—“Humph,” said the uncle,—“they are nae mair married than they were before.” Mr. McAuley overheard the remark, though it was not intended to reach his ear, but he did not notice it in any way. Some time afterward the uncle resolved to take to himself a wife, and as no minister of his own church could be got, he was forced, much against his will, to apply to Mr. McAuley, who cheerfully consented to “tie the knot” for him. When the evening for the marriage arrived and the parties had presented themselves, Mr. McAuley addressed the bridegroom (after a single word to the bride) in a discourse regarding his duties and responsibilities of such length that the poor man, fairly wearied out, was forced to take a seat, leaving the lady standing alone. Mr. M. thereupon closed the service, and, after the customary congratulations, he, with a significant smile, asked the worthy Covenantor,—“Do you think that *you* are married?”

But I must bring these reminiscences to a close. My letter is perhaps longer than it should be, and yet I feel that it will give your readers who never knew him, a very imperfect idea of the venerable man whom I have attempted to portray. That he was not an ordinary man all I think will admit, who consider the single fact that his “natural force” as a Preacher was considered as “unabated”

by the grandchildren and the great-grandchildren of those who seventy years ago or more settled in a wilderness, which, through their instrumentality, has been made to blossom as the rose. You can easily understand how a man of the most brilliant natural genius, if compelled to toil in the fields during the entire week, and to elaborate his discourses while following the plough, and to do this for ten years, would come to feel a positive distaste for the pen. It seemed to have been so with Mr. McAuley. His fellow-presbyters who knew his powers often tried to get some product of his pen that might be preserved. With this view he was appointed by the Synod to prepare a Testimony on an important doctrinal point, about the year 1833; but the habits of a life-time were too strong, and the document was unwritten. So that only the memory of his sermons, his piety, his pastoral work, remains. *Stat nominis umbra*. And yet I am persuaded that, in the central portion of Delaware County, there are thousands, who, though they never saw him, yet from what their fathers have told them, will cherish with affectionate veneration the name, WILLIAM MCAULEY.

I am affectionately yours,

JOHN FORSYTH.

JOHN M. McJIMSEY, D. D.

1794—1854.

JOHN M. McJIMSEY, the eldest son of Robert and Mary (Harbison) McJimsey, was born near Carroll's Tract, York County, Pa., on the 18th of August, 1772. His parents were both of Scottish ancestry; though his father was born in the North of Ireland, and his mother in this country. His father was a farmer, and the family were in comfortable worldly circumstances. Both parents being devout Christians, he, with their other children, was carefully instructed in the principles of the Christian religion, and was required to recite the Westminster Shorter Catechism every Sabbath day. It was especially to the influence of a pious mother that he attributed those early religious impressions which ultimately gave the decisive complexion to his character.

When he was in his thirteenth year he was permitted, by his parents, at the urgent solicitation of some of their neighbours, to take charge of a small school. About six months afterwards he commenced his course of classical study under an Irishman, who taught a common English school in the vicinity; and, about a year after, he was placed under the tuition of the Rev. Alexander Dobbin, his Pastor, who had recently opened a private school in his own house, near Gettysburg, and who was regarded as a thorough classical scholar. Under his instruction he continued about two years, and then entered the Junior class in Dickinson College. A year previous to his entering College, however, he was employed as an assistant in Mr. Dobbin's school, at the same time pursuing his own studies, under Mr. D.'s instruction. He entered College in the autumn of 1790, in the eighteenth year of his age; and, after passing through the usual course of studies, graduated in May, 1792.

Mr. McJimsey made a profession of religion at the age of about fifteen; and he seems to have had the Ministry in view at a still earlier period. Immediately after his graduation, he commenced the study of Theology under the direction of Mr. Dobbin, in connection with three of his classmates. After remaining here about a year and a half, he studied for six months under the Rev. John Smith,* of Octorora; and in May, 1794, was licensed to preach the Gospel, by the first Associate Reformed Presbytery of Pennsylvania, at the Hill-Meeting House, Marsh Creek, then York County.

After his licensure Mr. McJimsey was occupied more than a year under the direction of Presbytery, and, in accordance with his own desire, in preaching in different vacant churches within the limits of his denomination. By appointment, he went on a mission to Kentucky, then the only State organized in the South West, and spent the winter of 1795 in preaching in different destitute places in that State. After his return from Kentucky, during the summer of 1795, he visited, for the first time, the State of New York, preaching in several vacant congregations; but he declined the offer of a settlement, on the ground that it was his intention, at that time, to make Kentucky his future field of labour.

On his return from the North to the city of New York, about the beginning of September, 1795, he was attacked by the Yellow Fever, and brought to the borders of the grave, at the house of his friend, the Rev. Dr. John M. Mason; where he received every attention that the most generous sympathy could dictate. Having recovered from his illness, he took leave of his friends, among whom was Mrs. Isabella Graham, who kindly said to him, on parting,—“I wish you all prosperity, and affliction too, when necessary.” About two months after his return to his father's,—on the 24th of December, 1795, he was ordained to the office of the Gospel Ministry, by the same Presbytery that had licensed him; the Sermon on the occasion being preached by his former Pastor and instructor, Mr. Dobbin. A call from a congregation in Kentucky had been previously put into his hands, and accepted by him; but as it was then too late in the season

* JOHN SMITH was born near Stirling, Scotland, about the year 1746. He was educated at the University of Glasgow, and studied for the ministry under Professor Moncrieff, of Alloa. In 1769 he was ordained by the Associate Presbytery of Stirling, with the special view of his going to America. He came to this country in 1770, and was soon afterwards settled in the pastoral charge of Octorora, Pa. He possessed fine pulpit talents, and his attainments as a scholar and theologian were more than respectable; and, for some years he had charge of the few candidates for the ministry then under the care of the Presbytery. He was a zealous friend of the union of the Associate and the Reformed Presbyteries, and took a prominent part in the conferences and discussions which preceded and led to it. He was chosen Moderator of the Associate Reformed Synod in 1788, and, during the first ten years of the existence of the Synod, was a member of nearly every important Committee. In 1787 he was appointed, in connection with Dr. John Mason and the Rev. Robert Annan, to prepare an Illustration and Defence of the Westminster Confession. The larger part of the work was done by Mr. Annan, but the Report of the Committee to Synod proves that both Mr. Smith and Dr. Mason performed some share of it. In 1793 Mr. Smith joined with another member in a sort of Protest against the action of Synod in refusing to recognize the binding obligation of the Solemn League and Covenant; but, as the Protest was withdrawn before the Synod adjourned, his difficulties were thought to have been removed. But, in 1794, he abruptly left the Presbytery of which he was a member, giving no reason for the step, and joined the Associate Presbytery. In announcing his purpose to his own congregation, he delivered a speech to them, which was considered so defamatory, that the Synod, in 1795, suspended him from the ministry. He remained in connection with the Associate Body for some years, but finally abandoned it, in consequence of some difficulties in which he was involved. He is believed to have spent his latter years in Western New York, and to have died about the year 1820.

to undertake so long a journey, his departure was necessarily delayed till the following spring.

Before the period of setting out for Kentucky arrived, the Presbytery to which he belonged, at the earnest request of the Presbytery of New York, reconsidered and revoked his appointment to Kentucky; and he was appointed to preach, a few Sabbaths, in the summer of 1796, to the then vacant congregation of Neelytown, in the township of Montgomery, Orange County, N. Y., where he had supplied for a short time the preceding summer. The result was that a unanimous call was soon made out for him by the congregation, which he accepted; and he was installed as the Pastor of the Neelytown Church, on the 22d of December, 1796, the Rev. Thomas Smith, Pastor of Little Britain Congregation, officiating on the occasion.

On the 12th of December, 1797, Mr. McJimsey was married to Ann, daughter of George and Mary (Bull) Wilkin, a member of the church of which he was Pastor. They had eight children,—five sons and three daughters. Two of the sons have been graduated at Union College, and are Ministers of the Gospel. Mrs. McJimsey was, for many years, bereft of her reason, but it was fully restored to her some time before her death. She died on the 12th of August, 1852, in the seventy-seventh year of her age.

When he became Pastor of the Neelytown Congregation, it was stipulated that he should preach a few Sabbaths in each year, in a neighbourhood about ten miles distant, where a few families resided, connected with the Neelytown Church, who had united in his call, and were pledged for a part of his salary. These people, in 1799, erected a place of worship, to which they gave the name of Graham's Church; and, after this, Mr. McJimsey preached, on alternate Sabbaths, there and at Neelytown; though he removed to a parsonage near Graham's Church, which had been bequeathed to the people by the individual for whom the church was named. The new church, however, was not fully organized until June, 1802.

Between these two churches he officiated as Pastor for about thirteen years from the time of his Installation at Neelytown; each Church gradually increasing in numbers during the whole period of his ministry. In 1809 he received a call from an Associate Reformed Congregation in Albany, which, by the advice of the Presbytery of New York, he accepted; and, on the 18th of October, his pastoral relation was dissolved. He removed immediately to Albany, and preached his first Sermon from Acts x, 29: "Therefore came I unto you without gainsaying, as soon as I was sent for; and ask, therefore, for what intent you have sent for me." His Installation, owing to some peculiar circumstances, did not take place till the 13th of July, 1810; when the Rev. Dr. J. M. Mason officiated, and preached a remarkably able and eloquent Sermon.

Mr. McJimsey exercised his ministry in Albany with a good degree of acceptance and usefulness for more than three years; when, owing to some adverse circumstances, especially the inadequacy of his support, he applied to the Presbytery to release him from his pastoral charge. This request was granted on the 7th of October, 1813. As he was now not a little pressed in his pecuniary circumstances, and no opportunity for resettlement in the ministry presented, he resolved to open a private classical school in Albany. In this school, which was continued without interruption for about two years, he was eminently successful; and, during this period, he was occupied, a large part of the time, on the

Sabbath, in preaching to different congregations in the neighbourhood. He was finally induced to give up his school, chiefly by the consideration that an Academy was about to go into operation, and he was unwilling to hold an attitude that even seemed to be unfavourable to that important enterprise.

Shortly after he closed his school he received an invitation to become the Principal of the Dutchess County Academy, at Poughkeepsie; which he accepted. He, accordingly, removed to Poughkeepsie in November, 1815, where he remained in the successful discharge of his duties as Teacher for four years.

In 1819 he was invited to take charge of the Academy at Montgomery, and to supply, half of the time, the vacant Congregation of Graham's Church, in the vicinity of which he had had the pastoral charge, previous to his removal to Albany. As this furnished him an opportunity of resuming his labours as a Minister, he accepted the two-fold invitation; and, as the Church at Neelytown, which had formed the other part of his pastoral charge, was still vacant, he was soon employed to preach there every alternate Sabbath. He removed to Montgomery on the 1st of November, and immediately entered upon his varied and arduous duties. He found himself in the midst of a people still strongly attached to him, though they had become sadly reduced in numbers and strength during his absence. His labours among them, however, were now remarkably blessed, and a season of spiritual refreshing was enjoyed, in consequence of which each church received considerable additions.

After a few years Mr. McJimsey resigned the charge of the Academy at Montgomery, but his ministry was continued with both churches until the beginning of the year 1832, when his labours at Neelytown were brought to a close, in consequence of the congregation at Graham's Church making arrangements to secure his services during the whole time. As he was disposed to listen to their proposals, that congregation presented a request to the Presbytery that he might be installed over them; and, the request being complied with, he preached his Farewell Sermon to the Neelytown Congregation, on the 5th of February, 1832, and was shortly after regularly installed as Pastor of Graham's Church, the Rev. Dr. McCarroll,* of Newburgh, officiating on the occasion, by appointment of Presbytery.

*JOSEPH MCCARROLL was born at Shippensburg, Pa., on the 9th of July, 1795. At an early age he united with the Associate Reformed Church of that place, of which his parents were members, and, as his mind was then turned towards the ministry of the Gospel, he began the usual course of study preparatory to entering College. He was thus engaged when the country was electrified by the tidings of the capture and burning of Washington by the British, and their threatened advance on Baltimore. The militia of that region marched in haste to the scene of conflict, and such was the patriotic ardour of the people of Shippensburg, that every man in the town, capable of bearing arms, hurried to the defense of Baltimore—among whom was Joseph McCarroll.

The regiment to which he belonged formed part of the reserves behind the entrenchments on the hills, about two miles from Baltimore, and hence did not go into action, though expecting to do so every moment. From this position Mr. McCarroll witnessed the bombardment of Fort Mifflin, and the repulse of the British army and fleet—a spectacle which, in later years, he used to describe as one of the most imposing and magnificent he ever beheld.

Soon after his return home he entered Washington College, in Pennsylvania, and graduated in the class of 1815. For several years after leaving College, he was occupied as a Teacher in Bellefontaine, Greensburgh and Carlisle, and, in each of these places, won the warm regard of all with whom he was brought in contact. Meanwhile, he prosecuted the studies preparatory to the Ministry, in such intervals of time as he could snatch from the hours demanded by the school-room. But, though he had an iron constitution, he found the double work so hard and wearing that he was on the point of abandoning the Ministry, and perhaps might have done so, if he had not been encouraged to go forward by his friend, the Rev. John Lind, of Hagerstown, who used to call

Mr. McJimsey bore an active part in the reorganization of the Theological Seminary of the Associate Reformed Synod, in 1829. He acted as Secretary of its Board of Superintendents fourteen years successively, and drew up its Annual Reports to Synod respecting the state of the Seminary. As an agent in collecting funds for the institution, he visited a large number of churches, and obtained by subscription an aggregate of nearly seven thousand dollars.

He was honoured with the degree of Doctor of Divinity, from Rutgers College, in 1835.

Dr. McJimsey continued his pastoral connection with Graham's Church till the close of his life. His health was so vigorous that he was able to discharge his ministerial duties till the Sabbath but one previous to his death; and, on that day, he rode ten miles to fulfil an appointment. About the middle of August, 1854, he went to Newburgh to attend a meeting of his Presbytery, and, at the same time, to visit his son and family, who were passing the summer there. While engaged in his official duties, he was violently attacked by the cholera morbus, which, in nine days, terminated his life. He died in the full possession of his faculties, and in the serene confidence of a better life, at the Powellton House, Newburgh, on the 26th of August, in the eighty-third year of his age; and his Funeral Sermon was preached by the Rev. Dr. McCartee, of Newburgh.

Dr. McJimsey published Sermons under the following titles:—The Christian's Hope of Immortality; Sin and Death, or Grace and Life; The World no Equivalent for the Loss of the Soul; The Christian's Privilege and Duty; also a

him a "second Timothy." Accordingly, he entered the Theological Seminary of the Associate Reformed Church in New York, in the autumn of 1818. Before entering the Seminary he had mastered the Hebrew language, and had read the whole Hebrew Bible. Having completed the usual course of study, he was licensed by the Presbytery of Big Spring, on the 19th of June, 1821. For some months he supplied the Murray Street Church, New York, then vacant by the removal of Dr. Mason to Carlisle, with much acceptance. He was ordained by the Associate Reformed Presbytery of New York, and installed in the pastoral charge of the First Associate Reformed Church of Newburgh, on the 14th of March, 1823, where he continued his labours with great acceptance and success during the remainder of his life. In the autumn of 1829 he was elected Professor of Theology in the Theological Seminary of the Associate Reformed Synod of New York, which had been revived a short time before and removed to Newburgh. This office he continued to hold till his decease, which occurred on the 29th of March, 1864.

The following is a list of Dr. McCarroll's publications:—A Sermon preached at Salem, N. Y., before the Domestic Missionary Society of the Associate Reformed Synod of New York, 1826. Answer to a Discourse preached by Dr. William E. Channing at the Dedication of the Second Congregational Unitarian Church, New York, 1827. Address on the Sabbath, 1827. Speech before the General Assembly of the Presbyterian Church of 1831, in support of a Claim of the Associate Reformed Synod of New York, to the Property transferred to the General Assembly by the General Synod of the Associate Reformed Church in 1822, 1831. The Way of Salvation: A Discourse delivered at Newburgh, 1834. Ministerial Responsibility: a Sermon preached in the Associate Reformed Church, Philadelphia, 1834. Review of the Opinions of Dr. N. W. Taylor, 1834. Review of Stuart on Romans, 1835. The Atonement: A Sermon on John i, 29, 1837. A Sermon preached at the Funeral of Mr. D. N. Carithers, 1838. An Address to the Students in the Theological Seminary, Newburgh, 1839. Bible Temperance, in Three Discourses, 1841. The Seraphim: An Address to the Students of the Theological Seminary, 1847. Fishers of Men: An Address to the Students of the Theological Seminary, 1848. The Book: An Address before the Students of the Theological Seminary, Newburgh, 1849. The Christian's Hope: A Sermon on I Peter i, 3-5, 1850. An Essay on Capital Punishment, 1852. A God-sent Ministry the World's Great Need: An Address to the Students of the Theological Seminary, 1852. An Essay on The Geology of the Bible, 1856. The Cherubim: A Sermon on Genesis iii, 24.

Dr. McCarroll, though a quiet and undemonstrative man, possessed high intellectual ability and rare goodness. He won not only the respect but the warm affection of his Students. In the pulpit his manner was usually unimpassioned, but his utterances were so weighty as to command the fixed attention especially of the more intellectual portion of his audience. He was decidedly a man of mark, not only in his denomination but in the Church at large.

Sermon occasioned by the Death of his Wife. He edited the American edition of Dr. Lawson's Lectures on Ruth.

I first knew Dr. McJimsey about the year 1830, when, happening to pass a Sabbath in Albany, he preached half a day in my pulpit. I had barely heard of him before, and knew nothing of his character as a Preacher. His text was "Those that be planted in the house of the Lord shall flourish in the Courts of our God." The Sermon was equally rich in evangelical thought, and simple and beautiful in construction; and I could not but marvel that the man who was capable of writing it, and delivering it with such graceful simplicity, should not be occupying one of the higher places of Zion. In private, I found him then and ever after, one of the loveliest of men,—warm-hearted, ingenuous and confiding. I had often occasion to put his kindness in requisition, and the first intimation of my wishes always brought from him a prompt and favourable response. I never had an interview with him, or received a letter from him, that did not deepen my impression of his great moral worth.

FROM REV. ROBERT PROUDFIT, D.D.

SCHENECTADY, JUNE 5, 1855.

Dear Sir: There may be others whose relations with Dr. McJimsey were more intimate than mine, yet there are probably few whose recollections of him reach back to so early a period. I saw him first at my father's, in York County, Pa., when I was quite in my boyhood. I became further acquainted with him the next year, when I was a pupil at the Rev. Mr. Dobbin's school, he being, at that time, a licensed Preacher. After I had graduated I came to reside permanently in the State of New York; and then I found him settled as Pastor of Graham's Church, in Montgomery County, where he spent the greater portion of his ministerial life. Though we were never thrown into the same immediate neighbourhood, I often met him in Synod and at other times, and was always on terms of familiar and fraternal intercourse with him as long as he lived.

Dr. McJimsey could hardly fail to impress you favourably, the moment you set eyes upon him. He was of about the medium height, rather inclined to be slender, of an expression of countenance at once intelligent and benignant, and almost always, in social intercourse, taking on a bright and winning smile. He was easy and light in his movements, social in his disposition, and ready, fluent and agreeable in conversation. He impressed you at once as a man without guile: and you could not, by any effort, work yourself into the least apprehension that he would ever, in any way, prove unkind or unfaithful to you. While he was a good talker, and was always ready to bear his part in any conversation that might come up, and always spoke intelligently and to the point, there was nothing that seemed monopolizing in his manner,—least of all was he disposed to make himself the hero of his own story.

Dr. McJimsey's mind was uncommonly symmetrical. His perceptions were quick and clear, his judgment sober, and his taste formed after the best models. He was not an impassioned Preacher, nor yet was he a frigid and lifeless one; but there was a simple, dignified sort of earnestness that could hardly fail to secure the attention of any audience. And then there was a rich vein of evangelical sentiment running through his discourses, accompanied not unfrequently with striking and ingenious illustrations, which gave him favour with intelligent as well as devout hearers. He was a vigorous Preacher, even in his old age; and a sermon which he preached after the death of his wife, and not long before his own death, and which has been published, is distin-

guished not more for its pathos and elevation of sentiment, than for its chaste and faultless style.

Dr. McJimsey was always much at home in Public Bodies, and was always an active and useful member. While his judgment was regarded with high respect, he had great facility at communicating his thoughts, especially with his pen; and whenever there was any Report to be prepared, the committing of it to him was always considered as a pledge that it would be done in the most felicitous manner. He was perfectly familiar with all the forms of ecclesiastical business, and would detect almost instinctively the least departure from rule, while yet he was, by no means, a stickler for indifferent usages. He possessed, in the best sense of the word, a *catholic* spirit; one evidence of which was that other denominations honoured him as truly as his own.

His Christian character was a lovely compound of the various Christian graces, especially of the more quiet and retiring ones. He was the subject of a protracted and most severe domestic affliction, of which it was natural that he should not be much disposed to speak. Once, however, when I was riding with him, he introduced the subject, and, while he evinced the deepest, tenderest sensibility, he showed also the most unqualified and cheerful submission to the Divine will. His course through the world was comparatively a noiseless one, but it was marked by great consistency, purity and Christian elevation.

Respectfully and truly yours,

ROBERT PROUDFIT.

FROM THE HON. WILLIAM KENT.

NEW YORK, December 16, 1854.

My dear Doctor: I have left unanswered too long your letter respecting the late Dr. McJimsey. I have endeavoured to recall something which might be of use to you in your proposed biography; but really I can find little to say beyond my expression of deep respect for this excellent and venerable man.

I was very young when I entered his school. It was established, I think, in 1814, when I was only eleven years of age, and I remained under his care, according to my recollection, about two years. He removed from Albany, I think, immediately after the commencement of the Academy to which I was transferred; and, during the residue of his life, I saw him only once or twice, when he casually visited New York.

I remember him with great affection and respect. He was not, I imagine, a deep scholar, and the education we received in his school did not approach the English standard, nor that of our classical schools in America of the present time. But he was a patient, intelligent and judicious teacher. The little Latin, and much less Greek, which I retain, I owe principally to his tuition; and more than this, he taught his scholars how to study, and formed in them habits of self-relying investigation. This, you will doubtless agree with me in thinking, is the most important gift of education.

Of his moral qualities,—of the purity and excellence of his life, no praise can be too high. I did not know till long after our personal intercourse had ceased, how much sorrow and misfortune this mild, amiable and pleasing man had borne with uncomplaining fortitude and undisturbed equanimity. To his sweetness of temper, his patience with the waywardness and wantonness of youth, his firm and just government of his school, and to the deep and unobtrusive piety of his daily life,—to all this I bear heartfelt testimony.

I was fond of him while I was his pupil, and years and reflection added gratitude to my attachment.

This brief and simple expression of feeling is all I can give in answer to your request.

Believe me, with great respect, your most obedient servant,

WILLIAM KENT.

FROM THE REV JOHN H. MORRISON, D.D.,

MISSIONARY TO INDIA.

NEW YORK, August 4, 1863.

My dear Brother: My recollections of the Rev. Dr. McJimsey are of a very general character, and are confined chiefly to the years of my boyhood. I remember his once showing me his Record of Baptisms, and pointing to my name on the list. This, if I recollect right, was on one of only two or three visits which I paid him after my attention had been turned towards the Ministry of the Gospel. It seemed to afford him the utmost joy to see any one of his baptized children devoting himself to the service of Christ—indeed I never knew any minister of whom it could be more appropriately said that he seemed to have no greater joy than to see his children walking in the truth. He was anxious to have me go out as a Missionary from the Presbytery of which he was a member, but was met by difficulties which he was unable to overcome.

The three features of his character that have impressed themselves most vividly on my memory are his wonderful cheerfulness, his uniform kindness and courtesy, and his perfect dignity. I never saw in him the semblance of any thing to indicate the least tendency to gloom or depression. The heavy afflictions with which he was visited, during the whole period of my recollection of him, would have crushed many to the dust, and disabled them for a course of active usefulness; but I never saw him, even under his severest trials, when so much as the semblance of a cloud seemed to be resting upon him. He was evidently sustained by an indwelling, invisible power, that kept his heart in constant contact with the things that are not seen and are eternal. He seemed a noble illustration of God's faithfulness to his promise that his grace shall be sufficient for every time of need. But, though always cheerful, I doubt whether any one ever saw in him the slightest approach to levity or trifling. His heart overflowed with kindness. None were so young and none so old, none so rich and none so poor, none so virtuous and none so debased, but that he was on the alert to do them good whenever it was in his power. He was especially kind in his treatment of children. I never felt afraid to approach him, nor was I ever made to feel that he was so great, or so far above me, that I might not go and talk with him with perfect freedom. With all his kindness and familiarity, however, he was uniformly dignified. His words, his manner, every thing pertaining to his deportment, evinced a calm and thoughtful habit of mind, and was fitted to awaken respect and veneration. He was a fine model of a Christian Gentleman. His self-respect never degenerated into arrogance, nor his courtesy into obsequiousness or flattery. In the pulpit and out of the pulpit, his demonstrations were all worthy of an Ambassador of God.

Believe me, very truly,

Your brother in the Lord,

J. H. MORRISON.

FROM THE REV. MALCOLM N. McLAREN, D.D.

NEWBURGH, October 24, 1856.

My dear Sir: It gives me pleasure to comply with your request for a sketch of my impressions of the late Dr. McJimsey. I wish I could do more justice to the subject,—which I certainly should do, could I transfer to this sheet the image of that excellent man as it exists in my own mind.

Although I had not perhaps so close an intimacy with him as some others of his clerical brethren who were nearer his age, yet I knew him well. Our

fields of labour were adjacent. I was his successor in one of the Societies in which he had long and faithfully laboured. We often met on social and religious occasions. He was a not unfrequent visitor at my house, and I was quite as often at his. Even though my opportunity for knowing him had been much less favourable, I could scarcely have failed of a correct perception of his character,—so free was he from any thing like disguise, and so much and truly did the man himself appear in his every day and every where deportment. This remark is not designed to convey the idea that he was unguarded and imprudent in action or in speech, garrulously throwing out expressions of thoughts and feelings as they arose in his mind, or flitted in lights and shadows over it—he was conscientiously careful what thoughts and feelings he harboured, and no less so what words he uttered. Reserved where reserve was proper,—in regard to all that others had a right to know, he was unveiled and open. His good sound sense and self respect preserved him from the weakness of affectation; his ingenuous nature shrunk from the least approach to dissimulation. Partly from principle and partly from the impulse of his nature,—either alone was sufficient to produce the effect—he carried in his very appearance the features of his real character.

His manners were plain and simple, and at the same time dignified, and perhaps I might add, courtly. He was every inch a gentleman. I will not say he belonged to the old or the modern school, although he united the precision and dignity of the former with the easy and graceful urbanity of the latter. He belonged rather to that higher school, where true politeness is taught, not with reference to movement and attitude, but by implanting the spirit of Christian courtesy in the heart. The courteous bearing which always marked his conduct was not the result of studied attention to conventional rules—it was the effect of his instinctive perception of the proprieties of life; of his correct impulsive appreciation of what becomes the Man, the Christian and the Christian Minister; and of that true kindness of spirit which prompts its possessor every where, and under all circumstances, without ostentation or without effort, to promote the comfort of others. His politeness, like his breathing, was not the effect of design, of plan, of effort,—it was natural, spontaneous, unavoidable, a necessary function, an attribute of the man.

He was a man of remarkable equanimity. Whatever may have been his natural temperament, grace had schooled and subdued it into great evenness and self-command. If he did not often rise into great elevation of spirits, he seldom sunk into great depression. If what the old Scotch folks call *pouther* had a place in his bosom,—and he was not wholly destitute of that commodity,—he was generally careful to keep it stowed away in its proper magazine, where the attrition of a careless foot, or the advent of a floating spark, might not produce ignition. Though, during a large portion of his life, he was sorely tried by severe affliction of members of his family, yet such was his ordinary composure and calmness of spirit that those not acquainted with his history might be daily conversant with him without suspecting that he was enduring heavy trouble. Never, excepting in the closest intimacy of most confiding friendship, did he give any verbal intimation, and seldom did his countenance indicate, that he was daily drinking the cup of affliction. This did not arise from any lack of tenderness—few men possessed quicker or finer sensibilities. Neither did it arise from pride, affecting a stoical apathy, or a philosophical superiority to the sorrows of life. Such pride had no place in his heart. Nor was it any want of conjugal or fatherly regard. In these and in all the relations of life, he was considerate, attentive, gentle, affectionate. It was the piety of a sanctified soul shining out in his life. It was the meekness of a subdued spirit acquiescing in the will of

his Lord and Master. It was the power of faith rejoicing in the wisdom and goodness of a Covenant God, and giving a practical utterance to the sentiment of Job,—“Shall we receive good at the hand of the Lord, and shall we not receive evil?”

Dr. McJimsey was a godly man. Probably it would not be transcending the bounds of truth to say he was eminently so. No one who knew him could entertain a doubt of his piety. It proved itself, not by ostentatious exhibitions, but by the general tenor of his life. It was not confined to times and places. At all times, and wherever he went, it went with him, as the radiations of light move with the moving of a lamp that burneth. If it was not always equally full and clear, it was always unequivocal. It was removed as far as possible from that which is spasmodic and fitful. Staidness was an attribute of his piety, as well as of himself. It was not a monthly—blooming and fading with the changes of the moon; nor was it an annual, which, however beautifully adorned with foliage under the summer sun, withers into barrenness at the approach of the wintry blast. It was an ever-green, retaining its beauty and manifesting increasing attractiveness amidst the storms and snows of winter. Although like every thing connected with our poor humanity, it sometimes varied in its appearance, it always exhibited a good degree of the freshness of “the tree planted by the rivers of water, that bringeth forth his fruit in his season.” And although, like the tall mountain pine, it sometimes bent before the force of the storm, yet, in all its swaying to and fro, it always pointed and reached towards Heaven. I have seen him in various circumstances, and sometimes amidst exciting elements, and himself excited, though not often; but I never saw him when he appeared to be unmindful of what became him as a Man, and an Ambassador of our Lord Jesus Christ.

As a man of talents and substantial mental furniture, Dr. McJimsey occupied a highly respectable standing. He possessed a sound mind, well cultivated and well stored. Not at all deficient in general intelligence, he was particularly well informed in whatever pertained to his own profession. He was familiar with the Sacred Scriptures, and made much use of them in his pulpit exercises. His understanding was clear and discriminating. If his imagination was not quick and lively, it was always chaste. His position among educated men, and his general influence in society, are not to be attributed so much to any one prominent talent as to the general harmony of his intellectual powers. He had that happy combination of mental and moral properties which qualifies less for occasional dazzling exhibition than for steady and permanent usefulness. Good sound judgment had more to do in making up the aggregate of his usefulness than originality of thought or elegance of expression. If his mind did not move as fast as the minds of some others, it moved as sure. If it did not come as quickly to its conclusions, it usually came to them quite as correctly. What was lacking in celerity was compensated in strength. No one who knew him would ascribe to him the mental qualities that glitter; but he had, in more than usual degree, those which are practical and useful. He seldom let fly those scintillations which, however brilliant at the moment, so often prove, when subsequently examined, to be nothing but cinders. But whether in the coolness of reflective conversation or in the animation of heated debate, his mind always gave out the ring of the true metal.

Whether he should be pronounced eloquent or not, would depend, of course, on the taste of the hearer. If eloquence consists in fluent thoughts, glibness of utterance, theatric attitudes and violent gesture, or in sentiments adorned with florid imagery, and very prettily and gracefully delivered, Dr. McJimsey was at a respectable remove from eloquent. But if it consists in appropriate

and connected thought, clearly conceived, and clearly, forcibly and feelingly expressed, then he was eloquent beyond the majority of his compeers.

If he was not what is commonly termed a *great* Preacher, he was what is far better, a *good* one. He showed both his wisdom and his piety in the selection of subjects for his pulpit discussions, or rather in confining himself to those which the adorable Master has Himself assigned. Familiar as he was with the truths of the Bible, he had no need, and, loving those truths as he did, he had no desire, to occupy the sacred hours of the Sabbath and the Sanctuary in the discussion of political, scientific or literary matters. He never introduced secular subjects into the pulpit. The Bible furnished him with texts not only, but with subjects, and suggested the mode, or at least the spirit, in which they should be handled. The themes which engaged his most frequent attention, and on which he most delighted to linger, were those which cluster around the Cross. He was not ashamed of the Gospel of Christ, nor of any of its doctrines, however unpopular, or however contrary to the pride and wisdom of the world. He gloried in them, and made them the glory of his discourses and of his life. He was thoroughly of the old Scotch School in his Theology, a Calvinist of the Calvinists, as Paul was a Hebrew of the Hebrews,—pure and full-blooded. By the unyielding tenacity with which he clung to what he believed to be the truth, and the tolerance and kindness with which he treated those who differed with him, he showed that the spirit of truth was enshrined in his heart.

In the pulpit, offering the prayers of the people to God, or delivering the message of God to the people, he was always serious and affectionate. It is rarer praise, and no less deserved, to say he was always serious and affectionate *out* of the pulpit. Even his cheerfulness had an air of seriousness about it, which savoured strongly of the fragrance of the closet, and his seriousness was characterized with a cheerful elevation of spirit, which betrayed the sacred source whence it was derived. Seen any where, he would be recognized as a Minister of Christ. None who attended his ministry, or heard him but occasionally, could fail of receiving the impression that the principle that governed him was love to God and to the souls of his fellow-men. Those who heard him oftenest, and knew him best, carried this impression deepest in their hearts.

Whether we contemplate our departed friend as to his natural endowments, his educational acquirements, his general intelligence, his habits of thought, his elucidations of Divine truth and his faithful application of it to his hearers, and the happy illustration of the power of grace which he gave in his life; he appears to have been admirably fitted for the work in which he was so long and so faithfully engaged.

Wishing you success in the enterprise to which this is a trifling contribution, and the blessing of our Lord and Saviour upon all your labours,

I am, dear Sir, very sincerely yours,

MALCOLM N. McLAREN.

ALEXANDER PORTER.

1796—1836.

FROM THE REV. JOHN T. PRESSLY, D.D

ALLEGHENY, February 13, 1863.

Rev. and dear Brother: In conformity with your request, I furnish the following brief sketch of the life of my old friend and Pastor, the Rev. Alexander Porter.

ALEXANDER PORTER was born in South Carolina in the year 1770. After receiving the rudiments of a classical education in his native State, he took his collegiate course in Dickinson College, Carlisle, during the Presidency of Dr. Nesbit. There being, at that time, no Theological Seminary under the care of the Associate Reformed Church, he pursued the study of Divinity under the direction of the Rev. John Jamison, of Indiana County, Pa., and was licensed to preach the Gospel in the year 1796. In the following year he was ordained to the office of the Holy Ministry, and was installed Pastor of the United Congregations of Cedar Spring and Long Cane, in Abbeville District, S. C. In a few years after Mr. Porter entered upon his pastoral labours, the congregations under his care increased to such an extent that one of them was sufficiently large to occupy the whole of his time. Accordingly, the pastoral care of the Congregation of Long Cane was relinquished, and his undivided attention was devoted to Cedar Spring. Here he laboured with much acceptance, and with a good degree of success, until the year 1814, when he removed to the State of Ohio; and, in the year following, was installed Pastor of the Congregation of Hopewell, in Preble County. Here he continued to labour assiduously and successfully, in a large congregation, till the year 1833; when, in consequence of declining health, he relinquished his pastoral charge. After this, he preached occasionally, as the state of his health would permit, for somewhat more than a year; and finally closed his active and useful life on the 29th of March, 1836, in the confident expectation of a glorious immortality.

Mr. Porter was an interesting and acceptable Preacher. His tall and erect form, his solemn and dignified appearance, his placid countenance and penetrating eye, his clear and melodious voice, and his simple and persuasive manner, all combined to inspire the hearer with awe. He excelled particularly in a plain, simple exhibition of God's Word, possessing the happy faculty of unfolding the truths of the Gospel in a manner intelligible to the common people, while it was never otherwise than acceptable to the cultivated mind. Easy and familiar in his manners, he was an agreeable companion; social in his disposition, he was always welcome to the domestic circle; and both the young and the aged eagerly sought his society. While he filled the pulpit with dignity, his deportment in his intercourse with society was such as became a good Minister of Jesus Christ. As a necessary result, his influence, both with the people and with his brethren in the ministry, was very great, and there are probably few men who have been instrumental in introducing into the Church of Christ, a greater number of persons who have adorned their Christian profession by a consistent deportment.

Mr. Porter was an active and useful member of the Board of Trustees of Miami University from 1819 till his death.

Mr. Porter's only publication of which I have any knowledge was a pamphlet of considerable size on the Arminian controversy, in reply to one from a Mr. Glenn, a Methodist Preacher. Indeed, during the active period of his life, the facilities for printing in South Carolina were so limited that few comparatively of the ministry published any thing.

Mr. Porter was married, in 1796, to Mary, daughter of John and Nancy Cochran, who resided in Abbeville District, S. C., within the limits of his pastoral charge. They had nine children,—four sons and five daughters, six of whom survived their father. His second son, *Alexander*, is a respectable Physician and a Ruling Elder in the Church, and resides in Fairhaven, Preble County, O. His third son, *James C.*, is a worthy minister in the United Presbyterian Church, residing in Little Rock, Ill. In consequence of declining health, he has recently demitted his pastoral charge.

Such, Dear Sir, is a very meagre sketch of the history, and a very imperfect delineation of the character, of a singularly excellent man, whom I knew well, under whose ministry I had my early training, and whom I succeeded in the pastoral care of the Congregation of Cedar Spring, of which I had the oversight for the first fifteen years of my ministerial life. I have stated nothing which any one who knew him would consider extravagant. Though he was not a man to excite the wonder of the world, he was a good scholar, an agreeable speaker, and profoundly acquainted with the Holy Scriptures. With serious persons, whether in humble life or in cultivated society, he was a favourite Preacher. And it is a fact worthy of notice that there are now persons who were trained under his ministry in Cedar Spring, or their off-spring, who are members of our Church in Georgia, Alabama, Tennessee, Mississippi, Illinois, Indiana and Ohio, and, to a remarkable extent, they exemplify the life and power of religion.

But you will see that I possess little skill in drawing a character, while I have a good model before me. If these few hints can be of any service to you, they are at your disposal.

Wishing you great success in your labours, I am, with great regard, your friend and brother,

JOHN T. PRESSLY.

JAMES GRAY, D.D.

1797—1824.

FROM THE REV. C. G. McLEAN, D.D.

FORT PLAIN, N. Y., December 20, 1848.

My dear Sir: I am happy to comply with your request, in sending you such notices of the life of my beloved and venerated relative as are within my reach.

JAMES GRAY was born December 25, 1770, in Corvoam, County of Monaghan, Ireland. He was descended of families of great respectability and substantial wealth. His father was the late Capt. John Gray, of the above mentioned place, and commanded a company of the celebrated Irish volunteers under Lord Charlemont. His mother's maiden name was Niblock. He was himself the first born of the family, which consisted of four sons and three daughters.

From childhood he was devoted to study, and had no taste for any other employment. His father was disposed to fall in with his predilections thus early manifested, and gave him every opportunity for the culture of his mind that his ambition coveted. He was himself a person not only of great compass and soundness of mind and decision of character, but of genuine and earnest piety; and it was his highest ambition, in respect to his son, that he should be an able and faithful Minister of the New Testament. He lived to witness the accomplishment of this pious desire.

After going through the elementary branches of his education, he entered the College of Glasgow, in 1790; and, having distinguished himself in the several classes he attended, he graduated in April, 1793. His diploma bears the signatures of fourteen Professors.

His theological studies were prosecuted principally under the direction of one of the Fathers of the Secession in Ireland, the late Rev. John Rogers, of Ballybay. He was licensed by the Presbytery of Monaghan. After preaching some time to vacant churches of the denomination of Burghers, with great acceptance, he took his letter of dismission and recommendation from the Presbytery of Armagh, of which, in the mean time, he had become a member, (May 10, 1797,) with a view of finding a home on these Western shores. Having, in the course of this year, married the widow of John McLean, M.D., he, with his wife and her two children, shortly after, embarked from Newry, and, in the month of June, landed in New York. In the succeeding autumn he was settled in West Hebron, Washington County, N. Y., in connection with the Associate Reformed Presbytery of Washington. There he remained, in a retired and even obscure field of labour, until the fall of 1803, when, having received a unanimous call from the Church in Spruce Street, Philadelphia, in connection with the Associate Reformed Synod, he accepted the call and removed to that city.

In 1805 he received the honorary degree of Doctor of Divinity from the University of Pennsylvania.

Next to Dr. Mason, he had probably the most important agency in establishing the Theological Seminary of the Associate Reformed Church in the city of New York. That institution he always regarded with the deepest interest, and in various ways lent it his cordial and efficient support. Knowing, as he did, the value of the highest intellectual qualifications for the ministry, it was a favourite object with him to increase the facilities of theological education as far as possible.

In 1808 he took an active part in the formation and management of the Philadelphia Bible Society, (the oldest institution of the kind in the country,) and, after the first year, was, for a long time, its Corresponding Secretary.

About this time he, in connection with Dr. S. B. Wylie, opened a Classical and Scientific Academy, which was well sustained for several years. At length, however, Dr. Gray came to feel that his labours in the Academy interfered too much with his appropriate duties as a Minister; and, as he had accomplished the principal object for which he had embarked in the enterprise, he and his associate, by mutual consent, dissolved the connection. Shortly after this he demitted his pastoral charge of the Spruce Street Church and removed to the city of Baltimore.

Having long contemplated publishing his views on certain points in Theology, he determined not to enter again into the pastoral relation. But, to support him-

self and his family, he opened a select school in Baltimore, which was very prosperous during the whole time that he presided over it. Here he composed and published his "Mediatorial Reign of the Son of God." He began, also, his Theological Review; but, as this was not sufficiently patronized, and as he had no funds to throw away, it was not continued beyond the first year—four numbers only were issued.

In the spring of 1823 he, with his family, came to reside with me at Gettysburg, Pa., where he continued till his death, which occurred September 20, 1824, in the fifty-fourth year of his age.

Dr. Gray's published works are a Sermon entitled *Present Duty; A Dissertation on the Priesthoods of Melchisedec, Aaron and the Lord Jesus Christ; The Fiend of the Reformation Detected; Concio ad Clerum; The Mediatorial Reign; and the Theological Review.* Had his life been spared, he had intended publishing another work or two, provided sufficient encouragement had been given to justify it.

His habits as a student were in some respects remarkable. His devotion to his studies was so intense as not to be disturbed by any thing about him. He was as collected amid confusion and uproar as when he was sitting alone in his study. When he was not reading or writing, he would often be walking, running or leaping, and still prosecuting his studies in connection with this bodily exercise. When on horseback, which was his favourite mode of travelling, his friends had little difficulty in determining whether or not he was engaged in deep thought by the gait of his horse: if it was slow, it was an indication that he was relaxing his faculties,—if rapid, it indicated, with equal certainty, that his mind was occupied in profound contemplation. So perfectly were his faculties under his control that he could stop at any point in his course, attend to what turned up at the moment, and then resume, as if his thoughts had suffered no diversion. These characteristics he retained even to the last. Few men kept up the whole circle of thought, traversed by the three professions, more completely than he did. With Hebrew, Greek and Latin he was perfectly familiar. Whatever was best worth knowing in Sacred or Profane History he had at hand. With the natural and abstract sciences he was so familiar that he was able to converse and even to debate to advantage with their respective Professors. His personal appearance was striking. In height he was about five feet, eight inches; muscular; without any tendency to corpulency; every limb fully developed, and all the joints well knit together, and every thing about his frame indicating great activity, strength and power of endurance. His complexion was fair, inclining to the florid; his lips thin and compressed; his nose aquiline; his eyes blue, and his forehead fully developed in the perceptive and intellectual regions. His temperament was sanguine, his friendships ardent and enduring, his antipathies few and short lived. He rarely lost a friend in the most exciting and protracted debates, and as rarely made an enemy. Moral truth, particularly as it lies in the inspired page, was the great central attraction of his soul. For that he lived and laboured and prayed. He held it with the utmost tenacity, and brought all the energies of his mind and heart to its vindication.

In all the relations of life, as Husband, Father, Pastor, Citizen, he was faithful, amiable and conciliatory. The rich respected and the poor loved him. The intelligent found an instructive companion in him, and the ignorant, one whom they might ever approach without fear. And though he had never any children of

his own, he found in his step-son and daughter two whom he could not have loved more fervently, if they had been his own; and they merely knew that he was not their father according to the flesh—in every other respect they felt that they were not fatherless. His memory they cherish in their love, gratitude and veneration, in the fond hope of ere long meeting him in glory.

Your very sincere friend,

C. G. McLEAN.

FROM THE REV. JOHN M. DUNCAN, D.D.

BALTIMORE, October 28, 1848.

Dear Sir: Your letter of the 10th instant requests me to furnish you with my "recollections" of the late Dr. Gray. The appeal has worked up sensibilities which, originating with my early years, when Divine Providence ordained his right to a moral parentage over my undisciplined mind, and remaining through the toils and struggles of my maturer life, I would most sacredly cherish, *now* that his Master has called him home. I knew him well, loved him dearly, and confided in him without reserve. But I wield not the pen that is adequate to do him justice. You say well, when you speak of him as "one of the *greater*," I would say one of the *greatest* "lights of the American pulpit." The late Dr. Mason was in my house, when the news of his loved companion's decease reached our city, and, on being told of it, bowing his head, the big tears rolling down his cheeks, he observed,—"*the greatest man I ever knew.*" Leaving me the next day, feeble and tottering as he was, he bade me farewell, saying, not only in words, but with his own expressive countenance,—the finest I ever beheld,—"*I shall soon be with Dr. Gray.*"

His Creator had richly endowed him. His mind was of the first order, and his heart of equal claims,—both nicely balanced, and properly adjusted in his high character. The delicacies and refinements of intellectual intercourse he knew well how to appreciate,—rendering due respect to age, willing that equals should rise to any eminence to which talent or providential circumstances apparently called them; kind and condescending to the young, whom he was ever ready to encourage and assist; "compassionate to the ignorant and them that are out of the way;" never indulging the habit of speaking evil of others, yet making others see and feel that he had a high and keen sense of honour. One circumstance in connection with the first class of these, and which you may take as a guaranty for all the rest, I heard him relate, when advance in life allowed me the intimacy which the remark implies. When the venerable Dr. Reid, for whom he entertained the most unqualified respect, appeared upon the College Green, the students always took off their hats, to which this beloved Professor uniformly responded by the corresponding token. This, the youthful Gray determined he would not do; assigning to me, as his reason, that he exceedingly disliked to give the feeble old man so much trouble. Many would not so accurately discriminate between a fashionable custom and so happy and appropriate a moral reason for omitting it.

On second thought, it seems to me that I may as well inform you of another circumstance, illustrative of his regard for the young. It occurred to myself, during a period of toil and sorrow that I am destined never to forget, and through whose results I am still passing on to the judgment-seat, full of hope, and without any personal regrets. In the midst of my painful investigations, I said to him,—"*Doctor, I am somewhat offended with you.*" "*And what about, pray, Sir?*" he replied. "*Why you know I am walking through troubles, through which you have given me much reason to believe you have yourself passed in your early years. I come to you with my*

problems and seeking relief. Instead of sympathetically relieving me, you put me under a course of catechism, until you find out how far I have gone, and then you leave me." He answered to the following effect,—“I know it; I have done so on purpose, and have treated my son in the same way. You have your own work to do,—your own place to fill. We are in an unkind and misjudging world. After a while, when circumstances may require you to tell your own thoughts, that world will be mean enough to say you got your ideas from me; and I am determined, so far as my conduct can do it, to deprive that world of the power of saying so with truth. Go on, and God bless you.” I answered,—“Oh, if that is your reason, I forgive you.” In the midst of my struggles, or rather when others discovered what I was about, he died. Have I not good cause to remember him, after having been brought so close in contact with a mind so superior, and that was honourable enough to entertain such prospective views? He always treated the young student with kindness, desirous that his honours might be high and well-deserved. I heard him ask, in one of his speeches before the Synod, when the Act to establish a Theological Seminary was under discussion, and when it was by some urged that thereby the older ministry would be thrown into the shade,—“What father ever regretted that his son should be a wiser and better man than himself?”

The education of his early years must have been thorough; his college life must have been a laborious one. In other words, the foundations must have been laid deep and broad; for the intellectual superstructure he so assiduously reared in after life was mighty. He was a ripe scholar, a profound metaphysician, an original, accurate and incessant thinker. His reading was extensive; his researches were various; his views oftentimes startling; his communications prompt, never betraying any deficiency by stereotype thoughts or phrases, but always fresh and vigorous. No one, it seems to me, who can estimate mind, particularly when it is in full action, whether corresponding with him in general sentiment or not, would hesitate to accord all this to Dr. Gray, and more. Let his works speak for themselves.

I have often endeavoured to form for myself a full idea of this noble man, and have as often retreated into his own description of one whom, in his “Fiend of the Reformation Detected,” he styles “the INVESTIGATOR.” “The ADVOCATE of truth,” which is another character most inimitably portrayed in that book, he certainly was; but then he grew into the INVESTIGATOR. He never could have drawn these so entirely to the life had he not learned the exercises of their various intellectual powers from experience. Nor do I wonder that Dr. Mason expressed the opinion of him that I have already referred to, and that, in relation to his annual visit to Philadelphia, during the winter recess of the Seminary, he should assign one of his reasons to be that he might have a chat with Dr. Gray.

Dr. Gray belonged to the Calvinistic school, and has pronounced the highest eulogy upon the spirit of that sect. He says: “The peculiar attribute which has distinguished the Calvinistic sect in all nations, and in all ages, is a firm and stubborn faith. I use these epithets in their fullest and most favourable sense. A Calvinist will believe God’s Word, but he will believe nothing else, in matters of religion.” Yet high as this estimate is, he did not consider that any right existed in that sect, nor does he suppose that it had ever been legitimately assumed, to cripple his powers of thought or to control his conscience; but adds,—“Talk to him (a Calvinist) of the decisions of ten thousand councils, he cares nothing about them, and indeed rarely gives himself trouble to know any thing about them.” Again, he says, “All the world should know that we are not disposed to surrender to any authority the liberty with which ‘Christ has made us free;’ the liberty of submitting our consciences to no

authority but his own, and of knowing no law of duty but his law, which is the perfect law of liberty. Those who know this conscientious liberty, should be open and candid, but at the same time modest in asserting it." He freely availed himself of this liberty, as his writings abundantly show. How far this INVESTIGATOR might have used this liberty, had it pleased God to have spared him to this day, when the *mass* of mankind may be seen marshalled in polemic strife, and the question of right in every form is convulsing both Church and State, it is not for me to say.

There is a mental faculty which is rare, and which he possessed in an eminent degree—it is that which enabled Solomon to acquire his peculiar fame, even among inspired writers, and which has afforded so rich a repast to the Church in the book of Proverbs. Here Dr. Gray stands almost unrivalled. His knowledge of human nature was profound, and his observation on society and social manners was keen and accurate. Here he had often a tangled skein to unravel, but he unravelled it. This power, so peculiar and yet so valuable, gave him great advantages in enabling him to illustrate to the common sense of men general principles on which he ever reasoned, and great confidence in the prospective views he took. It fully explains a remark I once heard him make, which might seem to many quite enigmatical. He had taken a long journey on horseback, having been sent to preach to a vacant congregation. The Presbytery to which he belonged was small, and long rides were frequently assigned to the several members. He was complaining of his fatigue and dissipation of thought, occasioned by the rough and protracted exercise. A young clergyman or student, knowing that he never wrote his sermons, asked him how he could preach under such circumstances. He replied, "I make every man I meet study my sermon for me." Thus he was always *observing*; reading society instead of books, studying man instead of the volumes he had left behind.

As a Preacher, he was a lecturer or expositor, rather than a sermonizer. We have his views on the comparative merits of these modes of pulpit exhibition, detailed in the conclusion of his "Mediatorial Reign." See page 431, 432.

"Preparation for the weekly exposition of Scripture compels a minister to be a diligent student. It keeps him habitually engaged over the whole field of literature, languages, criticism, history, chronology, laws, antiquities, every thing. A good expositor of Scripture must become a learned divine, according to the measure of his faculties. Who enjoys the benefit? Himself first, and next the Church. Young preachers are apt to shrink back from the difficulties which attend a commentator. It would be nothing to diminish their fears by cherishing false hopes. The difficulties lie in the nature of things; and he who tries the work may expect to meet them. The only true encouragement is this:—That if the labour be difficult, the pay is glorious. The clear and assured view of evangelical truth, which the practice of Scriptural exposition produces; the intellectual and spiritual riches which is the result; the promptitude and facility with which Divine subjects will, by and by, be grasped, discussed and handled,—these are a few, and only a few of the precious rewards which God bestows on all the diligent students of his own Word. The minister who has conquered the difficulties of a commentator; I mean he, who can, with reasonable industry, expound a chapter, or half a chapter of the Bible, on the Sabbath, has, in reality, conquered all the most formidable difficulties of his office. Sermons cost such a man almost nothing. Saturday is divested of all its terrors. He never trembles about a few leaves of manuscript. He can check for thousands, and is not afraid of failing for small change. If his heart be only right with God, he can hardly ever be unprepared for preaching the Gospel. Thus, before he has reached the meridian of life, he finds himself a man, and carries his sermons in his heart, not in his pocket."

He was not what, in familiar phrase, is called a *popular Preacher*. The mass could not find in him that which they commonly call eloquence; which they professedly seek after; oftentimes do not attain; and do not know it when they hear it. There was a want of *Demosthenic* action,—of those dulcet and thundering tones which exert a sort of *mesmeric* influence, convert some deformity into a beauty, and end in a “bodily service,” leaving the soul under the dominion of animal passion. He understood all this, and well describes it when he says,—“The age in which we live, too, is fastidious in its taste. It exacts—it can hardly tell what it exacts; novelty, figure, pathos, rhetoric. We refuse to put up with sound good sense; the man who rests the weight of his discourse upon the importance of the truth which he utters, will be suspected of some defect in genius or erudition. Never was an age less concerned about what is spoken; but we insist it shall be spoken well. We demand, in composition, the pomp of Johnson, the magnificence of Burke, or the pathos of Curran; and in utterance, we demand the attitudes, tones and thunders of the stage.” Notwithstanding this public and injurious mistake, there was about him an eloquence of sentiment, often clothed in appropriate and most sublime language, which held his audience in rapt attention. I remember, when the Associate Reformed Church was terribly agitated on the subject of Catholic Communion, he was a delegate to the General Synod; though he was prevented by scholastic engagements from attending constantly on their deliberations. On one of the afternoons, while this discussion was in progress, a pause had occurred, and, at the moment, Dr. Gray came in suddenly and rapidly. He inquired what was the subject before Synod; and, on being informed it was Catholic Communion, he began. Before he finished I saw candles brought in, but without particularly noticing the circumstance, until I heard him observe,—“I beg pardon of the Synod for detaining them so long; but I really had not time to make a shorter speech,—my school demands so much of my attention.” I was surprized at the apology, thinking it entirely uncalled for; as he could not, I thought, have occupied more than half an hour. On referring to my watch, I found he had been speaking an hour and a half. One of the most eloquent sermons I ever heard from him was delivered under similar pressure.

During that speech he observed that “communion could be held no further in any religious service, than that service went; and that, therefore, no Christian brother, in enjoying fellowship in the ordinance of the Supper with the brethren of another denomination, did thereby sanction the errors of that denomination;” and then he rose in his majesty of thought to represent the wilting character of sectarian disputations, and said,—“Why, Moderator, there are the Fishers, and the Erskines, and such like men—give them some great scriptural doctrine to handle, and they speak, they write like angels—give them some Secession peculiarity,—the burgess oath, or a like sectarian trifle, and they speak, they write like children.”

It was his lot to be the object of ill-natured remarks,—who is not? He might have readily replied to these, and in a manner that no critic of this order of slanderers could have forgotten. No man possessed keener wit, power of quicker retort, or could have employed more scorching satire. But his Christian feelings held him in check. He generally observed,—“Let such things alone, they’ll die of themselves.” A man of such various gifts and noble feelings must have been a most interesting companion—and such he was, whenever circumstances called him out or sufficiently interested him. Particularly was this the case when he met an *INVESTIGATOR* like himself, or, to use his own language, “when he met an artist, who had laboured at the same trade and given it up fairly; they go in (to his workshop) and laugh at their folly; and wonder how like to wisdom folly can look, and how very

much the follies of different men may resemble each other." I have heard ardent wishes expressed, and often felt them myself, to be present at such interviews. But he writes,—“They would not let a young artist in, lest he should fall in love with one of their machines, (systems laid aside as useless,) and either steal it, or go home and make something like it.”

A young clergyman whom he greatly loved, and whose feelings he would have deeply grieved to wound, once undertook to reprove him for sleeping while he was preaching. “It was a poor compliment to me, Doctor, and might lower me in the estimation of my people.” I was curious to know what excuse he would make for the apparent impropriety, or how he would blunt the edge of the remark, well understanding that there may be great difficulty in such an exalted man listening to an inferior mind, and that, not uncommonly, Preachers are most restless hearers. “Tut, man,” he replied, “I never slept under a blockhead in my life; when I was a young man, I remember two Professors in College, on whose lectures I was obliged to attend. One of them possessed the highest order of intellect, and his exhibitions were of the most finished description. I uniformly fell asleep during his interesting exercises. I was sorry for it, but could not help it. The other was an ordinary man; and his lectures were dull and insipid. Under him I never could sleep, though I had tried it.” Any man might feel himself gratified to hear from such lips that his preaching could so far interest such a mind as so to affect the physical action of the brain by which it worked. Perhaps a great deal of this was honest compliment—his character would guarantee that; but Dr. Gray was a man of great bodily activity,—ever elastic and in motion,—rarely still, except when at his desk and laboriously engaged in composition; and even there he would frequently and suddenly start up, and take a run or two around the premises as far as they would afford him room. Under some powerful and rapid impulses, he would frequently act so during his meals—his active, bounding mind could hardly brook restraint, but he would thus unexpectedly start off, impelled by some thought, suggested by a book he might be reading or by some of his own musings. His strong mind had its own peculiarities, and these might often amuse those who were but slightly acquainted with him.

On one occasion, when ecclesiastical business had called him to a sister city, he was returning during the evening to his lodgings. But not having fixed his landmarks with sufficient distinctness in his mind, or being in one of those absent moods, which he says are not uncommon with INVESTIGATORS, he mistook the door, and went into the next house; nor did he discover his mistake until he found himself in the parlour, and in the midst of a party of gentlemen and ladies. It was no difficulty to him to make the best of such an unlooked-for circumstance, but immediately apologized, and so handsomely that he was invited to spend the evening. He accepted the invitation, quickly made himself at home, and soon became “the life of the company.”

But I detain you too long in reading my hastily written sketches. If, however, they can afford you any aid in delineating a character which richly deserves to stand out in bold relief before the American public, they are entirely at your service. If not, throw them among your papers. In some future year they may afford you no unpleasing remembrance of one, who, though not personally acquainted, was willing to respond to your call, and afford such aid as he could in your contemplated work. Or, perchance, they may meet the eye of some candid young student, who will be pleased to discover that, in a preceding age, and before his own important advent, such a man had lived in our country. “In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper either this or that, or whether both shall be alike good.” I thank God that

I ever knew Dr. Gray, and that I can never fall so low in my own estimation as to forget him.

I am, My dear Sir, faithfully yours,
J. M. DUNCAN.

JOHN STEELE.

1797—1837.

FROM THE REV. J. CLAYBAUGH, D.D.

Oxford, September 26, 1850.

Rev. and dear Sir: In complying with your request for some notice of the life and character of the late Rev. John Steele, of the Associate Reformed Church, I shall venture to avail myself of a brief biographical sketch of him, from the pen of Dr. Bishop, late President of Miami University, and for many years a Co-presbyter with Mr. Steele, in Kentucky. The sketch is as follows:

"William Steele and his wife were originally from Ireland. He was one of the first explorers of Kentucky, and had some very narrow escapes from the Indians. He, on one occasion, went, by himself, in a canoe, from the place where Maysville now stands to Pittsburg. He finally settled with his family, at a very early period, on the Hinkston Fork of the Licking River, near Millersburg, Bourbon County, where he and his wife lived till they were gathered to their fathers in a good and honourable old age.

"Their son, JOHN STEELE, was born in York County, Pa., December 17, 1772. He received his grammar-school education in Kentucky, and his college course at Dickinson, under Dr. Nisbet, where he graduated in 1792. He studied Divinity under the Rev. John Young, of Greencastle, Pa., and was licensed by the First Associate Reformed Presbytery of Pennsylvania, May 25, 1797, and ordained by the same Presbytery, in August, 1799.

"He returned, very soon after his Ordination, to Kentucky, and devoted himself exclusively to the discharge of his ministerial duties. During the first years of his ministry, he had the pastoral charge of four congregations, in four different counties. By the arrival of additional ministerial help, he was, in 1803, relieved from two of these congregations; but the two that he continued to serve were thirty miles apart. The state of society in Kentucky, during the whole of his residence there, was very unfavourable to the spread of the Gospel; and there were, besides, some local difficulties of considerable magnitude, which were peculiar to the Associate Reformed Church. In 1817 he removed to Xenia, Greene County, O., where he remained till October, 1836. Here, also, he had the charge of two congregations—one in Xenia, and the other in Springfield, Clark County, eighteen miles distant.

"Mr. Steele was one of the first, if not the very first, of the sons of Kentucky, who devoted themselves to the work of the ministry. He was, in early life, and during his prime, a close student. He had an active and independent mind; was an excellent member of Church Courts; had peculiar qualifications as Recording Clerk; never grudged any ministerial service which he could perform in any of his own congregations, or in any vacancy, and hence he was, in some seasons of the year, in the earlier part of his life, fully one half of his time on

horseback. He continued a faithful and labourious Pastor and Preacher, till the infirmities of age admonished him to retire. He had just moved to Oxford, and had made some arrangements for the accommodation of his family, with a particular view to the education of his two youngest sons, when, without a groan or a struggle, he was called home to his Father's house, on the morning of the 11th of January, 1837, in the sixty-fifth year of his age, and thirty-eighth of his ministry."

The above, I consider, a very faithful sketch. My acquaintance with Mr. Steele began in 1822, when he was appointed to superintend my theological studies, our Seminary in New York having been suspended. For two years I was familiar with him as my Theological Instructor, and was afterwards a member of the same Presbytery with him till his death. He had, in early life, enjoyed educational opportunities about as good as the country afforded, which he had diligently improved; so that he occupied a very respectable position, in the ranks of an educated ministry. He had, while a student at Dickinson, taken full short-hand notes of all Dr. Nisbet's lectures on Intellectual and Moral Philosophy, Divinity, &c., of which he had several volumes (in short hand) carefully bound and preserved as an invaluable treasure. For the memory of Dr. Nisbet (by the way) he cherished a profound respect. Indeed, he was almost the only man from whose opinions, in some point or other, I never heard him venture to express his dissent.

Mr. Steele had also, through Dr. Mason, early in the century, procured from Europe a number of valuable theological works, not procurable at that time in this country; and his library was among the very best ministers' libraries in the West, and with it he had made himself very familiar. He was an able, clear-headed Theologian, well-read in Church History, and versed in Ecclesiastical affairs. Great reliance was placed on his judgment in matters of discipline and Church-order. He served long, with ability, as Clerk both of his Presbytery and of Synod.

His mind was logical, somewhat scholastic. He was a close reasoner, careful in laying down his principles, and boldly and rigidly pursuing them to their legitimate results; giving no range to imagination nor dealing at all in analogies, but pushing straight forward and marking very distinctly every step to his conclusion. He admitted less of what may be called the logic of the heart, than some men who were his inferiors in intellect, and by no means superior in moral and Christian worth. Hence he perhaps failed in modifying his principles in their application to circumstances, and was less popular as a Preacher than a man of his powers should have been, and had less visible success. By this, I would, by no means, intimate that he was not a successful minister—on the contrary, he has left his mark on an extensive and growing portion of the Church. The slow growth and subsequent decline of the churches which he served in Kentucky was owing to peculiar causes; and then these churches are, in a manner, reproduced in several large and flourishing congregations, which have sprung from them in Ohio and Indiana; and though the churches he last served did not become large during his connection with them, they yet were in a thriving state, and have since become among the largest and most influential in any Presbyterian connection in the West. The fruit of his labour has been gathered since he left the field and is still being gathered. He may be reckoned among those who sow while others reap. Certainly he laboured and others entered into his labours.

Mr. Steele was characterized by quick penetration, decision, energy, firm adherence to principle and fearlessness in doing what he thought was right, and in maintaining what he believed to be God's truth. Yet he was a lover of peace, fond of making peace, and was very tender of both the feelings and reputation of others. He was a prudent man, and remarkably sparing both in praise and in censure. His stern integrity and independence, combined with modest self-respect, forbade him to be obsequious; yet he was companionable, and was likewise familiar and free in his intercourse with his neighbours and fellow-citizens, as well as with his parishioners, ready to converse on all subjects—for he was a man of general information, and took a deep interest in public affairs. With some sternness of countenance and manner, he was yet a man of great tenderness and of fine sensibilities, and was kind, obliging and generous; and truly hospitable, but without ostentation. The naturally rugged features of his character were much softened by age; and I think I have never known such a delightful melting of the mind and heart as was exemplified during the latter years of his life.

In the pulpit Mr. Steele was very doctrinal and argumentative, yet animated and earnest. In later years he became more practical. In pathos he seldom indulged, and generally, when betrayed into it, his utterance was choked. His voice was strong and masculine, and his enunciation distinct and clear, but rather nasal. He was a methodical preacher,—his heads and inferences being distinctly stated, but he was not tied to any particular method, though he generally followed what is called the *scholastic* division. What his practice in early life was I am not able to state; but in later years his only written preparation was in brief short-hand notes. He never read his sermons,—a practice indeed which has never been introduced in the pulpits of the Associate Reformed Churches West, and which the worthy subject of this notice decidedly condemned. He never played the orator, nor was he often called eloquent, yet his discourses occasionally, especially at Communion seasons, would compare well with those of the most distinguished Preachers of the day, in vindicating the Glory of the Cross, and bringing to view the Wonders of Redeeming Love.

I would suppose that Mr. Steele was about five feet eight inches high. His head was large and thickly set with coarse black hair, which became silvered as he became old; his beard was heavy and black; forehead low but rather broad and well marked with the lines of thought; his eyes small, black and piercing; features marked, but regular; look, collected and resolved. He was remarkably *light-built*; well made for activity and strength. In youth he was slender and neat; when I became acquainted with him, he had become somewhat fleshy, though not corpulent, and was very plain; rather careless, yet genteel, in his person and manners. He was a most estimable man of God. His death was sudden, but not unanticipated. He had come to feel that his work was done, and was quietly awaiting the call of his Master to enter his eternal rest.

Shortly after he entered the ministry, Mr. Steele was united in marriage to Jane, daughter of Walter Cunningham, of Staunton, Va., who was an officer in the army of the Revolution. In this marriage he was most happy, having obtained, as the companion of his life, a lady distinguished for intelligence, energy of character and devoted piety, who yet survives. They had eight children,—four sons and as many daughters. Of the sons one is a physician; two are ministers in the United Presbyterian Church; one, a youth of great promise, died while a

student of Theology, and the only surviving daughter is the wife of the Rev. Robert Brice, of Chester, S. C.*

Yours very truly,
J. CLAYBAUGH.

JAMES SCRIMGEOUR.†

1802—1826.

JAMES SCRIMGEOUR was born in the year 1757, in the neighbourhood of Edinburgh, Scotland. His mother, who was a member of the Secession Church, is represented as having been a lady of remarkable intelligence and piety. After the usual preparation for College, he entered the University of Edinburgh in 1772, where he became distinguished for his classical attainments. The University, at that time, had Dr. Robertson at its head, and most of the Professors were among the greatest lights in literature and science of their day.

In 1777 Mr. Scrimgeour commenced the study of Theology at the Hall of the Associate Church, then under the direction of the celebrated John Brown, of Haddington, who is said to have formed a high idea of Mr. S.' talents and qualifications for the work to which he was devoted. Under the instructions of this admirable Teacher and model, he prosecuted his theological course; and, having performed his several parts of trial to unusual acceptance, was licensed by the Associate Presbytery of Edinburgh, in April, 1782.

For two years after his licensure he preached in different parts of Scotland, and was among the most popular young men of his denomination. In Aberdeen, particularly, multitudes thronged to hear him, and his preaching left an impression of deep solemnity. Early in 1784 he was ordained as Minister of the Associate Congregation of North Berwick, a sea-port on the coast of East Lothian,—the Sermon on the occasion being preached by his venerable instructor in Theology. Here he laboured with much fidelity and considerable success for several years. In some of the neighbouring towns, particularly Dunbar and Haddington, he officiated occasionally at the administration of the Lord's Supper, and his labours on those occasions were highly appreciated.

In 1794 Mr. Scrimgeour was visited with a severe trial, by means of which his mental and physical constitution became so much affected that he felt obliged to resign his pastoral charge and retire from the active duties of the ministry. After his health was somewhat recruited, fearing to return immediately to the sedentary habit of a student, he resolved, to the deep regret of his people and of his brethren of the Presbytery, not to resume his charge in North Berwick. By the advice of his intimate friend, the late Rev. Dr. James Hall, then Minister of Rose street Congregation, but afterwards of Broughton Place, Edinburgh, he undertook the superintendence of a Theological bookstore in that city. This was his occupation for several years; but he still preached occasionally in the city and the neighbourhood, and always with much acceptance.

In 1802 the Rev. Dr. John M. Mason visited Great Britain, partly with a view to induce ministers in Scotland to migrate to this country. Several ulti-

* This paragraph has been added in 1863.

† Christian Instructor, 1847.

mately agreed to his proposal, and among them was Mr. Scrimgeour. He sailed in company with the Doctor and other brethren, and reached New York in October, 1802. Soon after his arrival on our shores, he was installed Minister of the Scottish Church, Newburgh, where he remained until 1812, when he received and accepted a call to the adjacent Congregation of Little Britain. Here he remained till the growing infirmities of age compelled him to resign his charge. This he did a few months before his decease, which took place in the winter of 1825.

During his incumbency at Newburgh Mr. Scrimgeour entered into the marriage relation with Miss Boyd, the eldest daughter of Robert Boyd, Esq., a lady eminently qualified for the place to which she was thus introduced. She died about three years after their marriage, leaving an only son.

Mr. Scrimgeour's only publication, so far as is known, is a Sermon entitled "Christ Forsaken on the Cross," published in the Associate Reformed Pulpit, 1817.

FROM THE REV. JOHN FORSYTH, D.D.

COLLEGE OF NEW JERSEY, PRINCETON, May 10, 1852.

Rev. and dear Sir: You desired me, when we last met, to send you my recollections of the Rev. James Scrimgeour. As he died while I was a mere youth, the reminiscences, which I cheerfully transmit to you, cannot, of course, be expected to include many incidents illustrative of his character in the public or private relations of life, of which I was myself personally cognizant. I have, indeed, heard a good deal respecting him from those who knew him long and well. I have a perfectly distinct recollection of his personal appearance, his manner in the pulpit and his usual style of sermonizing. His image is before my mind quite vividly, and if I could only describe on paper the features which are so distinctly drawn on the tablet of boyhood's memory, though I might still fail in making a very readable epistle, I am sure you would get at least a tolerably correct idea of the venerable man whom you have chosen as—so to speak—one of the representatives of the Associate Reformed Church.

Let me, at the outset, say, in order to guard against possible misapprehension, that, while Mr. Scrimgeour had some peculiarities which I may presently mention, he was not by any means "*a character*,"—to use a common and convenient term. He was very far from being one of those *oddities* of whom even children will retain a lively remembrance, when men of less salient traits will be quite forgotten by them. Scotland has produced her share of this class of persons, and the churches of Scottish origin in this country have received from the mother land not a few ministers noted for their eccentricities. But Mr. Scrimgeour was not one of them. He was fond of retirement, the largest portion of his time being spent in his study, and this disposition, probably a natural one, was much strengthened by the trials to which he was subjected. Some circumstances connected with the death of his father, which took place not long after his entrance into the ministry, made so deep an impression upon his mind that, for a time, he was quite overwhelmed by the shock. Though he ultimately so far recovered from the effects of this heavy stroke as to be able to resume the work of a Pastor, his mind seems never to have regained completely its original tone. Besides this early affliction, he lost his wife—a woman every way qualified to make his home happy—within two or three years after his marriage. Yet he did not, like the misanthrope, shun society, nor was he accustomed, when in company, to indulge in those indelicate revelations of his griefs which are sometimes heard. No one, however, could look upon his grave countenance without at least suspecting that he was a man who had been called to drink largely of the waters of Marah.

During the period of my personal knowledge of him, he was minister of a retired country congregation, and had few opportunities of mingling in general society. But he was often in Newburgh, and I may almost say, as often in my father's house. I cannot give you any thing like a detailed account of his social characteristics—all that I remember is, that he was ready enough to chat with his friends; that, like many of the good old Scottish ministers, he had a vein of quiet humour, which now and then "cropped out," and of course no one relished better than himself the exhibition of the same quality by others in reasonable measure.

It was, however, mainly as a Minister of the Gospel that I remember him. Shall I say that, though comparatively little known, he was really one of the greatest Preachers of his day? Perhaps if I did, I should only be repeating what a great many reminiscents have already said to you, but I shall say no such thing, and shall leave you to form your own judgment respecting the preaching abilities of my venerable friend. Formed in the school of John Brown, of Haddington, all who knew him would admit that he was an excellent specimen of its peculiar style of Preachers. His sermons, several of which I possess, were evidently written with care, and yet, if you should eliminate from them all their Scriptural quotations, you would find the remainder like the worthy Professor Brown's Body of Divinity, under a like process, to consist of nothing but a skeleton. I have no doubt that many of our young preachers, fresh from the Seminary, would turn up their noses at the sight of these sermons, under the impression that it is the easiest thing in the world, with the help of a Concordance, to get them up; but if they once made the experiment, they would find that, unless they were very familiar with the Bible, they could much sooner elaborate a discourse from their own brain than fill up the Scripture complement of one of Mr. Scrimgeour's skeletons. Judging from the sermons that have come into my hands, as well as from my own recollections, I should say that Mr. S. never attempted metaphysical discussion nor deep argumentation, though he was probably not unequal to the task of dealing with the class of topics that require to be thus handled. He was trained in a school remarkable for its high estimate of the simple word of God, and, with the old-fashioned sort of Christians to whom he preached, no argument was half so convincing and edifying as a "thus saith the Lord."

Those who knew him in the earlier years of his ministry have told me that he was then one of the most popular Preachers in the denomination to which he belonged,—the Burgher Seceders; and, from what I know of the taste of Scottish Christians, as well as from my own recollection of his manner in the pulpit, I can easily credit the statement, and various reasons might be assigned, if it were worth while to dwell upon the point, why his ministrations were not so generally acceptable in this country as in his native land. Not to mention others, his strong Scottish accent, if not positively distasteful, would not be particularly pleasing to most Americans; while the seclusion in which he lived prevented him from taking part in those philanthropic and religious schemes which serve as mental stimulants to those engaged in them, and, at the same time, help to give variety to the exercises of the pulpit. His own people, however, were strongly attached to him, and, in other congregations, containing a large Scottish element, as in that of his old friend Dr. Mason, of New York, in Newburgh, and elsewhere, his appearance in the pulpit always gave pleasure to his audience. When he visited these places, he very well knew that he would be required to preach, and he always went from home with an ample equipment,—that is, with from fifty to a hundred sermons in his portmanteau. On one occasion an excellent lady of my acquaintance travelled some fifteen miles to hear Dr. J. M. Mason, who was expected to preach in one of the Associate Reformed Congregations, back from Newburgh.

When she reached the church, to her great disappointment, she saw Mr. Scrimgeour ascend the pulpit. Her first impulse was to quit the place and return home, but the "sober second thought" of the Christian kept her in her seat. You may well suppose that she was not in the most favourable mood for appreciating the preacher, (whom she had often heard,) yet she afterwards declared that she went away quite captivated with the sermon, and fully persuaded that even Dr. Mason himself (whom she also knew) could not have better recompensed her for her long journey.

Boy as I was, I would have gone any day a good long distance to hear Mr. Scrimgeour, nor would any thing have kept me from the church in which he was to preach but absolute inability to get to it. His majestic figure, the solemn yet kindly expression of his venerable countenance, kept my eye riveted upon him, while his deep-toned voice, his strong Scottish accent, and the fine old semi-chant or "intoning" with which his sentences were uttered, filled my ear like the richest music. But it was not his manner alone that fixed my attention. To this day I retain a lively remembrance of several sermons preached by him in the old Scots Church of Newburgh, especially of one from Psalm xxiv, 7-10. In answer to the enquiry of the text,—“Who is this King of Glory?” he collected all the choicest types and similes of the Scriptures that set forth the manifold relations and grace of our Redeemer, arranged them in admirable order, quoting in full the passages in which they occur. You may imagine that there must have been something above the common run of sermons in this one, which could thus arrest the attention and fix itself in the memory of a boy. Often have I heard the older members of the congregation speak of this discourse, as one of rare richness. I may here mention that Mr. Scrimgeour studied brevity in all his pulpit exercises, and I have no doubt that many of his hearers were half amused and half vexed at the frequency with which his watch was pulled from his fob, and at the complaint, which always accompanied the act, of the extreme scarcity of time.

While Mr. Scrimgeour retained a good deal of the old Scottish feeling about the proprieties of clerical costume, he seems to have fallen, during his latter days, somewhat into the free and easy style which obtains in some parts of our land. I once heard him, on a fearfully hot day, in his shirt-sleeves, an uncanonical sort of semi-surplice, in which he not unfrequently appeared in his own pulpit during the summer heats. It was at Newburgh, at the opening of the Associate Reformed Synod of New York. During the sermon, Mr. S. came near fainting; the service was suddenly suspended, and, for a few moments, considerable alarm was felt. After a little, one of the Reverend fathers present proposed to relieve him of the service, but Mr. S., feeling himself by this time sufficiently recovered to continue his work, declined the offer, rose in the pulpit and resumed his discourse at the very sentence where he had broken off. Occasionally, in his own pulpit, little episodes would occur savouring largely of the ludicrous. He once observed one of his hearers in a profound slumber, when he stopped in his sermon and asked a parishioner sitting near to wake him up. The nudge, however, was so gentle as to make no impression on his somnolent neighbour. The good Pastor, perceiving how the case stood, exclaimed, with the greatest gravity and the broadest Scotch, “*Shak him, Dawvid.—Shak him.*”

Like many of his countrymen, Mr. Scrimgeour was an inordinate consumer of snuff. Even while preaching, he would make large and frequent drafts upon his “mull.” I remember to have gone with a young companion into the pulpit of the Church at Newburgh after a sermon by Mr. S., when we found on the carpet so much of this nasal stimulant that each of us collected a decent handful. You might suppose that this practice would produce some injurious

effect upon his voice; but such was not the case—the current of sound was too deep and strong to permit the snuff, largely as it was thrown in, to settle in the channel and harden into shallows; no, it was borne along upon the surface of the mighty stream.

Let me only add that Mr. Scrimgeour was an out-and-out Presbyterian, noted for his punctuality in attending Church Judicatories, and for his promptitude in performing all assigned duties. My knowledge of him in this respect is, of course, wholly derived from the accounts of others; but all unite in testifying that he was a most conscientious attendant at meetings of Presbytery and Synod, and, though not given to speech-making, took an active share in the business of the Court. One of my old fellow-presbyters told me that Mr. S. once gave him quite a fright. He was giving in to the Presbytery his trials for licensure, and had just read his Latin Dissertation, when Mr. Scrimgeour arose and asked, “Moderator, shall we impugn it?” and then went on to say, in explanation of the formidable term, that, in former days, members of Presbytery were called upon to make their objections to the essay in Latin, to all of which the candidate was obliged to make, in the same language, an extempore reply. Mr. S. himself could have gone through the process with great ease; but the other members, either out of kindness to their young brother, who had expected no such ordeal, or perhaps suspecting that they would themselves be found rather rusty in their Latin, concluded to dispense with the impugnation. But I must close these reminiscences lest I make myself tedious; and I do so with the assurance that I remain

Very affectionately yours,

JOHN FORSYTH.

FROM THE REV. JAMES M. MATHEWS, D.D.

NEW YORK, January 26, 1861.

My dear Dr. Sprague: When I was licensed to preach, in New York, in 1807, the Rev. James Scrimgeour was one of the leading members of the Presbytery; and the acquaintance which I commenced with him then was always kept up as long as he lived. He was full six feet high; had a decidedly Scotch face, though not otherwise strongly marked; stooped slightly as he walked; and was rather staid and deliberate in his movements. His mind was distinguished rather for a symmetrical combination of all the faculties, in a good measure of strength and activity, than for the extraordinary development of any one of them. And his preaching was what you would expect from such an intellectual constitution, taken in connection with a Scotch education of the strictest order. He divided, and sub-divided, almost without a limit; but all that he said was luminous and sensible, and not a small part of it in the very words which the Holy Ghost teacheth. His system of doctrine was the sternest type of Calvinism; and I doubt whether he ever preached a sermon by which this would not be revealed. He had but little gesture, and that little, as I remember, was not particularly impressive. His utterance was very distinct and deliberate, and yet was characterized by a good degree of earnestness. He was not much given to speaking in Public Bodies, though, when he did speak, it was always with good judgment and good spirit, and he was listened to with attention and respect.

For nothing was Mr. Scrimgeour more remarkable than his unfailing good will and kindness. An instance of this now occurs to me, with which I happened to be associated, which was of a somewhat ludicrous character, and might have been very serious in its consequences. I was going with him from Newburgh to visit the church at a place called Shawangunk; and we were both riding on horseback. As we approached a school-house, the little children formed themselves into a line by the side of the street, to pay their

respects, the boys by a bow, the girls by a courtesy, to the venerable man, as he passed. The old gentleman's horse, not being used to such an array of civility, suddenly shied off, and with so much rapidity as to leave the rider almost literally licking the dust; and the first thing he said, before I had time to overtake and bring back his horse, was—"My gude children, you see that your gude manners had well-nigh cost me my life." The spirit of good-will towards his fellow creatures always came out, wherever there was an opportunity to manifest it.

Very truly and affectionately,
J. M. MATHEWS.



ISAAC GRIER, D.D.

1802—1843.

FROM THE REV. JAMES BOYCE.

FAIRFIELD DISTRICT, S. C., February 12, 1851.

My dear Sir: I cheerfully comply with your request for some brief notices of the life and character of the late Rev. Dr. Isaac Grier. I was born within the limits of his pastoral charge, and received my early training under his ministry. It was my privilege to be frequently in his company, both before and since I reached mature years,—in his own house, in social parties, by the bedside of the sick, in ecclesiastical meetings, and on journeys of several hundred miles; so that my opportunities for knowing him were, by no means, inconsiderable. I shall, in accordance with what I understand to be your wish, attempt not an elaborate and critical analysis of his character, but only some brief and simple memoirs.

ISAAC GRIER was descended of a worthy parentage. His father, Robert Grier, was a native of Pennsylvania, and a member of the Reformed Presbyterian Church. In 1775 he removed to North Carolina, and in the same year married Margaret Livingston, an emigrant from Ireland. Immediately afterwards he repaired to Georgia, and settled in Greene County, where his son, the subject of this notice, was born in the eventful year 1776, being the first Presbyterian Minister born in that State. On the head stone placed over the grave of Margaret Grier, who lies in the burying ground of Sardis, Mecklenburg County, N. C., are inscribed these words—"The mother of the First Presbyterian Minister born in Georgia." The interior of Georgia was, at that time, regarded as frontier country, and was, therefore, much exposed to Indian depredations; and, consequently, to escape those dangerous hostilities, Mr. Grier, with his family, retreated to Cabarras County, N. C., where his son Isaac was baptized by the Rev. Mr. Martin, an itinerating Minister of the Reformed Presbyterian Church. As soon as the hostilities on the frontier had ceased or abated, he returned to his former residence in Georgia. The youthful training of the son is presumed to have been of the strictest and most orthodox character, for his parents and preceptor were decidedly of the old school type. His academical education, preparatory to entering College, was conducted partly by Dr. Moses Waddell, who taught with some celebrity many years in the South, but chiefly by the Rev. Messrs. Cunningham and Cummins, of Georgia, Ministers of the General Assembly Presbyterian Church.

Having completed his preparatory studies, he repaired to Dickinson College, Pa., where he graduated in 1800, under the Presidency of Dr. Nisbet. He studied Theology under the direction of the Rev. Alexander Porter, of the Associate Reformed Synod of the South, Pastor of Cedar Spring and Long Cane Congregations in Abbeville District, S. C., and was licensed at Long Cane, by an Associate Reformed Presbytery, September 2, 1802. After itinerating among vacant congregations for two years, he was called to take the pastoral care of the Congregations of Sardis, Providence and Waxhaw, in North Carolina, and was ordained to the Gospel Ministry at the first mentioned place, some time in the year 1804. He continued Pastor of these three Congregations until 1808, when he resigned the Congregation of Waxhaw, in consequence of its inconvenient distance from the other two churches, and united the Congregation of Steele Creek, which had been demitted by the Rev. William Blackstock,* to those of Sardis and Providence. In 1815 he resigned the Providence Congregation, but retained his charge at Sardis and Steele Creek until 1842, when the infirmities of age rendered it necessary for him to resign his entire charge. From that time his health gradually declined till the 2d of September, 1843, when he was removed by death, after having laboured in the ministry about forty years.

In 1837 he received the degree of Doctor of Divinity from Jefferson College, Cannonsburg, Pa.

In person Dr. Grier was of about the ordinary stature. He was broad and well-built, possessing an erect and manly form, and well fitted for hardships and fatigue, being neither afflicted with leanness nor burdened with corpulency. Though he passed several ordeals of the severest sickness, and of medicines which took an unfortunate and well-nigh ruinous turn upon him, yet he wore, even to old age, the unwrinkled face and ruddy countenance of youth.

Dr. Grier was a man of more than ordinary firmness; but whether he was so constitutionally or from education and habit I could scarcely venture an opinion. When his mind was once made up, whether in relation to truth or duty, it was with difficulty that it could be changed. What he believed to be right and true he adhered to with the utmost tenacity, even though it may have subjected him, in some quarters, to the charge of bigotry.

Punctuality was another of his prominent characteristics. It was a standing rule with him to fulfil all his appointments, whether they related to secular or ministerial engagements; so that if ever absent from an Ecclesiastical Judicatory of which he was a member, or from a Congregation where it was announced that he would preach, he generally had the credit of being detained by circumstances beyond his control.

The labours of Dr. Grier were signally blessed in one department where all ministers are not successful. While he had the pleasure of witnessing very considerable numbers making a profession of their faith under his ministry from

* WILLIAM BLACKSTOCK was born, educated and licensed to preach in Ireland. He migrated to this country about 1794. The Presbytery of the Carolinas report—that William Blackstock, a probationer from the Presbytery of Down, in Ireland, had been received by that Body, and was ordained on the 8th of June, 1794, over the United Congregations of Steele Creek, Ebenezer and Nealey Creek, S. C. Here he continued till the year 1804, when he resigned his charge and became a stated supply to the Churches of New Perth, New Sterling and Rocky Spring. He seems to have remained here till 1811, when he was settled at the Waxhaws, N. C. He subsequently accepted a call from Tirzah, S. C., and died in 1830 or '31. He had a highly respectable standing in the ministry.

year to year, yet, peradventure, in the whole course of his ministerial life, there was nothing more gratifying to him than the spectacle of so many young men among his parishioners turning their attention to a course of education preparatory to the Ministry, and, in due time, being actually introduced into it, and afterwards raised to stations of usefulness and respectability, and some of them to eminence, in the Church. Nearly two-thirds of the Presbytery to which he belonged consisted of ministers who had been born and reared within the limits of his ministerial charge.

Probably no minister in the denomination with which he was connected took more pains than he in the religious instruction of the coloured people. In addition to the catechetical exercises which were conducted at the church, during the intermission of public service, in the Summer, for their special benefit, he was accustomed, for a number of years, after preaching two discourses to his congregation, to deliver a third to the blacks, assembled at a given place, near his own house, some five miles distant from the church.

His pulpit performances were simple, perspicuous and instructive, and generally of a medium length. He was scarcely ever tedious in his public ministrations. He was fond of reading and conversation, and was never more pleased than when engaged with his favourite authors or conversing with his friends. Few divines were more conversant with History or better informed in Theology. Possessing excellent conversational powers, he was supplied with an almost inexhaustible fund of amusing and instructive anecdotes, and possessed the ability of rendering himself agreeable and interesting to his companions and fellow-travelers in journeys of weeks and months, as I am able myself to testify.

In 1806 he was married to Isabella Harris, daughter of a Ruling Elder in his charge,—a lady distinguished for her fine intellectual and moral qualities, and for a most exemplary Christian character. She died in 1842, about a year previous to the death of her husband. They had three children, one of whom, the Rev. Robert C. Grier, is a minister of the Associate Reformed Church, and a Professor in Erskine College.

Yours with Christian regard,

JAMES BOYCE.

FROM THE REV. H. CONNELLY.

NEWBURGH, July 2, 1862.

My dear Sir: After my graduation at College, I was, for two years, the Teacher of an Academy in Lancaster District, S. C.; and then and there it was that I had the pleasure of an acquaintance with the late Rev. Dr. Grier, who was so well known and so highly esteemed, especially throughout the Southern churches. Though he lived near the borders of North Carolina, some thirty miles distant from the place of my sojourn, I used to meet him at Presbytery, and occasionally at other times, and once I remember that he took me home with him after a Presbyterian meeting, and treated me with great hospitality and kindness. For one year I was a theological student, under the care of the Presbytery to which he belonged, and this brought me into nearer relations with him, and secured to me, on one occasion at least, the benefit of his criticisms upon a sermon which I was required to deliver as a theological exercise.

Dr. Grier was of about the ordinary height, rather inclined to be stout, with a round full face, a benignant light eye, a mild, pleasant expression of countenance, and a general healthful appearance. He had a well balanced

and well cultivated mind, and was more distinguished for the reflective and practical than the imaginative. He had an uncommonly gentle and kindly spirit, and was always on the alert to do good and communicate happiness whenever it was in his power. His manners were not formed after any standard of artificial refinement, but were the simple acting out of strong benevolent feelings, under the combined influence of good sense and good taste. From the first hour you came in contact with him, you could not help being impressed with the sincerity, kindness and dignity of his character; and the more you knew of him, the more of admiration and veneration would these qualities elicit.

Dr. Grier's preaching was sober and instructive, not brilliant or startling. It was very much of an expository character, and never failed to throw much light upon the portion of Scripture which he had under consideration. His voice was distinct and pleasant, but not of remarkable compass. In Public Bodies he always seemed at home, observed carefully all that was passing, and mingled freely and advantageously in any important discussions that might come up. Much deference was paid to him by his brethren, all regarding him as a clear-headed, right-minded, thoroughly practical man. I never had much opportunity of knowing what he was as a Pastor; but, from my knowledge of his general character, I am quite sure I should hazard nothing in saying that he adorned the pastoral relation with the most graceful kindness and the most unremitted devotion.

There was no feature in the character of Dr. Grier that I think of with more interest than his marked kindness to the slaves. He was a man of considerable property, and, in common with almost every body around him, was the owner of a number of negroes. But if all masters were like him, the system of Slavery would be shorn of its most offensive features. He seemed to me to exercise towards them an almost parental kindness. At morning and evening family worship, they came together as regularly as any other members of his household. He did not, as is common, employ a white overseer, but appointed the most intelligent of their own number to take a general direction of affairs, and this one reported to *him*, and received suggestions and instructions from him, as often as there was occasion. I believe he was the first in that region to change the order of things in regard to the accommodation of the negroes in public worship. Formerly their inferiority in the house of God had been virtually recognized by their occupying seats in the remote part of the house; but Dr. Grier introduced the practice of dividing the day between the blacks and whites, giving the afternoon to the former; and then, instead of occupying seats in the rear where they were nearly hidden by a high intervening partition, they were allowed to come forward and occupy the front seats, while the white people, if they chose to be present, took the less favoured position. I remember being there, on one occasion, at a Communion, in a forest, at which he presided, and at the last table there appeared an imposing array of blacks, to whom he administered the ordinance with the utmost tenderness and appropriateness. He seemed always to seek to promote the benefit of the coloured race, as if that had been his peculiar mission.

Very respectfully yours,

H. CONNELLY.

ROBERT FORREST.*

1802—1846.

ROBERT FORREST was born at Dunbar, Scotland, about the year 1768. He was brought up under the ministry of the Rev. John Henderson, of the Burgher Secession Church, the author of a work entitled "The Legal Temper displayed in its Nature and Tendency." Of this excellent Pastor he retained, even to his old age, an affectionate remembrance, often referring in terms of the greatest respect to his piety and learning. At what precise time he first felt the power of Divine grace upon his heart, or consecrated himself to the ministry of reconciliation, I have not been able to ascertain. After attending, during the usual period, the Grammar School of Dunbar, he became a member of the University of Edinburgh about the year 1787.

Having completed the usual classical and scientific course at the University, Mr. Forrest commenced the study of Theology, under the late Dr. George Lawson, of Selkirk, at that time Professor of Divinity in connection with the Associate (Burgher) Synod, and the successor in that office of the eminent John Brown, of Haddington. Dr. Lawson was a man of profound and varied erudition, mighty in the Scriptures, of deep and earnest piety, and of singular simplicity of character and manners,—“an Israelite indeed, in whom there was no guile.” By all his students he was not only respected as a theologian but loved as a father. Mr. Forrest, to his latest day, was accustomed to express his deep sense of the value of his instructions, and, indeed, he could hardly mention his name without giving some token of the veneration he felt for his memory. Among his fellow students at the Hall were Dr. Henry Belfrage, of Selkirk, author of “Sacramental Addresses” and other popular and practical works, and Dr. Andrew Marshall, the Father, as he has been called, of the “Voluntary Controversy.”

In 1796 Mr. Forrest was ordained and installed in the pastoral charge of the Associate Congregation of Salteoate, a small town in the West of Scotland, on the coast of Ayrshire. Here he remained in the diligent discharge of his ministerial duties until the visit of Dr. John M. Mason to Great Britain to obtain funds for the Theological Seminary, and a competent number of evangelical ministers to meet the pressing demand made upon the Associate Reformed Church for the supply of ordinances. As all the documents connected with this important mission have been published, it is not necessary, in this connection, to enter into any details of its history. It is sufficient to say that Mr. Forrest was one of the first to listen to the cry for help from the American Church. This offer was gratefully accepted, and, on the 1st of September, 1802, he sailed from Greenock, in company with the Rev. Dr. Mason, Dr. James Laurie, Messrs. James Scrimgeour, Alexander Calderhead, Robert Easton and Robert H. Bishop. They had a prosperous voyage and reached New York in time to attend the meeting of the Synod, which commenced its sessions in that city on the 21st of October, 1802; and, having presented their letters of dismission and other credentials, were at once received into Christian and ministerial communion.

During the first year after his arrival in this country Mr. Forrest visited various destitute portions of the Church, and, it is believed, spent some months in Lower Canada. On the 26th of April, 1804, he was installed Pastor of the Pearl Street Congregation, in the city of New York. He remained in this charge until the 14th of June, 1808, when, at his own request, the connection was dissolved. After labouring, for some time, as an itinerant, in Central and Western New York and in Upper Canada, he was admitted to the pastoral charge of the Congregation of Stamford, Delaware County, on the 15th of January, 1810. Here he remained, performing with great diligence and faithfulness the duties of the ministerial office, until the growing infirmities of age induced him in 1843 to ask for a dissolution of his pastoral relation. During the following year he resided in the city of New York, but, finding the climate injurious to his own health, and also to that of his wife, he returned once more to the scene of his labours amid the pleasant hills of Delaware. But his race was well-nigh run. For half a century he had been permitted to preach the glad tidings of Redemption, and on the spot where he had so long testified the Gospel of the grace of God he was at last gathered to his fathers. Though his health was feeble during the last two years of his life, he was able occasionally to appear in the pulpit, and, with the utmost readiness, lent his aid to his brethren, of whatever name, when his strength allowed him to do so. In the autumn of 1845 he was seized with an illness which confined him to his chamber from that time up to the day of his death. He bore his protracted and often very severe sufferings with exemplary patience, and died on the 17th of March, 1846, in the seventy-eighth year of his age and the fiftieth of his ministry.

He bequeathed his large and valuable library to the Theological Seminary, formerly at New York, now at Newburgh.

The following is a list of Mr. Forrest's publications :

Conversion of an Aged Sinner: A Narrative Tract, - - - -	1807
Great Encouragement to Perseverance in Missionary Labours: A Sermon delivered before the Northern Missionary Society at their Annual Meeting in Lansingburgh, - - - -	1815
A Testimony on the Doctrines of Original Sin and of Atonement, prepared by order of the Associate Reformed Synod, - - -	1831
He was also a liberal contributor to the Christian Magazine, - - -	1832-42

FROM THE REV. ROBERT PROUDFIT, D.D.

UNION COLLEGE, April 2, 1850.

Rev. and dear Sir: I became acquainted with the Rev. Robert Forrest in the winter of 1802-03,—shortly after his arrival in this country. We were afterwards co-presbyters for about thirty-six years, and of course I had the opportunity of frequent intercourse with him. My earliest impressions concerning him, which were never afterwards essentially changed, were that the characteristics of the true Gentleman and of the Christian Minister were as happily blended in him as in any one with whom I was acquainted. His talents were rather solid than brilliant. He did not exhibit much original thought; but, having time and opportunity for much reading, and having both a sound judgment and a retentive memory, he possessed very extensive information, particularly upon theological subjects. His preaching was calculated to enlighten the understanding, rather than to affect deeply the emotional nature; and hence he seemed better fitted to edify saints than to extend the

visible Church. His piety was deep and uniform, but altogether unobtrusive; and his aversion to the extravagance sometimes accompanying revivals led him perhaps too far in the opposite direction; but never to underrate the genuine appearances of vital religion. While firmly attached to the Church with which he was connected, he was liberal in his views of other denominations, whom he considered as holding the fundamental truths of religion; but I think he sometimes imagined errors in doctrine when there was nothing more than verbal inaccuracy, or indistinct statement.

The most strict and unyielding integrity was a striking feature in his character. He was utterly incapable of any thing approaching dissimulation, meanness or unworthy artifice. Possessing considerable property, he was generous in bestowing gifts upon those who were in need; and, while indulgent himself to those who owed him support, he strenuously inculcated the liberal maintenance of Gospel Ordinances as a Christian duty. He was exemplarily punctual in attending Ecclesiastical Courts, and, indeed, in all his engagements. In his deliberations and decisions he was strictly conscientious; but, often, from a momentary impulse, proposed measures which appeared to others unwise, and which he himself, upon a little reflection, would readily abandon. In our long and frequent intercourse in Presbytery and in Synod, he and I often differed in judgment upon measures under consideration, but I do not believe that either of us was ever the subject of an unkind feeling on that account.

Yours truly,

R. PROUDFIT.

FROM THE REV. JOHN FORSYTH, D.D.

THEOLOGICAL SEMINARY, NEWBURGH, April 10, 1856.

Rev. and Dear Sir: In complying with your request to send you my recollections of Mr. Forrest, I feel that I am only obeying the Divine precept,—“Thine own friend, and thy father’s friend, forget not.” He was both. For many years, my father’s house was his home, on the occasion of his annual visits to Newburgh, as one of the Superintendents of the Seminary; and in his own modest parsonage on the banks of the Delaware, and amid the green hills of Delaware County, I spent some of the happiest days of my life when a student. I can never forget the pleasant fellowship with him at my father’s fireside and his own, or the various talk in which he delighted, about books and passing events, and the men whom he had known in his native land, or those with whom he had become acquainted during his residence of forty years or more in America. His image is as distinctly before my mind’s eye, his very attitude, as he used to sit with his snuff-box in his hand, or with the snuff between his fingers, or in the act of carrying it, as he did with exquisite grace, to his nose,—as distinctly as if I were looking upon his portrait.

Yet I find it, by no means, an easy task to transfer this image to paper, inasmuch as it had few salient points. Mr. Forrest had no eccentricities, unless, indeed, you reckon as such his intense dislike of long speeches and sermons,—very good ones, of course, excepted,—a feeling which sometimes became objective—to use a Germanism—in the form of a vigorous yawn, which was neither agreeable to the Preacher nor stimulating to his eloquence. Once, and only once, I remember to have endured the infliction. It was during my first year in the Seminary, on the occasion of my class preaching before the Superintendents. I had the misfortune to be the last preacher of the evening. A moment’s thought might have convinced me that the emphatic evidence of weariness that greeted and horrified me, was not occasioned by my sermon; for I had not spoken three minutes, and I was, besides, rather a pet of my good old friend; but I can never forget the electric-like shock which that yawn produced. But let me pass to more serious matters.

Mr. Forrest afforded a striking illustration of the extent to which a mind, naturally of no great power or compass, can be invigorated and enriched by persistent industry in scholarly culture. He had not a spark of that quality, so often noticed in pen-portraits, so rarely met with in real life,—originality. He had no tendency to speculation, and no special aptness for elaborate reasoning. He could not be called an independent thinker, yet he was, by no means, a slavish imitator of the models which he most admired. The principles of faith and polity in which he had been trained, by his venerated theological instructor, Dr. Lawson, of Selkirk, he adhered to through life with undeviating consistency. It were an injustice to his memory to say that he took them upon trust. He stood where he did, immovably firm, because deeply convinced that he was standing on the rock of truth; but the weapons by which he defended his position were derived from armories constructed and replenished by the heads and hands of others. He took care to surround himself with the best books in the various branches of Theology and Literature, and he made their contents his own by hard and constant study. Even in his old age he kept up his habits of reading and of careful writing, and during the thirty-five years of his residence in Stamford, he always carried home with him from the city of New York—which he was accustomed to visit semi-annually—a goodly supply of the best productions of the British and American press. In his large library there was hardly a volume with whose contents he was not acquainted. The consequence was that his mental vigour, like his Christian graces, was renewed, day by day, even when the outward man was perceptibly decaying. And his friends in Newburgh were wont to say, from year to year,—“That last sermon is the best he ever preached here.” Indeed, the last half dozen which I had the privilege to hear were truly noble discourses.

In personal appearance Mr. Forrest was a man of presence. A stranger meeting him anywhere, in the street or the drawing room, would, at the first glance, conclude that he must be a Minister, and a Minister, too, worthy of all respect.

Leading, as he did, the retired life of a student and rural Pastor, Mr. Forrest necessarily lacked that knowledge of men which can be got only by close and constant contact with men :—

Fluctibus in mediis, et tempestatibus urbis.

He thus became occasionally the victim, as I may say, of prejudices against individuals, which would, now and then, vent themselves in a hasty word. But if the very persons whose opinions or public conduct he perhaps was sharply condemning, had, the next moment, knocked at his door, it would have been instantly seen how evanescent were all his personal dislikes, and that on his heart the law of kindness was deeply engraved.

Believe me to remain very truly yours,

JOHN FORSYTH.

JOSEPH KERR, D.D.

1803—1829.

FROM THE REV. JAMES PRESTLEY, D.D.

PITTSBURG, March 3, 1862.

Dear Sir: I have been requested to send you a memorial of the Rev. Joseph Kerr, D. D., formerly Pastor of the First Associate Reformed Congregation in this city, of which I at present have the charge, and first Professor

of Theology in the Theological Seminary of the Associate Reformed Presbyterian Church in the West. It is compiled in part from my own recollections, as I was under his pastoral care all the time he had charge of this congregation; in part from information derived from the surviving members of his family; in part from those who studied Theology in his classes; but principally from obituary notices of him published shortly after his decease. His memory is cherished still in the hearts of all who knew him, and is like precious ointment poured forth, to this day, in the denomination of Christians with which he was connected. I am altogether of opinion that his life is well deserving of a more public and general remembrance, and I am glad that you propose to give his name a place among those of the many eminent divines whose names you are embalming in the "Annals of the American Pulpit."

JOSEPH KERR, son of the Rev. Joseph and Elizabeth (Reynolds) Kerr, was born in County Derry, near the border of County Tyrone, Ireland, in the year 1778. His father was an eminent Minister of the Gospel, connected with the Burgher division of the Associate Synod in Ireland, and greatly esteemed in his day for his great abilities in the pulpit. Of the instructions and example of this eminently pious father his son was deprived, while yet a child. He was accustomed to retire for meditation and study to a secluded walk in his garden. To this place he had gone early in the morning of the day on which he died, and, on being sought for at the breakfast hour, was found lying in the walk, dead. Mrs. Kerr was left with a family of small children, over which she watched with great tenderness and care. Being possessed of some means, she was able to afford to the subject of this memoir facilities for acquiring an education. Having passed through a suitable preparatory course, he entered the University of Glasgow, Scotland, about the year 1794. From this Institution he graduated when he was about twenty years of age.

From early childhood he was the subject of religious impressions, and was esteemed by all who knew him as a pious and promising youth. He made a public profession of religion early in life. In what particular year cannot now be ascertained; but, as is supposed, when he was about sixteen years of age, when he left home to enter the University of Glasgow. On his return,—after graduating, he was taken under the care of the Associate (Burgher) Presbytery of Derry, as a student of Theology, and prosecuted his studies for a time under the Rev. Dr. Rogers, of Ballybay, County Monaghan, Professor of Theology for the Associate (Burgher) Synod in Ireland.

He came to the United States in the year 1801, and put himself under the care of the First Associate Reformed Presbytery of Pennsylvania, as a student of Theology. In the year 1802 he was, at his request, and before he had delivered all the trials which had been assigned him by that Presbytery, dismissed to the Second Associate Reformed Presbytery of Pennsylvania. He was received by that Presbytery at its meeting in Robinson's Run Church, in April, 1803; the same meeting at which its name was changed to "The Presbytery of Monongahela," in accordance with an order of the General Synod. At this meeting, on the 27th day of April, 1803, Mr. Kerr was licensed to preach the Gospel. His licensure may be regarded as an epoch in the history of the Associate Reformed Church in the West. It seems to have inspired the fathers of the Presbytery with new life and hope. They were few in number and widely separated. At this time Western Pennsylvania was comparatively a wilderness, congregations

were small and scattered widely apart, and settled Pastors were very few. Mr. Kerr laboured among these dispersed vacancies, extending from the ridges of the Alleghenies on the East, far into Ohio on the West, and from the Northern Lakes below Mason's and Dixon's line on the South, with unheard-of popularity. Wherever he went he was admired and beloved. Calls for his labours were sent into Presbytery from a great number of neighbourhoods, and from several places that had not been previously recognized by Presbytery as any part of their charge. Indeed, his name rendered savoury that section of the Church to which he belonged. He laid, during his missionary labours in the extended bounds of the Presbytery, the foundation not only of the congregations where he first settled, but of many others which not only still exist, but continue to flourish, and some of which have been subdivided into two or more large and flourishing congregations.

After riding thus as a Missionary, for a year, Mr. Kerr was regularly invested with the sacred office. He was ordained by the Presbytery of Monongahela, at a meeting held at Short Creek, Va., on the 25th day of April, 1804. He continued to supply the vacancies in the bounds of the Presbytery some months longer; and, having declined several calls which, in a pecuniary view, were far more inviting, he, at length, from a prospect of usefulness rather than gain, accepted a call from the United Congregations of Mifflin and St. Clair, in the vicinity of Pittsburg; and, on the 17th of October, 1804, at the house of Nathaniel Plummer, was installed Pastor of these congregations.

In a few years each of these congregations declared itself able to support its own Pastor, and desired to obtain his undivided labours. The matter was postponed, from time to time, until, in the year 1817, Mr. Kerr, considering his health inadequate to the labours required by two Congregations as large as these had become, demitted the charge of Mifflin Congregation, and the whole of his labours were given to the Congregation of St. Clair. Here he still continued to enjoy the smiles of his Divine Master, and laboured for several years with great success.

In the mean time, an organization, with good prospects, had been effected by order of Presbytery in the city of Pittsburg, which, under the pastoral charge of the Rev. Joseph McElroy,—now Dr. McElroy, of the Presbyterian Church, Fourteenth street, New York city, had grown to be a large and influential congregation. On the removal of Mr. McElroy to New York the attention of this congregation was directed to Mr. Kerr, and, notwithstanding the affection known to exist between him and the people of his charge, a call was made out for him and presented through the Presbytery. Pittsburg was, at that time, considered one of the centres of influence in the Associate Reformed Church; the position was a desirable one, and the pecuniary support large for that day. It may have been thought by some that these considerations would have weight with Mr. Kerr, but they did not. On the presentation of the call, he stated that he entertained a high regard for the people of the Congregation of Pittsburg, and most heartily desired their prosperity; yet, inasmuch as he had always been of the opinion that a minister, who was comfortably settled in a congregation, with a mutual good understanding existing between him and his people, ought not, excepting under very imperious circumstances indeed, to think of removal, he could not separate himself from his congregation without doing violence to his feelings and to all his principles—he, therefore, begged leave respectfully to decline the call from Pittsburg.

In the year 1825 the Associate Reformed Synod of the West resolved to establish a Theological Seminary, and elected Mr. Kerr their Professor of Theology. As Pittsburg was generally esteemed the most suitable locality for the Seminary, and as the Synod could not support the Professor, unless he had also a pastoral charge, the Congregation in Pittsburg, after taking the advice of some of the members of the Presbytery, renewed their call to Mr. Kerr to become their Pastor. When the matter came before the Presbytery, that Court, by its own act, transferred him from his then present charge to the charge of the Congregation in Pittsburg. In this decision of the Presbytery he acquiesced, and, having also accepted the Professorship, commenced his preparations for an immediate removal to Pittsburg, and was installed as Pastor in his new charge in October, 1825. Previously to his removal to Pittsburg, that congregation, through frequent disappointments and discouragements, was considerably weakened. His settlement among them had an electrical effect in quickening them to new life and vigour. From a desponding, disintegrated handful they, in a very short time, became one of the largest and most respectable congregations in the city. Thus, wherever this good man was called to labour, it pleased the Head of the Church to bless his labours and to make manifest the savour of his knowledge by him.

Shortly after entering on the duties of his Professorship of Theology in Pittsburg, he received the honorary degree of Doctor of Divinity from the Western University of Pennsylvania.

My personal recollections of Dr. Kerr, though I was but a lad when he died, are very distinct. His personal appearance was very imposing and attractive. He would have been marked any where, not because of obtrusion, for he was singularly modest, but from his general appearance. He was tall, straight, symmetrical, with good features and well-formed head. His air was almost military. In him dignity was blended with great amiability. His countenance beamed with benevolence, and his eye, especially when he spoke, was remarkably expressive of deep interest in what he was saying. In society he was very complaisant, and in cases of affliction very sympathetic. With his fine powers and liberal culture, he could condescend, without any effort, to the humblest person or smallest child.

As a Preacher of the Gospel he excelled. His appearance in the pulpit was always attractive. He was clothed there with the dignity of his office, and, sometimes, when greatly moved, rose to grandeur. His voice was sonorous, never offensively loud, and could be distinctly heard through every part of the largest church edifice. It could melt into the lowest tones of sorrow, and rise in trumpet tones to the highest pitch. I was not so capable at the time, being but a youth, of judging correctly of the matter of his discourses; but I recollect that I was always interested. I never felt lassitude while he was preaching. Young as I was, I could understand him, and could carry home to the evening examination a good deal of what he said. This was not strange—the whole congregation appeared to hang upon his lips. He was, as the result, unusually successful in edifying his people, and in adding to the Church. One contemporary with him, writing of him, says,—“As a Pulpit Orator, he soon excited attention, and in his new field of labour he was unusually successful; and he filled the Professor’s chair with great acceptance. * * * But let there be no misapprehension. Dr. Kerr was not a *showy* preacher, on whom a crowd would gaze in stupid won-

der and then go away sure of nothing but that they had heard a great sermon, if they only knew what it was about ; but like Aaron he could 'speak well,' which John Quincy Adams says is the perfection of eloquence. Every speaker has some peculiarities of manner. When Dr. Kerr hesitated for a word to express his idea, he paused, cast his eye downward, and in a moment the word, the very right word, came."

Dr. Kerr was eminently a pious man. He was decided in his views and consistent in his practice. Of an ardent temperament and of a very susceptible nature, yet such was his habitual self-control that I have never heard any one say that he had spoken in anger or unadvisedly with his lips, on any occasion, no matter what the provocation. He was withal a very benevolent man and much "given to hospitality." It was no uncommon thing for him, when living on a farm, to assist a young minister just starting out on his first tour to preach the Gospel, to a horse or equipments. He not unfrequently gave away the last dollar in the house. When elected to the Professorship of Theology, which he held for only four years, he, for the first two years, gave his salary, two hundred dollars, all that the Synod could afford to pay him, to commence a fund to assist young men in needy circumstances in prosecuting their theological course, and, during the last two years, he gave a hundred and fifty dollars each year toward the same object, besides large contributions toward procuring a necessary library for the Theological Seminary.

In his intercourse with the people of his charge he was remarkably prudent—his counsels were eminently judicious and his influence was very great. His memory is still fondly cherished among those of his congregations who survive, and they speak of him as a model to be imitated. As a Father, the lives and deaths of his children attest his fidelity. In Church Courts he did not often speak, but when he did, it was with power. He had great strength in debate, but appeared to be unconscious of it. He was incapable of any thing like indirection. Mr. McFarland, of Chillicothe, O., a man of considerable power in debate, who had sometimes encountered him in the Synod, once said,—“I like Mr. Kerr for an opponent, *for you can see all of him.*” As a Man, in all the relations of life, there was no one more kind, more universally cheerful, or more instructive. He was a good man, and his “memory is blessed.”

One of his contemporaries, in an obituary notice, says,—“As this sketch may be handed down to a future age, it may not be amiss to state some of those personal and moral qualities that rendered him so universally admired and beloved. His personal appearance was highly respectable and pleasing. He was tall of stature, straight and portly. He possessed a large share of social cheerfulness, and was, at the same time, very sympathetic and tender with the suffering. His ideas were lucid, and he communicated them with the greatest facility. He was always pleasant and ready in speech, but in public speaking his fluency acquired an ardour which fascinated his audience. He had a well-balanced and capacious mind. His pulpit exercises were most remarkable for embodying a large amount of the richest evangelical matter. In the exercise of prayer he excelled. In his ministerial calling he was diligent in business ; fervent in spirit ; serving the Lord.”

One of his students of Theology, writing to me recently, says of him :

“His best and noblest appearance was in the pulpit. Goodness, true greatness, and eminent godliness characterized him at all times and in all places, but espe-

cially in the sacred desk. He looked and spoke like a messenger fresh from the Divine Throne, whose soul overflowed with love to God and man. His lectures and sermons were lucid and forcible expositions of the Word of the Lord. The language was so plain, and the matter so important and attractive, that the ordinary hearer was edified and delighted, and the most cultivated and fastidious listener not displeased. A seeming unconcern in regard to the rules of oratory marked his delivery. At times his beseeching utterances were solemn and persuasive; at other times his burning words were awful and soul-harrowing. He kept his subject always between himself and his auditors; so that they saw and analyzed *it* rather than *him*. The application of his discourses was searching and impressive. In this he excelled. He came near, in God's name, to every hearer, young and old, saint and sinner; and to each he addressed a suitable word in season. The application was always the warmer and better half of the discourse. I loved, admired and revered him: and so did all his students without exception."

As a Professor in the Theological Seminary, Dr. Kerr was very successful, and gave universal satisfaction. In his intercourse with the students he was courteous and dignified. He was a mild critic, considerate of the feelings of the student, and yet faithful. He was careful not to wound while he corrected. He was an excellent instructor, clear, sufficiently concise, and had a happy faculty of bringing to view all that was legitimately connected with the subject in hand. He had great discernment of character, and could not be easily deceived as to the capacities, diligence or attainments of his students. He, by his urbanity, kindness and faithfulness, rendered himself very dear to them all; and this is perhaps one of the best testimonials of his real worth as a Professor.

In the year 1806 Mr. Kerr returned, for a short time, to Ireland, where he was united in marriage, on the 6th day of April of that year, to Miss Agnes Reynolds, who still lives, at the advanced age of eighty years. He had, by this marriage, eleven children,—five sons and six daughters, all of whom survived him and lived to adult years. Three sons became Ministers of the Gospel, only one of whom survives,—*Rev. David R. Kerr, D.D.*, Professor of Ecclesiastical History and Church Government in the Theological Seminary of the United Presbyterian Church, Allegheny City, Pa.; and editor of "The United Presbyterian," a weekly religious newspaper in the interest of the same denomination. Four of the daughters married clergymen. Only four children,—one son and three daughters, now survive.

Dr. Kerr's last illness was short and very severe; but death did not find him unprepared. He could say,—“For me to live is Christ, and to die is gain.” He was taken ill on the evening of Thursday, the 12th day of November, 1829; and died on the evening of the following Sabbath. His disease was bilious colic. During the night of Thursday he suffered excruciating pain. The best medical skill the city could afford, was exerted in his behalf, but without avail. He sustained his affliction—and the pains were sometimes extreme—with astonishing composure and resignation. His countenance was lighted up during the whole period of his sufferings, as if he continually realized the hand of God in them, and rejoiced to suffer at the hand of Him with whom he expected, in a short time, to reign. He appeared to be entirely free from any anxious concern about the world. When he saw his family and friends weeping around him, he comforted them and admonished them not to grieve for him. He assured them that, though his conflict was sharp, it would not be long; that he was not unsustained; that if God had any thing more for him to do in this world, He would raise him up; and, if not, he was satisfied. He continued to suffer, thus sustained by the grace of God, until the evening of the Sabbath. A short time before his departure, he

summoned all his strength, and spoke for some time, with great feeling, on the heinousness of his sins, and on the greatness, grace and preciousness of his Saviour; of the goodness and forbearance of God to him through life, and of his personal unworthiness. A few minutes before he died, he was asked by his brother if he had any fears in view of the near approach of death. He replied,—“No, no, I am a great, *great sinner*, but I have a great, *great*, GREAT Saviour.” Having said this, and asking to lean more entirely upon a friend,—one of the Elders of his church, who was partially supporting him in that posture, (for he sat in a chair, not being able to recline on his bed,) without a struggle, he fell asleep in the bosom of that great Saviour whom he so ardently loved, and so diligently and faithfully served. “Thus died,” says one of his brethren, “an amiable Man, a pious Christian, a talented Professor, and an able Minister of the New Testament.” “Blessed are the dead that die in the Lord:—yea, saith the spirit, that they may rest from their labours, and their works do follow them.”

Affectionately yours,

JAMES PRESTLEY.

FROM THE REV. DAVID MACDILL, D.D.

SPARTA, Ill., April 8, 1852.

Dear Sir: My acquaintance with the Rev. Joseph Kerr, D.D., commenced about the year 1818, and continued till his death. He was a good Preacher of the Gospel. Few indeed understood the plan of salvation better. He had what old Mr. Baxter called a “rousing voice.” His talents, though not what would be called brilliant, were eminently solid and useful. He was, in the best sense, an eloquent man, and yet the graces of oratory he seemed neither to study nor regard. His prevailing moral qualities were candour, gentleness, kindness, goodness. I can hardly think that any person could have heard him speak without being convinced that he was listening to a sincere man. These qualities gave him great influence among the people. It was commonly said that, when a difficulty arose in any of their congregations, which required the services of a peace-maker, the Presbytery to which he belonged would appoint him to go and attend to the call. While Pastor of a country congregation, before his removal to Pittsburg, I have heard that when he saw any respectable looking man travelling the road which passed near his house, he would frequently enter into conversation with him; and if he found him, in some degree, a man of a kindred spirit, would invite him in and lodge him courteously.

Every public speaker has perhaps some gestures which may be called mechanical, but which are often very expressive. The late Dr. Mason, of New York, when he was labouring to bring forth some vast idea in all its power and grandeur, had a peculiar manner of rubbing his fore-finger on his forehead; and when, from some momentary confusion, he could not at once get hold of the idea, or the word, which he wanted, he would bring his hand briskly before his eyes, as if he were brushing away some insect which obscured his vision. When Mr. Kerr was in search of a word, he cast a broad earnest look downwards, as if he were looking for something at his feet. It was never long before the word was found; and when found, it was exactly the right one. The congregation of which he had the charge in Pittsburg flourished under his ministry. In the Theological Seminary, in which he was sole Professor, his labours were highly acceptable both to the students and to the Synod.

Respectfully,

DAVID MACDILL.

FROM THE REV. ELISHA P. SWIFT, D.D.

ALLEGHENY CITY, PA., January 17, 1862.

Dear Sir : To recall the fading reminiscences of those departed servants of the Lord, whom we once knew and esteemed, is not an unpleasant office ; and I, therefore, cheerfully comply with your request to state what may occur to my thoughts in reference to the late Rev. Dr. Joseph Kerr. In view of the fact that it is now thirty-two years since his decease, and that my acquaintance with him was neither of long continuance nor very intimate, you will expect nothing more from me than a brief statement of my own impressions of his character.

I distinctly remember him as a man of about the medium height, erect in stature, slender in person, with a countenance at once thoughtful, benignant, intellectual and suggestive of his sacred office. In his general appearance and manner there was much to indicate a studious habit, blended with great modesty and self-distrust, and a most gentle and kindly spirit. He did not strike me as a man of very original powers, or varied learning, or commanding eloquence ; but rather as one who, with a vigorous, well-balanced and well-furnished mind and pleasing address, was qualified to be a judicious, instructive and interesting Preacher of the Gospel, and a successful former of the theological principles and mental habits of the rising ministry. When the Associate Reformed Synod of the West determined to found a Theological Seminary within their own bounds, all eyes seem to have been directed to Mr. Kerr, as the person who should be chosen first Professor in the infant institution ; and he was accordingly elected to that office with great unanimity. It was deemed expedient that the Seminary should be opened in the city of Pittsburg ; and the First Associate Reformed Church in the city being then vacant, and wishing to avail themselves of the pastoral labours of the Professor elect, made out a unanimous call to him to take charge of that large and flourishing congregation.

A very flattering testimony to the personal worth and ministerial qualifications of Mr. Kerr, in the estimation of this congregation and that of St. Clair, five miles from the city, of which he was then Pastor, grew out of this occurrence. This latter church made the most earnest and persevering opposition to his translation to the Pittsburg charge, while the former were equally intent on the prosecution of their call. The reluctance of the St. Clair congregation to give him up became so strong as to threaten the very existence of the church ; but matters finally settled down in the event of his removal to the Pittsburg charge. In this relation he was held in the same high estimation among his people as had existed before ; and the congregation grew under his ministry until the close of his life. He, at the same time, took the entire charge of the education of such students of Theology as the Synod was able to collect. In this new and responsible office, his thoroughly evangelical views, his excellent judgment, and exemplary and even parental bearing, united with good theological attainments, rendered him at once highly acceptable and useful. He enjoyed the affectionate respect and confidence of his pupils ; and the infant Seminary flourished under his care.

But neither the congregation nor the Seminary were permitted long to enjoy his useful labours. After a few years he passed away, having served his generation faithfully and acceptably, and leaving a name which continues fragrant to this day.

Yours very truly,
E. P. SWIFT

FROM THE REV. JOSEPH CLAYBAUGH, D.D.

OXFORD, O., June 26, 1850

Dear Sir: My recollections of Dr. Kerr date as far back as 1812. He was then comparatively young in the ministry, but in high repute as a superior Preacher and an agreeable, gentlemanly man. In the summer of that year he was to assist our minister, the Rev. Matthew Henderson, in the dispensation of the Supper, at Brush Creek; and when it was given out that Mr. Kerr was to take part in the service, expectation ran high, and it seemed as if the whole surrounding country turned out. So much was said that, though I was only a lad of nine years of age, I had a great anxiety to see and hear him. His health was delicate at the time, and he did not preach till Saturday. I recollect well his appearance then,—a tall, pale-faced man, with large features and open countenance; thoughtful, yet full of kindness and good-nature; and though evidently sickly, yet very erect in person. In his latter years he appeared to me broader and stouter than he did at that time. Of his sermons on the occasion I only remember that they were much admired. Of his familiar and pleasant manners I have a more vivid impression. I happened to be standing in the path which led from the place where he hitched his horse to the meeting-house, or rather “the tent”; and, as he passed along, he noticed me, and, asking me my name, laid his hand on my head, and, giving it a gentle rub, bade me be a good boy, and added, “You may be a Preacher some day.” A year or two after this, my father moved to Ohio, and I neither saw or heard of him again till I met with him in Synod, in the spring of 1825, when he was chosen Professor of Divinity. But I had often heard his name mentioned in connection with current events in the Church, as one of the leading ministers. In the troubles that occurred about the time that the Synod of the West withdrew from the General Synod, he was looked up to by the people with great confidence, as a man of unusual stability, and yet of a mild and pacific temper.

His post as Professor of Divinity he filled with great ability, commanding the respect and love of the students and the unbounded confidence of the Church. At his suggestion, the fund for aiding young men in prosecuting their theological studies was founded, and to this fund he generally, from year to year, contributed a considerable portion of his salary as Professor. Some of the most useful men in the Church took their theological course under him.

In Synod he was seldom on the floor, and showed no ambition to have the pre-eminence; yet he manifestly watched the course of proceedings with great interest. His speeches were short and directly to the point; and when he differed with any of his brethren, it was with a modest reluctance and a manly good-nature that disarmed opposition. On these occasions he showed himself familiar with the institutions and historical incidents, as well as the doctrinal proof-texts, of the Bible; thereby evincing that, however well acquainted he was with systems and standard authors, he was more than all a Bible student. In measures he was prudent and cautious, yet investigated with candour, honesty and openness to conviction. This was especially noticeable in his course on the Slavery question, which was warmly discussed in the Synod of 1829,—only a few weeks before his lamented death.

The only time I heard him preach, after I came to mature years, was at this meeting of Synod, at which he gave the Opening Sermon. It was characterized by clearness, strength and method. His manner was manly and earnest, but not impassioned; his voice full, commanding and agreeable; his utterance deliberate, yet unhesitating and impressive. He would have been marked in any place as a Preacher of a high order.

Yours very truly,

JOSEPH CLAYBAUGH.

MUNGO DICK.*

1804—1839.

MUNGO DICK, a son of Mungo and Matilda Dick, was born in Fifeshire, Scotland, in the year 1792. His father was a farmer, and the son is believed to have spent his early years on his father's farm. He, however, discovered a decidedly intellectual turn, and, in due time, having passed through the preparatory course, he became a student at the University of Edinburgh. Here he took high rank as a scholar, as was indicated by the fact that he took every honour of his class save one. After prosecuting his theological course, he was licensed to preach by the Associate Burgher Presbytery of Perth.

In the summer of 1804 he migrated to this country. On the 19th of September of that year he joined the Associate Reformed Presbytery of New York, at a meeting held in Graham's Church, Orange County. In November following he went to labour within the bounds of the Monongahela Presbytery, in the Synod of Scioto; and, at a meeting of that Presbytery, on the 10th of April, 1805, he was received under its care as a probationer, on certificate from the Presbytery of New York. Shortly after this the Presbytery assigned to him his trials for Ordination; and, having performed the several exercises with acceptance, he was ordained to the work of the ministry on the 10th of April, 1806,—the Sermon on the occasion being preached by the Rev. David Proudfit,† from Gal. iv, 4, 5. This meeting of Presbytery was held in St. Clair Church, Allegheny County, Pa. On the first day of the meeting a call was presented to him from the Congregation of Butler and of Deer Creek, and one from Sewickly and Mount Pleasant; both of which were held for consideration. At a meeting of Presbytery, on the 26th of August following, a call was presented to him from Mercer, Neshannock and Sandy Creek, and this also was held for consideration. At this meeting the Congregation of Denniston's town requested that they might be united in a pastoral charge with the Congregations of Sewickly and Mount Pleasant; and, the Presbytery having signified their consent to the proposed measure, the union was consummated at the next meeting. The call from this united charge was then accepted by Mr. Dick, and the other two calls declined. At a meeting of the Presbytery held at the house of John Milligan, in the Sewickly Congregation, April 1, 1807, he was installed Pastor, the Sermon on the occasion being preached by the Rev. Matthew Henderson, and the Charges delivered by the Rev. David Proudfit.

* MS. from his son, Rev. J. M. Dick.

† DAVID PROUDFIT was a native of York County, Pa., where his parents, Andrew and Sarah (Wallace) Proudfit, who were natives of Scotland, settled on their removal to this country. He was licensed to preach the Gospel by the Associate Reformed Presbytery of Monongahela in the year 1796. After being employed for about two years in missionary labours in Kentucky and Ohio, he was settled in the pastoral charge of Laurel Hill, Fayette County, Pa. Here he continued to labour with much acceptance as a Preacher, and especially as a Pastor, for twenty-six years, when he removed to Muskingum County, O., and took charge of the Congregation of Crooked Creek. Here also he laboured with much success, enjoying the affection and confidence of a large congregation, during the remainder of his life. He died on the 11th of June, 1830, in the fifty-ninth year of his age. In June, 1798, he was married to Sarah, daughter of William Patterson, by whom he had nine children,—six sons and three daughters. Four of the sons became Ruling Elders in the Church, and one a Deacon. Mr. Proudfit was tall in stature and of a dignified and commanding personal appearance. He was a plain, affectionate, earnest Preacher, and was especially felicitous in his treatment of the conscience-burdened and distressed.

At a meeting of the Presbytery, on the 11th of September, 1816, the Mount Pleasant Congregation requested that one half of Mr. Dick's time should be devoted to them; and their request was granted; and about the same time he demitted the Denniston's town branch of his charge. At a meeting in Harmony, on the 10th of September, 1823, he was, at his own request, released from his charge of the Mount Pleasant Congregation. At the St. Clair Church, on the 8th of September, 1824, a petition for half of his time was presented from Turtle Creek and Brush Creek;—one-quarter of this to be given to the former, and three-quarters to the latter. Shortly after this, he received a call for half his time at Brush Creek; which was accepted. During his ministry there Brush Creek changed its name to that of Bethel. At a meeting of Presbytery, on the 14th of April, 1835, he requested to be released from this part of his charge, on account of increasing bodily infirmity.

On the 1st of December, 1829, he was appointed to superintend the studies of the students of Theology during the following winter. In 1830 he was appointed, by a unanimous vote of the Synod, Professor (*pro tem*) in the Theological Seminary; but, as his failing health would not permit him to go to Allegheny City, where the Seminary had been located, the students repaired to his residence that they might avail themselves of his instruction. The next year, however, he was relieved from this duty by the regular appointment of a Professor. From this time his health declined more rapidly, and, at a meeting of the Presbytery, on the 27th of April, 1836, he asked to be released from the only remaining part of his charge, (Sewickly,) and the request was granted. He, however, continued to preach occasionally to this congregation until near the time of his death. He lived to see his successor ordained and installed, but he survived that occasion only two days. He finished his course on the 2d of May, 1839, in the sixty-seventh year of his age.

Mr. Dick was married, in or about the year 1815, to Elizabeth, daughter of Jeremiah Murray, of Murraysville, Pa. They had eight children,—two sons, *John N.* and *Jeremiah M.*, who entered the ministry in the Associate Reformed Church, and one daughter who is married to the Rev. James Grier, a minister of the same church. Mrs. Dick still (1862) survives.

FROM THE REV. H. CONNELLY.

NEWBURGH, June 24, 1862.

My dear Sir: I spent several of my early years in the congregation of which Matthew Henderson was Pastor, and, as he occasionally exchanged pulpits with Mungo Dick, I had the opportunity of hearing him, though I was too young to form an intelligent estimate of his character as a Preacher. I remember, however, the deep interest with which I used to listen to him even then, and the impression that seemed generally to prevail throughout the region,—that he was one of the ablest Preachers of his day. I used to hear of him frequently while I was in College, though I am not sure that I saw him during that time; but, after I became a student of Theology at the Pittsburg Seminary, I was accustomed to meet him at Presbytery, where he was sure to exhibit some of his most striking characteristics. After my licensure I became quite well acquainted with him. On one occasion I went to hear him preach, and when, on entering the church, he discovered me in the audience, he approached me and said, with a sort of authoritative though not unkindly air,—“Connelly, you must preach.” “I cannot preach, Sir,” said I; “I came to hear you.” “You must preach, Sir,” said he, and, taking me by the

hand, led me into the pulpit. I did preach; and his remarks upon my youthful performance were alike creditable to his taste, his fidelity and his generous consideration.

Mr. Dick was of about the middle stature and of a well proportioned form. He had a bright black eye, high forehead, full cheek and an express'ion of great intelligence and earnestness. Altogether, his personal appearance was decidedly imposing and attractive. The movements of his body were not rapid, but strong and steady, indicating stability of character and purpose. In conversation he was free and affable, and expressed himself with great facility and propriety. Though I should not say that he was generally of a jocose habit, there was evidently a rich vein of fun in his nature, which would occasionally reveal itself in something that left it at nobody's option whether or not to keep sober. There was a Mr. M——, a native of Ireland, settled near the Allegheny River, who was rather remarkable for pathos in his public services, and was especially felicitous in the administration of the Communion. Father Dick and he, though in pleasant fraternal relations, did not think alike on all subjects, and especially on politics. On one occasion they met at the house of a mutual friend, and slept in the same room, and, if I mistake not, in the same bed. Mr. Dick awoke first in the morning, dressed himself and left the room, his brother M—— being still fast asleep. Discovering in the yard a flock of geese, he caught one of them, and opening the window of the room in which he had slept, (it being on the lower floor,) threw in the goose as a companion for his friend, closed the window again and passed away. It was understood to be intended as an illustration of the old sage maxim,—

“Birds of a feather
Flock together.”

Mr. Dick was a man of great strength and comprehensiveness of mind, and capable of taking profound views of any subject that engaged his attention. He was never superficial in any thing, never satisfied till he had fathomed the depths of his subject, so far as it came within the range of his faculties. If he had any considerable degree of imagination, it must have been kept in abeyance to his reasoning faculty, as I do not remember ever to have witnessed any marked exhibitions of it. He was a man of liberal and varied acquirements, and though he made no ostentatious display of his learning, it was impossible to associate with him without discovering it.

As a Preacher, Mr. Dick commanded great respect from all classes. His voice was loud and sonorous, and he was so intensely Scotch in his accent that it had almost the effect of a monotony. His manner was very earnest, and his countenance singularly solemn, and he impressed you irresistibly with the conviction that every word that he uttered came from his inmost soul. His sermons were rich in evangelical truth, comprehensive, logical, and fully exhaustive of the subject discoursed upon. No intelligent hearer was likely ever to grow weary under his ministrations.

In a Deliberative Assembly or Church Judicature he was never forward or unduly officious, but was always attentive and watchful, and ready to exert a decisive influence wherever it was needed. He was a man of goodness, wisdom and power.

Very sincerely your friend and servant,

H. CONNELLY.

JOHN LIND.*

1807—1824.

JOHN LIND, the son of the Rev. Matthew Lind and Jennett Fulton, was born in Franklin County, Pa., March 14, 1784.

The father, *Rev. Matthew Lind*, was born in the County of Antrim, in Ireland, in 1732. He completed his education at Glasgow, and was settled as a Minister near Colerain, in the County of Londonderry, about the year 1760. His wife was the first cousin of Robert Fulton, of steamboat memory. He came to this country in the year 1774, and soon after his arrival accepted a call from a Congregation in Dauphin County, Pa. In 1783 he was released from his charge, and accepted a call from the United Congregations of Greencastle, Chambersburg, West Conococheague and Great Cove. Here he continued in the faithful discharge of the duties of his office, until about three years previous to his decease, when, in consequence of bodily infirmity, heightened by the effect of a fall from a horse, he resigned his pastoral charge. He died greatly lamented on the 21st of April, 1800.

There was a remarkable event in the history of Mr. Lind, previous to his leaving Ireland, which some have supposed had some influence in leading to his emigration. A rumour got abroad that he had officiated in a clandestine marriage of a young gentleman of high birth and expectations to a farmer's daughter. Mr. Lind denied unequivocally the alleged fact; but the circumstances were such that even his denial did not, by any means, allay suspicions. So strong was the feeling on the subject that the case was eventually brought to the notice of the Presbytery in Scotland, to which he was attached, and a committee was sent to investigate the rumours against him. By this time, two men were found to come forward and state that they had seen Mr. Lind celebrate the marriage, and they named the place at which it was done. Mr. Lind persevered in his denial, and also succeeded in adducing testimony respecting his movements on the evening when the marriage was said to have taken place, which availed so far that the committee could not venture to condemn him. But, though he was thus ecclesiastically acquitted, public opinion was still strongly against him; and he felt deeply the embarrassment of his condition. It is more than probable that, when there was an application sent to Ireland from this country for a number of ministers, this was one of the circumstances that disposed Mr. Lind to be one of the number. Many years after he had left Ireland, and subsequently, it is believed, to his death, an aged and eminently pious man, who had long been under Mr. Lind's pastoral charge, was one evening sent for, in great haste, to visit a neighbour, like himself an old man, but notoriously wicked, who was supposed to be lying at the point of death. He hastened to the house, and, as he entered the chamber where the dying man was, he begun to address him with reference to his condition and prospects. His remarks seemed to be entirely unheeded, and the aged sinner requested that he might be alone, for a few moments, with his neighbour. The room being cleared, he proceeded to say,—“I am dying, but I cannot die without making to you a statement that will sur-

* Obituary by Rev. James Eucharan.—MS. from his son, Mr. R. S. Lind.

prise you. You have often no doubt remarked the very striking resemblance between myself and the Rev. Matthew Lind. You remember also the report that he had married (naming the parties), and how earnestly and perseveringly he denied the charge. Mr. Lind was innocent—I am the person who committed the offence—for a bribe, and under the strongest obligations of secrecy, I personated Mr. Lind. I dared not reveal the truth until now. I leave it with you to use after my death; for you will use it wisely.” His astonished auditor left him, but did not himself make the matter public till some time after. This statement is made on the authority of the Rev. Dr. Stanley, a highly respectable clergyman who resided in the immediate neighbourhood of the place where the circumstance occurred.

In March, 1796, John Lind, being twelve years of age, was sent to a Grammar School at Gettysburg, Pa., under the care of the Rev. Alexander Dobbin, where he remained a year. In 1797 he attended the school of a Mr. Borland, of Green Castle; and in 1798 and 1799 he was again at the school of Mr. Dobbin. In the autumn of 1800 he entered the Junior class of Dickinson College, of which Dr. Nisbet was then President, and graduated with the highest honours of his class in 1802. Being in delicate health when he left College, he travelled to the South, and spent some time, pursuing his theological studies under the direction of his brother-in-law, the Rev. Dr. Hemphill, and returned in the autumn of 1803. In 1804 he was under the care of the Big Spring Presbytery, and pursued his studies, partly under the Rev. Alexander Dobbin and partly under the Rev. John Young. He became a student in Dr. Mason's Seminary at its opening in 1805, being admitted at an advanced stage in the course, on account of his previous studies. His connection with the Seminary continued until May, 1807, when he received the regular certificate from the Superintendents that he was qualified to be taken on trial for license to preach the Gospel; and he was licensed, by the Presbytery of Big Spring, on the 4th of August following. His public labours being, from the beginning, very acceptable, he soon received a call from the United Congregations of Hagerstown, Green Castle, West Conococheague and Great Cove, which had become vacant by the death of the Rev. John Young, who was the successor of Mr. Lind's father in that pastoral charge. Mr. Lind, having accepted the call, was ordained, and installed as Pastor of those congregations, on the 4th of October, 1808. Here he exercised his ministry for a number of years with great fidelity and acceptance. But the labours incident to so extended a charge being found to overtask his constitution, and the Congregations of Hagerstown and Green Castle believing that it would tend to promote their growth and spiritual edification to have a greater portion of his ministerial labours secured to them,—they made application to the Presbytery to have the connection which existed between the Pastor and those parts of his charge known by the names of West Conococheague and the Great Cove dissolved; and to have the whole of his services appointed to themselves. In June, 1817, the Presbytery complied with this request, thus reducing the field of his labour from four congregations to two. Here he continued labouring with increasing success till the close of life.

The circumstances of Mr. Lind's death were deeply affecting. He had preached on Saturday, September 5th, in reference to the Communion which was to take place the next day; but, before leaving the pulpit, he was seized with a violent chill. During the night and the next morning he was severely

ill, but when he heard that the people had assembled at the church in large numbers, he made an effort to meet them, though he was obliged to omit the Sermon, and attempt nothing more than the Communion service. This he performed with great interest and solemnity; though, instead of the usual address at the close, he simply quoted a passage of Scripture, and pronounced the Benediction. He was immediately taken home in a carriage, and was not free from suffering afterwards till death came to his release. He manifested perfect submission to the Divine will, though, for the last four days, he was deprived of the power of utterance. He died at Hagerstown, on the 20th of September, 1824, after an illness of about two weeks, in the forty-first year of his age. His Funeral Sermon at Hagerstown was preached by the Rev. Joseph McCarroll; and another Funeral Sermon was preached at Green Castle by the Rev. James Buchanan.

Mr. Lind was married May 22, 1807, to Ann Washington Smith, of the city of New York. She died at Green Castle, Pa., February 19, 1819, leaving five children, one of whom (*John Y.*) was graduated at Jefferson College in 1837, and subsequently at the Jefferson Medical School at Philadelphia, but migrated to California in 1849, where he has since occupied important stations in civil life. Mr. Lind was again married, May 7, 1822, at Green Castle, then his residence, to Margaretta St. Clair C. Young, daughter of the Rev. John Young, for many years Pastor of the Associate Reformed Congregation of that place. By this marriage he had two children.

Mr. Lind is not known to have published any thing except a Sermon preached before the Bible Society in Franklin County, Pa.

As an evidence of the high estimation in which he was held by his brethren, it may be mentioned that he was one of the Superintendents of the Theological Seminary of his denomination for a number of years. He was also one of the Commissioners, appointed by the General Synod, with Dr. Mason and the Rev. Ebenezer Dickey, and some respectable Elders, to visit the Synod of Seoto, and especially the Presbytery of Kentucky, to take cognizance of the state of the churches under the care of the Synod, and particularly to settle some matters of difference between two of its prominent members.

FROM THE REV. J. M. MATHEWS, D.D.

NEW YORK, May 21, 1852.

My dear Sir: The Rev. John Lind and myself were classmates. We were the only students belonging to the first class in the Theological Seminary which Dr. Mason opened in this city in 1805, under the care of the Associate Reformed Church. We were intimately acquainted with each other; and the intimacy was kept up till the time of his death.

Mr. Lind had not only great purity of mind but an affectionate, kind spirit, that was seen in every word and deed. His very countenance secured your confidence at once; and such was the uniformity and consistency of his whole character that you would never find reason for changing your first favourable opinion of the man. Every faculty of his soul was embodied in the Ministry of the Gospel, and no sacrifice of comfort, health, or even of life, was deemed too great, if it promised usefulness to the welfare of his fellow men. His mind, like his heart, was distinguished for its perfect transparency. He made every thing plain which he touched, and to every class of hearers his preaching was of course edifying and profitable. He was a growing man in the min-

istry as long as he lived, for he was always a close student and a diligent observer of men.

Mr. Lind's mind was one of great delicacy, and he evinced it particularly in his considerate regard to the feelings of others, never giving offence where it could be avoided in consistency with a regard to his duty. I should have supposed that he had naturally perfect sweetness of temper; but he once told a friend of mine that what seemed natural in his case was the result of the most rigid self-discipline; that when he was a little boy, he became so much incensed, on one occasion, with one of his playmates, that, for several hours, he was deadly sick; that, during that time, he was deeply sensible of the sin and folly of his thus giving loose to his temper, and he resolved that, by the grace of God, he would subdue it; and that, by the grace of God, he had been enabled to keep his resolution.

Mr. Lind's truly liberal spirit made him always ready not only to extend his intercourse beyond his own denomination, but to co-operate freely with Christians and Ministers of other communions for advancing the common Christianity. He had an eye that was quick to discern the Saviour's image; and wherever he discovered that, neither his heart nor his head recognized any obstacle to Christian fellowship.

I have heard, on good authority, one or two anecdotes in respect to his childhood and youth, that were at least an index to his future character. An old man, by the name of A——n, was cursing a piece of wood; and Mr. Lind, then a small boy, who was unused to hearing such language, looked up very earnestly in the face of the profane man, and burst into an immoderate fit of laughter. Mr. A. asked him what he was laughing at. "Why," said the boy, "at your being so foolish in getting angry and saying bad things to a piece of wood that don't know any thing, and don't care for you." The individual reproved afterwards said that the remark, taken in connection with the manner, from that little boy, was the severest reproof he ever received.

His Teacher, Mr. James Borland, whose school at Green Castle he entered in 1797, writes thus concerning him:—"John Lind, both boy and man, was certainly one of the most amiable characters I ever knew. He appeared to love every body and every thing but sin. He would step aside to avoid treading on an insect. An anecdote which was current in the neighbourhood about him will serve as an illustration. He was, one day, when a boy, hoeing corn, and a snake made its appearance. Feeling the impulse of the enmity existing between the seed of the woman and the seed of the serpent, he struck it with his hoe and killed it; but afterwards, reflecting on what he had done, he fell sick."

No man was less ambitious than Mr. Lind to sit in high places, or to have the public eye specially turned upon him. He had overtures made to him with reference to several important posts of usefulness in the Church, but he refused to listen to them, preferring a more retired field of labour. His commanding desire evidently was to do all that he could, and in the most quiet way that he could, to benefit his fellow men and build up and extend the cause of his Master.

In the inscrutable providence of God, he was removed from the Church below, at a period of life when he seemed more than ever qualified for useful service; but he still lives in the memory of his people. I am told that many accessions made to the church since his death can be traced to his faithful labours, while he was yet among them.

Very truly yours,

J. M. MATHEWS.

FROM THE REV. JOSEPH McCARROLL, D.D.

NEWBURGH, December 20, 1849.

Rev. and dear Sir : I knew the Rev. John Lind well, and held him in such high regard that it gives me pleasure to testify in any way my respect for his memory. He ended his ministry and his days on earth in the midst of a people many of whom were seals of his ministry, and all of whom he had, by the Divine blessing upon his labours, been instrumental of gathering around him. It was my lot, in the providence of God, to preach his Funeral Sermon, at the first opening of the church at Hagerstown after his death, and also to baptize his youngest child ; and many a moistened eye that day bore witness to the deep and strong attachment which had subsisted, for many years, between this devoted servant of Christ and the people to whom he had ministered. His last ministerial act was the dispensing of the Lord's Supper a short time before his death. He died at his post, and with his armour on ; for the disease which carried him off was even then preying upon his vitals. It might truly be said of him, as of the proto-martyr Stephen, that "devout men carried him to his burial, and made great lamentation over him."

Mr. Lind held a standing among the first ministers of his age for talents, attainments and a natural and graceful eloquence. But it was in his moral and religious character that his distinction more especially consisted. All who knew him loved and revered him. I think I may safely say that I have never known a more amiable person, or one who furnished a more attractive example of the beauty of holiness. He was in the habit of assisting the Rev. James Walker, of Shippensburg, at his Communion service ; and I well remember that, whenever it was known that Mr. Lind was to preach, the church was crowded with deeply interested and attentive hearers.

The following incident illustrative of his successful fidelity as a Pastor, occurred at Hagerstown :—A Physician, of high standing in that place, but of infidel opinions, had sustained the loss of several daughters by death. The last of his family, on her death-bed, earnestly desired the conversation and prayers of Mr. Lind ; but her father was utterly opposed to it and forbade his coming to the house. The afflicted young woman, however, under deep solicitude about her eternal interests, sent for Mr. Lind during her father's absence. While the servant of God was engaged in prayer, her father returned ; and, overhearing the affectionate and solemn intercessions presented at the throne of grace for his dying child, was completely melted and subdued ; became deeply concerned for his own salvation, and, in due time, gave evidence of a radical change of character, and connected himself with the church under Mr. Lind's pastoral care ; and, as a testimony of attachment and gratitude to the instrument of his salvation, he took the whole charge of the maintenance and education of Mr. Lind's youngest son, who is now a respectable physician.

As an evidence of the estimation in which he was held by his brethren in the ministry, and of that modesty which graced his many other excellencies of character, it may be stated that when Dr. Mason became unable to attend to the duties of Professor in the Theological Seminary, it was proposed to appoint Mr. Lind to the place ; but he utterly declined being considered a candidate, on the ground that, in his own opinion, he did not possess the requisite qualifications.

Cut down in the vigour of his years, he has left a character for prudence, for intelligence, for amiability of temper, for suavity of manners, for high moral excellence and for genuine godliness, which attracted many hearts to him, while he lived, and has verified, in his case, the Divine declaration,—
"The memory of the just is blessed."

Very respectfully yours in the Lord,

JOSEPH McCARROLL

FROM THE REV. DAVID ELLIOTT, D.D.

ALLEGHENY CITY, February 27, 1852.

My dear Sir: My only regret, in attempting to comply with your request, is that I am not able to do it to better purpose. Although it is true that the excellent man concerning whom you inquire and myself were on terms of the most affectionate intercourse, yet, as we lived at some distance from each other and belonged to different Ecclesiastical connections, that intercourse was only occasional. I can state, in general, that all my impressions of his character were of the most favourable kind. He was extremely amiable, affectionate and cautious in his intercourse with others. He evinced a tender regard for their feelings, and seemed scrupulously to avoid any expression or act which would give them pain. He was a plain, sensible, affectionate and evangelical Preacher, much loved and respected, not only by the people of his own charge and denomination, but by those of other congregations and other denominations also. He was catholic in his feelings, and never indulged in bitter expressions against those who differed from him in their ecclesiastical or religious views. Indeed, his views of doctrine and order were so entirely in harmony with those held by our own Body, that he had made up his mind to connect himself with us, which (as I now recollect) he intended to do at the next meeting of the Carlisle Presbytery, and doubtless would have done, had not death prevented. He assisted at the formation of the first Bible Society which was organized in Franklin County, Pa. In answer to a call, written by myself, and inserted in the Franklin Repository, a meeting was held in Chambersburg; Mr. Lind and others attended, and a County Bible Society was formed—he was elected one of the Managers, and preached the Sermon before the Board at their first meeting after their organization. He was punctual in his attendance at the meetings of the Board, and entered heartily into every measure fitted to insure the success of the enterprise. I allude to this circumstance chiefly as illustrative of that catholic, earnest, devoted spirit, which pervaded his whole ministry, and which, if he had been longer spared, would have been a pledge of prolonged and still greater usefulness. He was a man of whom all who knew him cherish a grateful remembrance.

Very truly yours,

D. ELLIOTT.

FROM THE REV. JOHN M. KREBS, D.D.

NEW YORK, October 25, 1860.

My dear Sir: I have mentioned to you, elsewhere, that my birth and baptism were in the German Reformed Church; but, while I was yet quite young, my father's family frequently attended the ministry of Mr. Lind, and finally we became connected with the Presbyterian—at that time the Associate Reformed—Church in my native town.

Thus he became the Pastor of my boyhood; and when I was about eighteen years old I was by him admitted to the Lord's table; and I was with him when he died. It was by him also that I was instructed in the rudiments of Latin, before entering upon the regular course of the Academy and the College. He was a good classical scholar; and I was indebted to his personal care for an earlier insight into the structure of the language than I could have gained in the mere routine of the school.

The Church of Hagerstown was gathered by Mr. Lind. His first settlement was in the Associate Reformed Church at Green Castle, in Pennsylvania. A few Presbyterian families were settled in and about Hagerstown, and, at their invitation, he would visit them, and preach in the German Reformed

Church on the afternoon of every other Sabbath, riding nine miles for that purpose, after preaching in his own church. He usually spent Monday in visiting the families who attended his ministry; and, among them, as everywhere else, he was a welcome guest.

These labours resulted in organizing a congregation, and in the erection of a very neat, substantial and commodious church edifice, which, during his ministry, was always well filled. He served the two congregations, at first giving us one Sabbath in three, and afterwards, as the congregation prospered, two in three, still keeping up his regular pastoral visits, and at length removing his residence to Hagerstown. When, in 1822, a considerable portion of the Associate Reformed Church united with the Presbyterian General Assembly, Mr. Lind preferred to remain in his original connection; and out of the same regard to him which, from the first, determined the congregation that way, it also continued in it until his death, when, under the pastoral care of his nephew, the late Rev. Matthew Lind Fullerton,* it united with the Presbyterian Church.

Mr. Lind was tall in person, neat in dress, and quietly dignified in manner. His countenance was inclined to paleness, as I recall it, but not unhealthful. His aspect was sweetly grave, serene and cheerful. I would describe it as the repose and peace, the love and sympathy, of a truly devout and holy man. No man could have been more beloved than he by young and old. His manner was very winning and attractive. The children gathered to him, for he was gentle, condescending and affable, and we all trusted him who so constantly and kindly entered into all our feelings and interested himself in our welfare. It used to be said to him jocosely, by a brother clergyman and fellow-townsmen of Mr. Lind, and a relative by marriage,—“Woe unto you, John Lind, for all men speak well of you.” His house, in which I spent many a pleasant hour, was the seat of a genial and refined hospitality. His conversation was instructive and not without a certain quiet humour. His manner in the pulpit was calm, yet solemn and tender; his sermons thoroughly studied and scriptural; and his hearers listened, attentive, edified and impressed with a thorough conviction of his sincerity and the truth of his message. I cannot recall a man to whom so justly and thoroughly applies Goldsmith's description of “The Village Preacher.”

Truly yours,

JOHN M. KREBS.

GEORGE STEWART.*

1809—1818.

GEORGE STEWART, a son of Hugh and Margaret Stewart, was born at Green Castle, Pa., in the year 1782. His father was a farmer in moderate circumstances, and able but partially to meet the expenses of his education. The early years of the son were spent upon a farm; and, even after he commenced his studies, he was able to devote only so much time to his books as he could com-

* MATTHEW LIND FULLERTON was a native of Green Castle, Pa.; was graduated at Union College in 1820; received his Theological education at the Princeton Seminary; was settled Pastor of the United Congregations of Green Castle and Hagerstown in 1825; and died in 1833. He was a highly acceptable Preacher, and was regarded as a young man of much promise.

*MSS. from his daughter, Mrs. Turner, and Mr. A. Dimmick.

mand in the intervals of labour. As the result of much careful painstaking, he was at length fitted to enter College, and became a member of Dickinson College, Carlisle. At this institution he maintained a highly respectable rank, and was graduated with honour in 1805. In November of that year he became a member of the first class that entered the Associate Reformed Theological Seminary in New York, under the care of Dr. John M. Mason. Here he took the regular four years' course, and was licensed to preach, by the Associate Reformed Presbytery of New York, in June, 1809. In April, 1810, he was settled as Pastor of the Associate Reformed Church in Bloomingburgh, Sullivan County, N. Y.

Mr. Stewart continued in this relation till the close of his life. He was the first Pastor ever settled over that congregation, though they had erected a church edifice some twelve or fifteen years before; and it required what Mr. Stewart actually possessed,—a large amount of wisdom and energy, to give character and stability to the infant congregation. Besides labouring with great diligence at home, in his preparations for the pulpit and in his private pastoral duties, his services were frequently called for in other congregations, and, when it was possible, were always freely rendered. He was also, for several years, the principal teacher of an Academy in Bloomingburgh—an institute which was in such repute as to draw students from some distinguished families in the city of New York. And, in addition to all his other labours, he had the general superintendence of a small farm, and the oversight of the building of a large house. There is no doubt that his unceasing and diversified engagements tasked his faculties beyond their power of endurance; and thus probably originated the disease (consumption) which terminated his life. Owing to his declining health, he was taken off from his labours for a year or more previous to his death; but, during his whole decline, he was an example of tranquil and trusting submission to the Divine will. He died among the only people to whom he had ever sustained the pastoral relation, on the 20th of September, 1818, in the thirty-seventh year of his age.

Mr. Stewart's congregation flourished greatly under his ministry, and he enjoyed, in a high degree, their confidence and affection. While he was valiant for what he believed to be important truth, he was disposed, on some points, to go farther in the way of conciliation or accommodation than suited some of his brethren. For instance, in the last year of his ministry, he introduced the use of the Dutch Church Psalmody; and though a few of his people regarded it as an unwarrantable innovation, to the majority it was not otherwise than acceptable.

Mr. Stewart was married, in 1815, to Ann P., daughter of Colonel John Carr, of Hagerstown, Md. He left one daughter, about two years old at the time of his death, who is now (1863) the wife of a Mr. Turner in Maryland. Mrs. Stewart, who was a lady of uncommon excellence, died at the house of her brother-in-law, Alexander Mitchell, near Hagerstown, Md., on the 29th of March, 1827.

FROM THE REV. J. M. MATHEWS, D.D.

NEW YORK, April 6, 1863

My dear Friend: You ask me to tell you what I remember concerning the Rev. George Stewart. My acquaintance with him began in 1805, when, having just graduated at Dickinson College, he came to New York to study Theology in Dr. Mason's Seminary, of which I was myself at that time a

member. I was very soon attracted to him by his fine intellectual and moral qualities, and thus commenced an acquaintance which ripened into an endearing and enduring friendship. As he chose his field of labour in this part of the country, and remained here till the close of his life, we often met, both in public and in private, and I can truly say that the more I knew of him, the more he became an object of my respect and even admiration.

Mr. Stewart was a man of medium stature, of a well proportioned frame, of a bright, penetrating eye, and of a countenance grave and intellectual rather than highly animated. His movements were deliberate and dignified, and indicated a calm and thoughtful habit of mind. His manners were courteous and gentlemanly, and would leave you with the impression that he had not been unaccustomed to intelligent and refined society. He possessed a very kindly and generous spirit, and was not otherwise than social and cheerful in ordinary intercourse, though he rarely indulged in any thing like sport or merriment. He conversed with ease and fluency, and always to edification; and you would see at once that he spoke out of a richly furnished and well cultivated mind. His mind was not brilliant or highly imaginative, but it was solid, reflective, discriminating; he would hold a subject to his thoughts in patient investigation to excellent purpose; and he very rarely failed of reaching the right conclusion. He was distinguished for his earnest and successful devotion to study while he was in the Seminary; and I believe it is safe to say that no one of his fellow-students exceeded him in the extent and thoroughness of his acquisitions. He was essentially a studious thinking man; and I believe he never relaxed in his habits of study till the close of his life. He was especially distinguished for a deep and all pervading piety. He lived habitually as seeing Him who is invisible. He cultivated intimate communion with God and a deep sense of his dependence upon Him, and reverently, gratefully, submissively, acknowledged his hand in every stage of his experience.

Mr. Stewart had deservedly an excellent reputation as a Preacher. Others might carry the multitude with them much more than he; but few would be more acceptable to the most thoughtful and intelligent class of hearers. His discourses were of a deeply evangelical tone, were thoroughly logical in their construction, simple and chaste in style, and every way fitted to render intelligible and impressive the mind of the Spirit. They were carefully composed and written, but were delivered without the manuscript. His voice was clear and agreeable, but without any remarkable compass. He could extemporize readily, though on these occasions his utterance was always very deliberate, as if the thoughts he uttered were the result of his meditations while he was speaking. As a Pastor, he probably had few superiors. The best interests of his people were always near his heart, and there was no labour or self-denial to which he was not ready to submit for the promotion of them. His death was justly regarded as the extinction of one of the lights of his denomination.

Your affectionate friend and brother.

J. M. MATHEWS.

GEORGE BUCHANAN.*

1809—1855.

GEORGE BUCHANAN was the youngest child of John and Jane Buchanan, who were originally Covenanters, but fell in with the union in which originated the Associate Reformed Church. At the time of his birth they resided in the "Barrens of York." They were both distinguished for their piety and died at a good old age. The exact date of the birth of the son cannot now be ascertained, though it appears, from the Baptismal Record, that he was baptized on the 3d of April, 1783. His religious education was what might have been expected from the earnest and devoted piety of his parents. He commenced his academical studies at Gettysburg, under the instruction of the Rev. Alexander Dobbin, and in due time entered Dickinson College, where he was graduated in the fall of 1805. He made a public profession of religion, at the Big Spring Church, about the close of his college life. Shortly after his graduation he entered the Theological Seminary of the Associate Reformed Church in the city of New York, then under the care of Dr. Mason, and was a member of the first class organized in that institution. Having completed the prescribed course of study, he was licensed by the Presbytery of Philadelphia, at a meeting held in Washington City, in December, 1809.

Agreeably to the injunction of the General Synod, his Presbytery appointed him to supply, four months from the 1st of August, within the bounds of the Presbytery of Monongahela. But he did not re-cross the Mountains till he was sent as a delegate to the General Synod which met in Philadelphia in May, 1812, —the Monongahela Presbytery having detained him after his appointment had expired; for doing which they were formally censured by the Synod, on the complaint of the Presbytery of Philadelphia. In the fall of 1810 he preached in the old Court House in Pittsburg, and laboured in the vacancies of the Monongahela Presbytery till April, 1811. At a meeting of that Presbytery, held in Mercer County, Pa., in the barn of Peter Mitchel, when Mr. James Galloway was ordained, three calls were presented to Mr. Buchanan. He accepted the one from the United Congregations of Steubenville, Yellow Creek and Hermon's Creek. The line between the States of Pennsylvania and Virginia, and the Counties of Washington and Brook, passed through the church edifice of the last named congregation.

His Ordination and Installation took place at Steubenville, O., on the 4th of June following. Thus commenced a pastoral relation which, in regard to the Steubenville Congregation, remained unbroken for upwards of forty-four years; and was then dissolved by death. As an illustration of some of the hardships incident to his ministry, he is said to have often ridden in the depths of winter from Steubenville to Hermon's Creek, (seven miles,) and preached to his congregation without feeling the influence of fire; and sometimes to have spent a tedious hour on the bosom of the Ohio River, while the boatmen battled their way across through the drifting ice, in what would now be called a crazy craft.

During a portion of his life Mr. Buchanan added, with good success, the labours of a Teacher to those of a Pastor. Among his pupils who became eminent were

* MSS. from Rev. Dr. George Junkin and Rev. John M. Galloway.

the Rev. John Newton, D.D., the Missionary, and the Hon. E. M. Stanton, now (1863) Secretary of War.

Mr. Buchanan's health was gradually declining during the whole of the last summer of his life; but he continued his ministerial labours until the second Sabbath before his death. On the last Sabbath that he spent on earth, though he was able, during the day, to walk about in his room, he intimated to his wife that he should not live through the following night. In the course of the afternoon a change took place so decidedly unfavourable that it was thought that the dying moment had come; but he quickly revived, and was spared a few hours longer to render a yet more distinct and triumphant testimony to the value of the Gospel in life's darkest hour. A short time before his departure he gave utterance to these words:—"When this struggle is over I shall be freed from contending with a sinful world; from resisting temptations and fighting with spiritual wickedness in high places. I shall be done with warning sinners, and if they will not heed my admonitions but cast them from them, they must bear the consequences. And now, what wait I for? I know that I shall receive the crown of righteousness which God will give to him who is faithful to the end, and shall be received to that city which is in Heaven, whose builder and maker is God." This was nearly his last deliverance. He passed gently and triumphantly away on Sabbath evening, October 14, 1855; and on the Tuesday following, his Funeral was very numerously attended, and an Address delivered on the occasion by the Rev. C. C. Beatty, D.D.

On the 28th of April, 1812, Mr. Buchanan was united in marriage with Mary, third daughter of Joseph and Eleanor (Cochrane) Junkin, then of Mercer County, Pa. They had seven children,—four sons and three daughters. Two of the sons,—namely, *John Junkin* and *Joseph*, entered the ministry of the Associate Reformed Church. Of the remaining two sons one studied Medicine and the other Law. Mrs. Buchanan died at the house of one of her daughters in Keokuk, Iowa, on the 4th of August, 1861.

JOHN JUNKIN BUCHANAN, was born in Steubenville, O., January 24, 1817; was graduated at Franklin College, New Athens, O., in 1838; studied Theology in the Associate Reformed Seminary, Allegheny City, and was licensed to preach, by the Presbytery of Steubenville, in 1841. The next year he accepted a call from the United Congregations of Racoon and Hanover, Beaver County, Pa., and was ordained by the Presbytery of Monongahela. He was married May 5, 1842, to Jane, daughter of Philip Mowry, of Allegheny City. Having laboured in his first charge about two years he accepted a call from the Congregation in Mifflin, Allegheny County. After a few years he was obliged, from failing health, to give up this charge also, and from this time he confined himself to preaching in vacant congregations, at the same time performing some literary labour. In June, 1852, he was obliged to desist altogether from the exercise of the ministry. He died of consumption, in Allegheny City, on the 27th of July, 1853, in the thirty-first year of his age, leaving a widow and four children. He was a good scholar, a well read theologian, and a plain, earnest and instructive preacher.

FROM THE REV. JOHN M. GALLOWAY.

CLEARFIELD, PA., February 18, 1863.

Dear Sir: I had some knowledge of the Rev. George Buchanan for many years before I knew him intimately; but my relations with him became more close in the year 1836; and for the last seventeen years of his life, perhaps I was as familiar with his views and feelings as any other person. We were co-presbyters; and, residing most of that time but a few miles from each other, and the remaining portion in the same place, we had the most intimate ministerial and social intercourse, and usually accompanied each other on our journeys to the meetings of Presbytery and Synod.

It was Mr. Buchanan's intention that we should be associated in the administration of the Lord's Supper on the day which proved to be his last on earth. On that day, whilst serving the last table, I was requested by Mr. M. O. Junkin, a brother-in-law and a member of his Session, to bring the services to a close as soon as convenient, as we were wanted at Mr. Buchanan's. Thus we were summoned from the solemnity of the Communion table to the solemnity of the Pastor's death-bed.

In person, Mr. Buchanan was rather above the medium size, not fleshy but of a good muscular development, with black eyes and hair, and altogether a well-formed and fine looking man. In the later years of his life he grew spare, and lost that appearance of vigour which he had possessed at an earlier period. His countenance was habitually sedate and expressive of sincerity and earnestness. His manners were easy and natural, but rather grave than elegant. He possessed a sound judgment, and reached his conclusions with deliberation, but when once they were formed, he adhered to them with great tenacity. He rarely erred in his opinions of men or things. He managed his own affairs and those of his congregation with remarkable discretion, and was a judicious counsellor to such as sought his advice. His imagination was not strikingly vivid or poetic.

His discourses were expository and didactic, with few illustrations from any other source than the Bible. The love of God in giving his Son, and the love of Christ in giving Himself, to die for sinners, he dwelt upon with great interest and tenderness. His habit was not to use texts in the way of accommodation, but to present what he believed to be the mind of the Spirit, and then deduce and enforce such practical lessons as were legitimate to the doctrines taught. Few would complain that this part of his discourse was not sufficiently practical; but a certain Mr. M., who occasionally attended on his ministrations, did once find fault. "Mr. Buchanan," said he, "I like your sermons very well, but they would be better if they were a little more pointed." "I do not know how I can make them more pointed," replied Mr. B., "unless I say plainly, Mr. M., if you do not cease getting drunk, you will certainly go to perdition." The poor man had fallen into a habit for which this was an appropriate rebuke.

He was an attentive and kind Pastor, ready to hear of the temporal as well as the spiritual wants of his people. He took a special interest in the young, and they, in turn, were most warmly attached to him. In addition to his regular pastoral visits, he made frequent calls, and was accustomed to visit, on Monday, those of his people whom he had missed from the sanctuary on the preceding day. He was especially kind and attentive to the widows under his pastoral care, of whom there were a goodly number; and in cases where he judged there was a lack of pecuniary means, he would quietly hand a receipt for pew-rent,—an act never revealed except by the recipient.

His salary, always small, was so wisely used by himself and his excellent wife, that, though his house was noted for its hospitality, there was no lack

of family comforts apparent; and the remark was often made that a special blessing rested on his basket and his store. In some two or three instances he received, as tokens of regard, handsome legacies from persons who were not of his kindred or congregation.

As a Presbyterian, Mr. Buchanan was not given to much talking; but when he did speak, he was listened to with deference, and his opinions, which were always conservative, had great weight with most of his brethren. He was perfectly open in all that he said and did, and had no patience with any thing like concealment or trickery in the carrying of any measure.

He received, *ex animo*, the Westminster Confession of Faith, as adopted by his Church, and viewed all additions to it as unwise and retrogressive; and hence he was unwilling to form a union with sister churches on the basis of any considerable additions to that document.

I will only add that his friendship was ardent and abiding, and not to be overthrown by the unfavourable surmises or opinions of others. He who once enjoyed it, might reckon upon its continuance ever after, unless he proved himself unworthy. He was, in the best sense, a firm friend and a true man.

Yours with much regard,

J. M. GALLOWAY.



JAMES GALLOWAY.

1810—1818.

FROM THE REV. GEORGE JUNKIN, D.D.

PRESIDENT OF WASHINGTON COLLEGE, LEXINGTON, VA.

WASHINGTON COLLEGE, September 18, 1850.

My dear Sir: If the following brief notices of my lamented friend Galloway are in accordance with the design of your work, they are quite at your service. His was not what may be called an eventful life; and yet there was that in his character which was a source of no inconsiderable attraction while he lived, and in the record of which, though dead, he yet speaketh.

JAMES GALLOWAY was born in Bedford or Westmoreland County, Pa., on the 4th of August, 1786. His father, John Galloway, lived in Bedford, and removed to Westmoreland, but whether before or after the birth of this son, I do not know. He was graduated at Jefferson College in 1805, and soon after commenced the study of Law. The gentleman with whom he entered died, when his course of life took the happy turn which threw him into the higher pursuit of the sacred office. Immediately he conferred not with flesh and blood, but offered himself to the Associate Reformed Presbytery of Monongahela. In 1806 he entered the Theological Seminary of that Church in New York, then under the sole care of the Rev. John M. Mason, D.D., where he prosecuted his studies until 1810. On the 28th of June, he was licensed by said Presbytery,—Matthew Henderson, Moderator. On the 17th of December of the same year, a call was made out for him from Mercer, Mahoning and Shenango Churches, and he was ordained, in the following spring, over these united congregations where he continued to minister, with great acceptance, till within a few months of his decease. He was released, at his own request, from his pastoral charge, in April, and died on the 21st of May, 1818, in the thirty-second year of his age.

Mr. Galloway was married, in the spring of 1812, to Miss Agnes Junkin, a daughter of Joseph and Eleanor (Cochran) Junkin, of Mercer County, Pa. Her father, in command of a company of militia, was wounded at the battle of Brandywine, in 1777. Mr. and Mrs. Galloway had three sons. The eldest, *John Mason*, has long been a useful and efficient minister of the Gospel; first in the Associate Reformed Church, and now in the Presbyterian Church. Mrs. Galloway was subsequently married to Hugh Bingham, of Mercer, and died in September, 1858.

Mr. Galloway was of middle stature; of full face; florid complexion, hazel eyes, bright and sparkling with good-humour; broad and high forehead, light brown hair, inclined to curl; and under lip somewhat curled downward. His general manner was frank and manly; his bosom was open to friendship for all disposed to meet him as a friend; and he was familiar and easy of access. In company he was lively and sportive, and made all around him easy at once. None could live near him without being sociable.

As to his intellectual character, his mind was clear and discriminating, though not remarkable for the power of logical arrangement. His preaching was doctrinal and argumentative, and whilst the hearer felt that the conclusions at which he arrived were undoubtedly true, yet sometimes the steps by which he led you to them were indistinctly marked. In the application of his doctrines to practical use he was generally very happy. His elocution was clear and distinct; although, from an original and probably organic defect of the ear, the finer properties of an eloquent delivery were beyond his reach.

Mr. Galloway was incapable of distinguishing musical sounds, and of course unable to sing or enjoy the beauties of music. This gave a stiffness to his modulations of voice, and prevented much of that effect from his delivery, which the excellence of his matter and the gracefulness and energy of his action were calculated to produce. Whilst he was often animated and warm, he was defective in mellow paths. This was the only element wanting to constitute him an eloquent Preacher.

His theological system was that of the Westminster Confession, and he held to the liberal views of Dr. Mason whom he greatly admired and fondly loved. His faith discovered itself in the spotless purity of his life, the general buoyancy and brightness of his moral feelings, the open, unsuspecting confidence of his social affections, securing to him the good-will and friendship of all around him.

Mr. Galloway's piety was unassuming, calm, deep and humble. He rarely rose to great ecstasies or sunk into great depths. The spirit of his piety will be shown best, perhaps, by some brief extracts from a few of his last letters to me.

He was a Commissioner from his Presbytery to the General Synod at Philadelphia, in May, 1817. In June following I travelled with him, on horseback, from that place to New York, and thence to Newburgh, where we parted for the last time. The Rev. A. D. Campbell (now of Allegheny) here fell in with him, according to arrangement, and accompanied him home by the Northern lakes, health being then the object of his pursuit.

In a letter from him, dated at Mercer, October 1, 1817, he writes thus:—

"As to flesh and strength, I am much as when you saw me last, though my cough is at present much worse. My complaint regularly has its changes; I will be better for two or three weeks, and I then become worse. The weather, for two weeks past, has been cloudy and rainy. I have felt rather worse than usual. I am now convinced that my disorder is a confirmed consumption; that it has pleased the Head

of, the Church to say to me that He has no more use for me in the Vineyard. I have revolved this dispensation of Providence with prayer, and am convinced that it remains for me, by a patient and cheerful submission to his will, to glorify that Redeemer whom, with much weakness, I have preached unto others. Oh that God would so strengthen,—would so afford his comfortable presence, that I may not be permitted to bring a disgrace upon that cause which it is the wish of my heart to honour. I feel now a comfortable assurance in the Redeemer, and trust that He will never leave nor forsake me

“My friend, I would be glad to see you and converse a while; but that pleasure I never expect to enjoy in this world. If we are both fitted to enjoy each others’ society forever in those mansions prepared by the Redeemer, it will be of little loss to us,—the short separation in this world. I would like to have some person to converse with me on the subject of death. But my friends all act as if any such conversation would injure me by depressing my spirits. But I can assure you they are mistaken. I oftener view my approaching dissolution with pleasure than with dread. The Lord will do all things well for those that love Him. The ties which bind me to the world have been weakened in the death of my little Joseph. He died about three weeks before I came home, of a dropsy in the head. I trust I have been enabled to say, in this dispensation, with the servant of God of old,—‘The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.’ Yet the conflict of natural feeling is often severe.”

Under date of November 24, 1817, he writes thus:—

“Dear Brother: I have received two letters from you since I have written. I have read your first letter and have meditated upon it. It was a subject that I had often deeply, and as a dying man, considered. My dear friend, Death I consider as at no great distance. I have endeavoured to realize him in his last attack, and were it not for the hopes which the Gospel affords, his approaches would be terrible indeed. Who can dwell with everlasting burnings? Who could enter with fortitude into that unknown world? But how abundant the consolations of the Gospel! How cheering the promises! How precious the Saviour! Yea, how precious that Saviour to me after examination of myself by that Word of God, which is truth. I trust that I can say, without deceiving myself, that I know in whom I have believed, and that He is able to keep that which I have committed to Him. Such, my friend, is my habitual confidence—then for me to die will be gain. But think not that I have nothing to disturb my repose. Alas! how little love for a Redeemer who has performed so much for me! How cold generally my affections! How little of that sensible communion with God do I enjoy! I expect yet to meet with temptations. I expect that yet the adversary may be permitted to disturb my repose. And were it not that my Redeemer is pledged as my second, dreadful indeed would be my defeat. But I *know* that his word is pledged that I shall obtain the victory. Upon that word, and upon that word alone do I rely, while I feel that I am nothing and know that He is all-powerful. And I hope that I shall not only obtain the victory finally, but that in death I shall be able to glorify God in showing forth to others the efficacy of those truths upon myself, which I have so often preached to them. My friend, pray for me that I may be enabled thus to glorify God.”

He then gives his reasons for tendering his resignation, urges me to think of succeeding him, tells of his removing for the winter to his father’s, about twelve miles distant, and expresses a purpose, should he acquire strength, of removing to Carolina in the spring. The letter closes thus:—

“I rejoice with you on the return of the Doctor (Mason). I would be glad to see him once more. Give my love to him; and it is a love which must remain as long as my heart continues to throb. Our friends here are all well. And now, my friend, remember the importance of that work unto which you are called, and that to whom much is given of them shall much be required. Our time here is short and uncertain. Oh! may we then, when we meet, if we are never permitted to meet in this world, be prepared to take our seats on the right hand of Jesus in glory.

‘Your brother in Christ,

“JAMES GALLOWAY.”

On the 18th of March, 1818, Mr. Galloway again changed his abode from his father’s to his father’s-in-law, and the next day he writes me thus:—

"Dear Brother: I rode up to town yesterday without stopping to rest, which was an exertion much greater than I expected I was able for. I had the happiness of meeting with your letter. But before I make any observations on your letter, I will give you some account of myself. The complaint has been making regular advances since I wrote to you. I find myself weaker every week or two. I am very much troubled with shortness of breath. I have been troubled for a few days past with a diarrhœa, which accompanies the last stage of this disorder. My spiritual concerns are much as they were when I wrote last. I feel generally a calm peace of mind, relying not on myself, (alas, I find my heart filled with corruptions,) but his blood is sufficient to cleanse from all sins. Oh! my dear friend, to have our hope sure in Christ is what we ought all to seek. It is this alone which can afford true peace and joy in the hour of death."

The remaining part of this letter regards the question of his friend's settlement, where he presses the claims of his charge, showing the deep anxiety of his heart for the dear flock to which, for seven years, he had ministered. The penmanship of this letter betrays the palsy of death near at hand, and the next still more so.

"MERCER, April 25, 1818.

"Dear Brother: With a trembling hand I take my pen to address you, a hand that speaks loudly that our correspondence is near at an end. My weakness has increased very much in the last two weeks. But God is very gracious to me. As to pain, I scarcely feel it. But the more you and I live up to this principle,—‘It is the will of our Heavenly Father—let it be done,’—the more spiritual comfort and joy will we experience under all our trials, and find our labour in the Lord to be sweet indeed. I am persuaded that for me to die would be gain. But the Lord's time is best, and oh! that the little time I have to be on his footstool I may spend more to the glory of the blessed Redeemer, who has done so much for me, that, even in death, I may be able to show forth the honour of his name. Pray for me that I may not lose the consolations of the Holy Spirit. Though we are separated at a great distance from each other, we have the consolation that we can pour out our supplications before the same throne of grace. I do not think that I always feel the same warmth of sunshine. I often feel languid in the service of my dear Master,—a law in my members warring against the law of my mind. Satan often takes advantage, and though he sometimes disturbs my peace, blessed be God, he has never been able to shake my trust on the Rock of Ages."

These extracts will enable you and your readers to judge of his spirit and faith. Twenty-six days after he wrote this last extract, he breathed his spirit into the hands of God,—Brother A. D. Campbell sustaining the clay tabernacle, whilst its occupant passed away into a more tender embrace.

The Lord direct your pen till his own time shall come for calling you up to join the society of our departed brother.

Your brother in Christ,

GEORGE JUNKIN.

FROM THE REV. JACOB VAN VECHTEN, D.D.

ALBANY, February 16, 1863.

My dear Sir: I fear that my recollections of the Rev. James Galloway are not sufficiently extended to be of much service to you, but such as they are I am quite willing to communicate them. They are confined almost entirely to a single year which I spent with him in the Theological Seminary in New York,—it being the last year of his course and the first of mine.

I remember Mr. Galloway as a man not above the ordinary stature, with a rather square face, large eye, and kindly expression of countenance. His mind was not brilliant, but exceedingly well balanced, a sound judgment being perhaps the predominating faculty. His moral qualities were in full harmony with his intellectual; and among the most prominent of them were sterling integrity, prudence and kindliness. His opinions were deliberately and carefully formed, and were held with a proportional tenacity, though not with that

dogged obstinacy which ignores argument and is incapable of conviction. He was eminently discreet in all his intercourse, never impulsive, never betrayed into a wrong course by any sudden change of circumstances. His earnest desire always to do right kept his moral vision so clear that he was in little danger of ever being misled. His heart was evidently in the great work to which he had devoted himself; and though I had no opportunity of witnessing his subsequent course, I am quite sure that it was that of an earnest and highly useful minister. I cannot say that he was distinguished particularly in respect to any one faculty; but he possessed them all in such respectable measure, and such symmetrical combination, and all were so manifestly moved by a conscientious regard to the Divine authority and in humble dependence on the Divine teaching and guidance, that I cannot doubt that, in a quiet and unostentatious way, he accomplished far more for the Church than many a man of higher pretension and more glittering and attractive qualities.

Very truly your friend and brother,

JACOB VAN VECHTEN.

JOHN MASON DUNCAN, D.D.*

1811—1851.

JOHN MASON DUNCAN, a son of Matthew and Helen (Mason) Duncan, was born in Philadelphia, in July, 1790. His parents were every way respectable, and were especially distinguished for great moral worth. Of his paternal grandmother, Mrs. Margaret Duncan, the following well authenticated fact is stated: On the passage of the family from Ireland to this country,—the provisions of the ship being exhausted,—the grave question arose how they were to get along, and their deliberations resulted in the appalling conclusion that they would determine by lot who should be sacrificed to keep the rest alive. Mrs. Duncan was one of the persons upon whom the lot fell. She then made a solemn vow that if God would spare her life by bringing the ship to land, she would, by his help, erect a church in commemoration of this supplicated deliverance. That very day the Capes of the Delaware were discovered, and the crew and passengers were all saved. She fulfilled her vow in building the church, and it now stands on Thirteenth Street, between Market and Filbert, in Philadelphia. The subject of this notice was, by the maternal line, the grandson of the Rev. Dr. John Mason, and the nephew of the late Rev. Dr. John M. Mason, both of the city of New York.

He received his classical and scientific education altogether in Philadelphia, and graduated at the University of Pennsylvania in the year 1805. At a very early period he became intimate with the Rev. Dr. Gray, who then lived in Philadelphia; and, after the death of his father, which occurred in the same year that he was graduated, he went to live in Dr. Gray's family. In 1807 he became a member of the Theological Seminary of the Associate Reformed Church, in the city of New York, of which his uncle, Dr. Mason, was the principal Professor; and he boarded in his uncle's family during the period of his connection

* MSS. from his family and Rev. Drs. Knox and C. G. McLean.

with it. He was licensed to preach by the Associate Reformed Presbytery of Philadelphia in 1811, having completed the constitutional course of four years in the Seminary. His first efforts in the pulpit betokened a brilliant career. He preached to great acceptance in several places, and received a call from Gettysburg, Pa., which he declined. In August, 1812, he was ordained and installed Pastor of the Associate Reformed Church of Aisquith Street, Baltimore. Such was his popularity that it soon became necessary to erect a larger edifice for the accommodation of those who wished to attend upon his ministry; and, accordingly, a new and spacious building was erected in what is now the centre of the city, in which he continued to officiate as long as he lived.

In the autumn of 1815 he was married to Eliza, daughter of the Hon. John McKim, Jr., of Baltimore. They had eight children, one of whom, *John McKim*, became a Congregational, and ultimately a Presbyterian, clergyman, and settled in Elkton, Md., but is now (1863) deceased. Mrs. Duncan died on the 19th of August, 1855, in the fifty-eighth year of her age.

When the Union took place between the General Assembly of the Presbyterian Church and several Presbyteries of the Associate Reformed General Synod, in 1822, the Associate Reformed Presbytery of Philadelphia, taking the name of the Second Presbytery of Philadelphia, was allowed to continue its old organization until it should deem it expedient to dissolve; and whenever that time should come, it was authorized to give certificates of dismission to its members, that they might join whatever Presbyteries belonging to the Assembly they might prefer. At length it was unanimously voted to dissolve, and certificates were accordingly made out; and, among others, one for Mr. Duncan to join the Presbytery of Baltimore. But before he had an opportunity to present his certificate to the Presbytery, he had published a Sermon entitled "A Plea for Ministerial Liberty," delivered before the Directors of the Theological Seminary at Princeton, in which he put forth certain views that were considered as not exactly in harmony with the principles and spirit of Presbyterianism. Accordingly, when the Presbytery met and his certificate was presented, they refused, by a unanimous vote, to receive him. The matter came before the Synod of Philadelphia, at its meeting in Baltimore in 1825, and, though a committee, appointed to look into the case, reported, after a conference with Mr. Duncan, favourably to his being received by the Presbytery of Baltimore, yet the Report was not adopted. Mr. Duncan then avowed himself no longer responsible to any of the Courts of the Assembly; while, at the same time, he declared himself always ready to meet any overture for reconciliation and restoration to the Presbyterian Church, that would consist with an adherence to his honest convictions. The Synod then declared the pastoral relation between him and his church dissolved, annexing the church to the Presbytery of Baltimore. But the majority of his congregation remained with him, and shared his fortunes to the last. A Commissioner, having been appointed by the Presbytery to declare the congregation vacant, he went to the church, though, such was the state of the congregation that he did not even enter the pulpit, or attempt to discharge the duty to which he had been designated. A small minority seceded from the church, and afterwards instituted a suit for the recovery of the church edifice, in which, however, they were unsuccessful. The majority employed the late William Wirt for their defence, and his effort on the occasion is said to have been one of the most splendid in his whole professional career.

The degree of Doctor of Divinity was conferred upon Mr. Duncan, in 1843, by Columbia College.

Dr. Duncan could not be said to enjoy vigorous health for many years previous to his death; and yet he was enabled, without much difficulty, to go through the ordinary routine of pastoral duty. About 1826 or 1827 he went to Europe, chiefly for the benefit of his health, and returned, considerably invigorated, and highly gratified, by his tour. In March, 1849, he went to New York to attend the Funeral of his cousin, the Rev. Ebenezer Mason; and, as he was on his way to the house of Dr. Erskine Mason, after his arrival in the city, he was struck with paralysis in the carriage. The attack did not seem at first very severe; but it ultimately proved fatal. He lingered along, sometimes apparently a little better, but gradually sinking in strength. His mind was less affected than his speech and locomotion. The last official act which he performed was to baptize his grandchild, and the last words which he uttered were "The Lord is my portion." He died on the 30th of April, 1851, in the sixty-second year of his age and the thirty-ninth of his ministry. An Address was delivered at his Funeral, by the Rev. John Chambers, of Philadelphia.

Dr. Duncan's publications are *A Plea for Ministerial Liberty*; *A Sermon delivered before the Directors of the Theological Seminary at Princeton*, 1824; *A Reply to Dr. Miller's Letter to a Gentleman in Baltimore in reference to the case of the Rev. Mr. Duncan*, 12 mo., 1826; *An Essay on the Origin, Character and Tendency of Creeds and Confessions of Faith, as Instruments of Ecclesiastical Power*, 12 mo., 1834; *Lectures on the General Principles of Moral Government, as they are exhibited in the first three chapters of Genesis*, 1832, (Two Editions); *The Eunuch's Confession, or Scriptural Views of the Sonship of Jesus Christ*; *A Sermon delivered on Fast Day*.

FROM THE REV. CHARLES G. McLEAN, D.D.,

FORT PLAIN, N. Y., February 13, 1852

My dear Friend: My opportunities for knowing Dr. Duncan have probably been equal to those of any other living man. We came together in the fall of 1803; and, from that time, until his decease, our intercourse was frequent, endeared and confidential. We went to the same church and were admitted to membership by the same Pastor,—my father, the late Dr. Gray; we were educated at the same College, though in different classes; we were fellow-students in the same Theological Seminary, were licensed and ordained by the same Presbytery; ate at the same table and slept in the same bed. If I do not therefore meet your wishes, I certainly cannot plead ignorance; and I am affectionately alive to the place he is to occupy on that scroll which you are soon to unroll to the gaze of the world.

Dr. Duncan, from the very commencement of his ministry, commanded great attention by his efforts in the pulpit. He was eminently an attractive Preacher, and certainly ranked among the finest pulpit orators of his day, in this country. And there were many tokens of the Divine blessing attending his labours. Not that there was any thing like a revival, in the technical sense of the word, but there were continuous accessions to the church; and very few of those who became members returned to the world. Scores and hundreds of members left the church and city to reside in other places and unite with other churches; but their pews and seats at the Lord's table were

soon filled again. No minister in the city had among his hearers, on the Sabbath, a larger number of distinguished strangers than he; and they generally went away expressing the highest satisfaction. His peculiar mode of preaching gave him uncommon command of Scripture truth, fact and example. He adopted the Scottish practice of continuous exposition or analysis;—that is, he began a Book and went regularly through it, making this exposition the exercise for Sabbath morning, and if he felt that his subject was not exhausted in the morning, he either resumed it in the evening or on the next Sabbath morning. Following this course, he expounded nearly the whole New Testament once, and some portions of it two or three times. Various parts of the Old Testament also he treated in the same manner. He always consulted the original Scriptures, with the best helps he could obtain from his own or other libraries. He studied the Bible for himself; and no man was ever farther than he from becoming the victim of mere technicalities or the idolater of other men's opinions. In the progress of his inquiries he undoubtedly reached some conclusions that were somewhat in conflict with the accredited orthodoxy. As to the correctness or incorrectness of his peculiar opinions I have nothing at present to say. He has spread them before the world, through the press, with all that ingenuousness which formed so prominent a trait of his character; and however differently they may be viewed by different persons, no one who knew him will doubt that he was thoroughly convinced of their truth.

From a boy, his inclination and taste prompted him to become, if possible, a finished orator. This was evidently his leading characteristic; and, apart from this, I cannot say that there was any thing remarkable in his intellectual developments, either in College or in the Theological Seminary. Whatever he said, he wished to be *well said*. As his mind ultimately developed itself, his prominent characteristic, I think, was ingenuity; sometimes running, as was thought, into needless refinement and subtlety, and bringing out the complaint of obscurity from those who were not familiar with his mode of expression and illustration. Next to this was imagination, which frequently originated new forms of thought, clothed in rich and beautiful drapery, by means of which the graver part of his hearers were delighted, and the more susceptible well nigh entranced. Added to all this was a heart glowing with warm affections, and deeply impressed with the importance of the truths which he was delivering. He was uncommonly attentive to the spiritual interests of his flock. He managed the concerns of his church very prudently and successfully, but chiefly in a private manner.

Owing to imperfect health, occasioned by a torpid state of the liver, Dr. Duncan not unfrequently appeared gloomy and dispirited; and this gave to strangers the impression that he was unsocial and austere. Those who knew him well, however, could easily draw him out from under the cloud into some sunny spot, where he would be as joyous as a lark. He never entered into the athletic exercises of other youths, at School, College, or Seminary; but he was fond of walking, and riding on horseback. Though his appearance out of the pulpit, owing to the circumstance to which I have adverted, was not always in his favour, yet *in* the pulpit he may be said to have been not less a splendid looking man than he was a finished orator. His posture was erect and commanding; his eye was peculiarly expressive and brilliant; his hair dark, glossy and disposed to curl; his articulation perfectly accurate and distinct; his intonations full and varied, according to emotions, and his gestures perfectly appropriate and graceful. When his mind became highly excited, his voice would sometimes break; but the general effect was rather increased than diminished by it. He was nowhere else so entirely in his element as in the pulpit and at the communion table.

Such are my views of Dr. Duncan's character, as gathered from an acquaintance that has reached through much the greater part of my life.

Very truly yours,

CHARLES G. McLEAN.

FROM THE REV. JACOB VAN VECHTEN, D.D.

ALBANY, February 11, 1863.

My dear Sir: You ask me for my recollections of Dr. Duncan. They go back to the beginning of the year 1810, when I became a student in Dr. Mason's Seminary, and found him there two classes in advance of me. My attention was first specially drawn to him by his remarkable gift in prayer, as exhibited at a weekly prayer-meeting held by the students of the institution. I very soon made his acquaintance, and was intimate with him till the close of his theological course. And though our fields of labour were remote from each other, I knew him quite well as long as he lived, and the better probably from the fact that my marriage brought me into affinity with him.

Dr. Duncan was rather tall; had a long face and nose; a dark eye, expressive of uncommon strength, and features which would instantly take on the prevailing hue of his thoughts or feelings. I have rarely seen a face which was so true a mirror to the soul, or that co-operated so effectually with the life, both in public and private, as his. His manners were well formed and gentlemanly, and showed that he had been familiar with the best society. In his ordinary intercourse he was somewhat reserved, and sometimes even distant; but to his intimate friends he unbosomed himself with the utmost freedom, and was a very model of a genial and confiding spirit. His powers of conversation, when brought into exercise under favourable circumstances, were very remarkable; and yet he would sometimes sit an hour in a company and scarcely open his lips. Perhaps it is only fair to admit that the strong views which he took of certain subjects made him, in some cases, less tolerant than could have been desired towards those who differed from him, but he was essentially a man of ardent affections, and this gave an intensity to his utterances on any subject that strongly interested him.

As a Preacher, Dr. Duncan had very great and deserved popularity. His preaching was nearly all of it extemporaneous; and it was well that it should be so, as he could extemporize far better than he could write. When he took the pen, there was apt to be a want of simplicity in his productions; and sometimes there would be a splendid haze over his sentences that you would have to penetrate before you could get at his true meaning; but when he spoke without writing, his thoughts were presented with great clearness and force, and sometimes with remarkable beauty. His manner in the pulpit was singularly attractive. He had a voice of uncommon power, and yet of equal melody; and it partook of the same character with his face—it was so flexible as to express every variety of emotion with the greatest ease. He spoke with remarkable fluency, never hesitating for a word; and rarely, if ever, failing to get the word best suited to his purpose. His gestures were rather abundant, but they were perfectly simple, and graceful, and full of meaning. Indeed, I think he might be called, as truly as almost any man I have known, a natural orator.

Dr. Duncan was, by no means, remarkable for a comprehensive knowledge of the world. He scorned every thing like management, and whatever he did was done in perfect simplicity, though not always in careful or successful adjustment to the object he had in view. Without any definite knowledge on the subject, I might almost venture to affirm that he never had much to do with any of the public affairs of the Church; and perhaps it would be safe to presume that there was that in his constitution which went far towards account-

ing for the painful embarrassment to which he was subjected in his ecclesiastical relations.

With every consideration of respect and esteem,

Your brother,

J. VAN VECHTEN.

FROM THE REV. WILLIAM J. SPROLE, D.D.

NEWBURGH, September 12, 1864.

Reverend and dear Sir: In compliance with your request, I herewith send you a brief statement of my personal recollections of the late Rev. Dr. J. M. Duncan, whose memory I have ever cherished as that of one of my best earthly friends.

After he had become Pastor of the church in Baltimore with which my parents were connected, I saw him for the first time in the country house of one of the congregation, where I had been sent some days previous, for the benefit of my health. At that time I was a very young child,—not more, if I recollect aright, than five years of age; and well do I remember the impression made on that occasion by the kindness and gentleness of his manner, as well as the readiness with which he helped me in my childish pastimes. This was during the earlier years of his ministry, and at a time when he was regarded by the people of my native city as one of its most eloquent and popular preachers. A new and spacious church had been built for him, which was thronged every Sabbath day with an interesting and interested audience; and, although too young to be taken to it, I remember to have heard not only my parents, but many others who were frequent guests in my father's house, speak about him very often, pronouncing him one of the greatest preachers they had ever heard. In those days, at least in the church in connection with which I was raised, part, and no trilling one either, of the Christian education of the children consisted in teaching the lambs of the flock to respect and love the under shepherd. His was, to them, always an honoured presence, and they were consequently prepared to esteem and appreciate the slightest expression of kindness as something to be treasured in memory, and talked about with pride. Such being the case, it was natural that the attention paid me on the occasion to which I have referred, should make a deep impression on my young heart, and inspire me with a love that succeeding years, and more intimate relations, only served to strengthen.

I have heard many speak of him, after I entered the ministry, as taciturn, and at times cold, if not repulsive, in his intercourse with others. That he was ever cautious in his utterance, never frivolous and always dignified, whether mingling with bosom friends, or comparative strangers, is true; but his was a warm heart, and few men could have been more genial, courteous and entertaining when the occasion called for it. His treatment of me, when a child, was a fair type of his whole manner during the years I was subsequently permitted to pass with him as my Pastor and Teacher; and the opinion I ever entertained of his frankness, gentleness and kindness, in the social intercourse of life, is, I am satisfied, cherished by all who had like opportunities of knowing him.

Not long after the incident I have mentioned, I was taken to hear him preach on the Sabbath; and, long before I was prepared to understand or appreciate his sermons, his manner and voice in the pulpit would keep my attention fixed during the whole service, and incline me to revere the man I already loved. From him I derived my first serious impressions, and under his luminous expositions of the Divine Word, I was persuaded, I trust, to give my young heart to God. Joining his church brought me into intimate rela-

tions with him, and when I had resolved to devote myself to the ministry, he became, during the first two years of my preparation, my teacher. At the fireside and in his study, I had the amplest opportunity of becoming well acquainted with his character, and, during the whole time the connection lasted, I received the treatment of a son, the anxious care and faithful instruction required by a pupil. In all that time I never recollect to have heard from his lips what might be termed a trifling remark. His constant effort seemed to be, and doubtless was, to set before me an example worthy of imitation, and to improve my preparation for the great and responsible work to which I had devoted myself. He was a constant thinker, made the Bible not only his text-book but his most favourite companion, and from it, as his loved and chosen treasury, he took delight in deriving themes that filled up his moments of leisure, as well as the time spent in the toil of preparation for the pulpit.

He often remarked to me that he made his sermons while rambling over the hills—he was a great walker—by pondering the truths which he had gathered in the quiet of the closet; and he would say, with emphasis and earnestness,—“The Bible, the Bible, William, must make up the largest half of your library!” In the early years of his ministry it was his habit to write and memorize his Sermons; but for some time before he received me as a student he had discontinued it, contenting himself with gathering facts and thoughts, and trusting to the impulse of the moment for language. His memory was both tenacious and accurate, and such was his mastery of his mother tongue that I never knew him, in his most elaborate and longest discourses, to hesitate for a moment. His sermons were mostly expository, and seldom hortatory. He delighted in setting forth the great truths of the Gospel, relying upon their exhibition, as he understood them, to make their own impression on the hearts and consciences of his hearers. He never repeated, had no pet figures, dealt but little in the flowers of rhetoric, and made up his discourses of matter which compelled his auditors to think, and not seldom to feel. The inattentive hearer might as well have stayed at home: those who came to be instructed seldom retired without the distinct consciousness of having been fed. The result was that he had a decidedly intellectual congregation. Some of the first minds of the city were incorporated in it, and even the occasional hearers from other churches, who were drawn to his by the power of his eloquence,—though many of them differed from him on points of polity and doctrine—were ever ready to speak of him as a Preacher of unusual ability. It was no uncommon thing, on Sabbath evenings especially, to find his church—at that time the most commodious in the city—crowded to excess, not with the floating mass who are ever eager to run after novelty, but with men of age and culture, many of whom filled learned professions, and strangers of note, whom business or pleasure had drawn to the city,—and this continued for years.

His appearance in the pulpit was imposing, his manner commanding—in short, there was, if I may be allowed the expression, an air of majesty about it that forcibly reminded many of his uncle, the Rev. Dr. John M. Mason, in his palmiest days.

On one occasion, riding in a rail-car from Baltimore to Washington—I sat near two gentlemen, one of whom was giving the other an account of a clergyman, whom a friend had taken him to hear the previous evening. As the speaker was talking with earnestness, I had no difficulty in learning that my old instructor was the subject of his remarks. After a somewhat extended account of the discourse, he closed by remarking to his companion,—“So he is in the pulpit what Daniel Webster is in the Senate.” I refer to this incident as illustrating the impression he was calculated to make on

minds prepared by culture and observation to appreciate his sermons. The speaker evidently belonged to that class. The only criticism I ever heard unfriendly to his style and manner of treating subjects in the pulpit, related to an excess of verbiage and prolixity in argument. The first may have arisen from his mode of preparation and his wealth of language, the second, from the tax he laid upon the attention of the hearer. As already intimated, to be benefitted by his sermons you were compelled to think with him.

There was one feature in his character worthy of all praise, and entitling it to the close imitation of his brethren, and that was the great tenderness he ever manifested in speaking of those who differed with him. The spirit of fault-finding could never be detected, nor the slightest indication of jealousy, nor was he ever known to betray the least suspicion of unworthy motives. On one occasion, when there was much to try his temper, and fill him with honest indignation—he had been most unjustly and wickedly charged with denying the Lord who bought him—to the friend who recited the story of another unkindness, he simply remarked,—“Ministers are but men.” If, in speaking of others, he found but little to commend, he never condemned; and wherever occasion required him to refer to their public acts; in which he was personally interested, he was a beautiful illustration of that charity which “suffereth long and is kind.”

It was a sore trial to him when he felt constrained to dissolve his ecclesiastical relation with brethren with whom he had often taken sweet counsel; and though denounced by some, both in public and in private, as a heretic, he bore it with a meekness of spirit which never allowed him to retaliate or enter upon a defence of his reputation. Neither from the pulpit, nor in his most unrestrained intercourse with his most intimate friends, was he known to call in question the honesty, sincerity, or general excellence of those who had both written and spoken against him. He believed that his views were biblical, and in strict accordance with the teachings of the Spirit, and that if right, the Master would care both for them and him—consequently it seemed to be amongst the least of his anxieties what others said of him, and the treatment his books received at their hands. And it was doubtless owing, in a great measure, to this beautiful trait in his character that many who considered his published writings as containing sentiments at variance with the truth, were constrained to regard him as a God-fearing, pious man, though, as they supposed, strangely misled in his mode of explaining some of the essential doctrines of the Gospel.

He was a man of much prayer, and I have been told by those who were qualified to make the comparison, that, in the performance of this service in the pulpit, the social circle, in the home of sorrow and at the bed of death, he very much resembled his distinguished uncle Mason—him I never heard, and it is equally true I never listened to one who equalled Duncan in addressing the throne of grace, for the pathos, copiousness, variety and appropriateness of his utterance. There was a winning method about it I am unable to describe, which left the impression on Christian hearts that he talked with God as if standing in the audience chamber of his almighty but nearest and best friend. Long continued intimacy with Him who seeth and heareth in secret, showed itself when leading the devotions of the people in public; and not a few who came with prejudice to hear him preach, found themselves disarmed during the preliminary service, and were constrained to receive with affection what they anticipated hearing with dislike.

Of all the men I ever knew, he entertained the strongest abhorrence of the least departure from the truth. The recital of a story, intended to harm no one, but not in strict accordance with facts, was distasteful to him; the quotation of a text, not in the exact words of the Bible, gave him pain, while the

semblance of a falsehood was enough to excite his disgust. Scandal was a thing in which he never indulged, and if others attempted it in his hearing, they seldom escaped without the application of that "excellent oil" which leaves the head unbroken. The tale bearer who intruded on his presence was not likely to seek a second interview. There was something in his look and manner, when subjected to such an infliction, that administered wholesome chastisement without the utterance of a word, and which made the story-teller feel, before his recital was ended, that he had mistaken the place where his news was in demand.

Living much at home, seldom going abroad, and devoting his whole time and energies to the care of his flock, he was probably less known to the Church at large, by personal intercourse, than any Preacher of his day, of equal ability. Hence many were disposed to regard him as unsocial, if not morose,—inclined to be morbid, unduly selfish, and entertaining but little concern for intercourse with his brethren. Finding enough to occupy his whole time in the duties of his large congregation, and living not only in the affections of his people, but for them, he had but little leisure to roam abroad, and for a number of years previous to his death, less inclination to do so. His peculiar position in the Ministry may have had something to do with it. Being in a great measure isolated from his brethren, having no ecclesiastical connection with any denomination of Christians, he naturally confined himself to intercourse with those who waited on his ministry and by whom he was best appreciated. But no one ever formed his acquaintance or shared his hospitality, without carrying away the impression that he was a frank, generous, companionable, high-toned Christian Gentleman.

Though a man of considerable attainment in general literature, and an accurate scholar, so far as his scholarship extended, he never made a parade of learning in his public discourses, nor could any one in private life have known the extent of his acquirements, had not some subject been introduced which compelled him to take advantage of those stores of knowledge, which he had commenced to acquire under the tuition of his illustrious uncle. And what was true of his learning might be said of the mother wit with which the Creator had endowed him—had he been disposed to indulge in it, few could have excelled him in repartee, or in uttering words which provoke to laughter and are said to sting. This keen weapon, which has so often inflicted wounds past healing, was, in his case, under beautiful control. The blade was ever wreathed in flowers.

There were times, though of rare occurrence, in which he indulged in harmless pleasantry, and with a witty utterance could so completely foil an antagonist that what might otherwise have proved a source of pain, became the occasion for merriment. I can recall no better illustration of this than what occurred during an interview at which I was present. I had accompanied him, in the city of W—— to make a call of friendship on an old acquaintance whom he had not seen before for many years. We found the Rev. Dr. — who was a staunch Old School Scotch Presbyterian, in his office, and after some little time had been spent in the interchange of mutual enquiries about times and friends that had passed away, and after the recall of some of the reminiscences of their early acquaintance, the old gentleman, who was the senior of Duncan by a score of years, referred to a Book on the principles of the Divine Government, as contained in the first three chapters of Genesis, and which Duncan had recently published. I thought this allusion most unfortunate, since there were many things in the book which did not meet with the endorsement of the Old School men, and was perfectly aware that the old gentleman maintained sentiments in decided opposition to those which Dr. D. had put forth. As our visit was prompted by friendship, without anticipat-

ing any thing like controversy while it lasted, I feared that our interview might terminate unpleasantly. For some little time I listened with uneasiness to what was said, lest some disparaging remark concerning the book might fall from the Doctor. He was what we term an outspoken man, and though a good one, there was very little of the *suaviter in modo* about his manner of expressing himself concerning a thing which was distasteful to him. Duncan allowed every thing advanced by the Doctor to pass unchallenged, and, when the time he had set apart for the interview had elapsed, with a sweet smile which ever played upon his countenance when talking with a friend, rising from his chair, remarked,—“Well, Doctor, we have had enough of Genesis,—now for the Exodus.” The pleasant laugh in which we all shared, restored the Doctor to the same genial mood in which he received us, and we parted in the best of humour.

The last time I saw him was some five years before his death, when he made me a visit during my pastorate at the seat of Government. Time had dealt kindly with his face and person. He looked, I thought, as young and healthful as he appeared when I left his study for the Seminary at Princeton, and which was some fifteen years before. In his silken locks I could not detect a thread of grey—his eye was as bright, his carriage as erect, his step as firm, and his voice as sweet as when I parted with him for the “School of the Prophets.” During that period he had seen much affliction, but no trace of it could I detect in his personal appearance; and after a few days of most delightful intercourse, we parted again to meet no more in this world. He was then fast ripening for his rest, and now realizes the blessedness of that communion of saints which is never jarred nor broken by the imperfections of the flesh.

Very truly yours,

W. J. SPROLE.

JAMES LEMONTE DINWIDDIE, D.D.

1820—1849.

FROM THE REV. JOSEPH T. SMITH, D.D.

BALTIMORE, January 10, 1851.

Rev. and dear Sir: It is with great pleasure that I attempt, in compliance with your request, to furnish you with some notices of the life and character of the late Rev. Dr. J. L. Dinwiddie. My earlier studies were pursued under his direction. I have had a knowledge of his history, and frequent personal interviews with him, up to the period of his death. I have also conferred freely with his daughter, Mrs. Smith, of this city, on some points in respect to which I was in doubt, so that I believe the entire accuracy of every thing which I shall communicate may be relied on.

JAMES LEMONTE DINWIDDIE, a son of William and Anna (Lemonte) Dinwiddie, was born in Adams County, Pa., February 23, 1798. His parents were both devout members of the Associate Reformed Church. He was early the subject of religious impressions; but, beyond this general fact, I have no information concerning the incipient stages of his Christian experience. He entered Jefferson College in 1813, and remained there till the next year, when his relation was transferred to Washington College, where he graduated in 1816,

under the Presidency of the Rev. Dr. Brown. In 1817 he entered the Theological Seminary at New York, where he continued for two years; and then, in consequence of Dr. Mason's being partially disabled by bodily infirmity for the discharge of his duties, he completed his theological course under the Rev. Dr. Kerr, of Allegheny County, Pa. He was licensed to preach by the Associate Reformed Presbytery of Monongahela, at its sessions in Mifflin township, Allegheny County, Pa., in May, 1820.

Being very popular as a Preacher, from his first appearance in the pulpit, calls were addressed to him from several vacant congregations; but that which he accepted was from Mercer, the County seat of the County of Mercer, Pa. Here he was ordained and installed on the 22d of November, 1820; and here he laboured with much acceptance for about fourteen years. In May, 1834, he demitted his charge, much against the will of his congregation, and removed to Philadelphia, and took charge of a congregation in connection with the Presbyterian Church—it was the Sixth Presbyterian Church of Philadelphia, now under the pastoral care of the Rev. Dr. Janeway.

After continuing in this connection about seven years, he returned to his mother Church, and was again received as a member of the Presbytery of Monongahela, on the 26th of July, 1841. Shortly after this he received a call from the Second Associate Reformed Church of Pittsburg, Pa.; and, having accepted it, was regularly installed as Pastor of that Church, on the 27th of September, 1842. On the 13th of September, 1843, he was elected to the Professorship of Biblical Literature and Sacred Criticism in the Theological Seminary of the Associate Reformed Church at Allegheny. This appointment he accepted, and, that he might give his whole time to the duties of his Professorship, he demitted his pastoral charge in April, 1844.

He was honoured with the degree of Doctor of Divinity, from Jefferson College, in 1844.

Dr. Dinwiddie entered upon the discharge of his duties in the Seminary with great zeal, devoted himself assiduously to his work, gave promise of eminence in his department. He suffered from frequent attacks of headache, and, by his intense application to study, it is supposed that he brought on a paralysis of the brain, in February, 1846, which unfitted him for his duties in the Seminary and for preaching. In January, 1849, he had another attack which terminated his life in a few hours.

The last two years of his life were spent in this city, with his daughter, Mrs. Smith. His wife was Rachel Cochran, of Allegheny County, who became the mother of three children and died six years after her marriage.

I will venture to subjoin a few hints towards a general estimate of Dr. Dinwiddie's character.

He was a finished Gentleman. There was a charm in his address which attracted all who approached him. Indeed, he was indebted for no small part of his influence over a large class to the polish of his manners.

He was an accurate Scholar. He was familiar, beyond most, with our sterling old English literature. He was quite thoroughly versed in the classics. The impulse his mind had received from Dr. Mason was never lost. He was through life a diligent student. And his labours in the Seminary justified the high estimate his brethren had placed on his attainments. He was an enthusiast in the science of Geology, and had amassed a large stock of materials for a work which

he proposed and had commenced on that subject. This, to the great regret of his friends, he destroyed, when he found himself incapacitated for its completion.

He was eminently a Biblical student. His exegetical lectures, delivered in the Seminary, the notes of which are still preserved, were truly admirable. His sermons, beyond those of most preachers, were enriched with copious quotations of Scripture words, and illustrations drawn from Scripture subjects.

As a Preacher, his gracefulness of manner and propriety of address would perhaps first arrest the attention of a stranger. Indeed, with some the force of his ministrations was impaired from this cause; as it left the impression of something like coldness or mannerism. As a Pastor he was greatly beloved;—a welcome visitor at the fireside, the kindest of friends in affliction, and a minister of mercy at the death-bed. In the domestic circle he was a model of tenderness, dignity and fidelity.

If the above should prove, in any degree, what you desire, I shall rejoice at it; for I do not think so good a man should be left to perish without a memorial.

Yours very truly,
JOSEPH T. SMITH.



JOSEPH CLAYBAUGH, D.D.*

1824—1855.

JOSEPH CLAYBAUGH,, a son of William and Barbara (Keifer) Claybaugh, was born in Frederick County, Md., July 1, 1803. His mother was an eminently godly woman, but his father did not make a profession of religion until late in life, though he finally became an Elder in the Associate Reformed Church. While he was yet a child, his father removed with his family to the State of Ohio. Joseph's health having been impaired by scrofula, the disease that finally terminated his life, he was placed, at an early age, at the Chillicothe Academy, then under the care of the Rev. John McFarland. Having completed the usual course of study in that school, he was entered as a student at Jefferson College, where he maintained a high standing and graduated in the year 1822. Almost immediately after leaving College, he was taken under the care of the First Associate Reformed Presbytery of Ohio, as a student of Divinity. The Synod of Sciota having then recently withdrawn from the General Synod, and resolved itself into an independent Synod, under the name of the Synod of the West, the few students she had under her care pursued their studies privately under the direction of some of her members. The Rev. John Steele, then Pastor of the Church at Xenia, was appointed by the Presbytery to superintend the studies of Mr. Claybaugh. In 1824 he was licensed as a probationer for the Holy Ministry; and the next year received and accepted a call from the Congregation at Chillicothe, which had been vacant since the removal of Mr. McFarland, at the time of the separation of the Synod of Sciota from the General Synod. In May, 1825, he was ordained, and installed Pastor of that congregation. At the same time, or shortly after, he took charge of the Chillicothe Academy.

For a year or two Mr. Claybaugh discharged his duties, in connection with both the Church and the Academy, with a good degree of ease and comfort. But

*Christian Institute, 1855.—MS. from his son, Rev. W. M. Claybaugh.

his health became so seriously impaired as to render all active engagements a burden. So feeble was he that he would often leave his bed to go and preach, and, as soon as the service was over, would return, and throw himself upon it again. By the advice of his physician, he made a journey to the East to try the effect of sea-bathing, but returned without having received much benefit. His congregation were warmly attached to him, but, from causes over which he had no control, their numbers were not greatly increased under his ministry.

In the year 1839 Mr. Claybaugh was called to take charge of the Theological Seminary, then recently organized in Oxford, O., and about the same time the degree of Doctor of Divinity was conferred upon him by the Board of Trustees of Miami University. The congregation which he had served, in so much bodily feebleness, and yet with so much fidelity, were reluctant to part with him, but they yielded from a regard to the more general interests of the Church. With his labours as Professor he associated the pastoral charge of the Congregation at Oxford; and continued in both relations till the close of life, discharging the duties belonging to each with most exemplary fidelity and to great acceptance.

He died at Oxford on the 9th of September, 1855, after having held the Professorship sixteen years, and, with the exception of a single session, performed the duties during the whole time, without assistance. His last words were, "I see the King in his Glory." His Funeral Sermon was preached by the Rev. William Davidson, of Hamilton, O.

Dr. Claybaugh published, a short time before his death, a small work entitled "The Christian Profession," which has been received with much favour.

Dr. Claybaugh was married on the 25th of October, 1825, to Margaret Cunan, daughter of David and Ellen (Johnson) Bonner, of Greenfield, O. They had eleven children, five of whom, with their mother, still (1863) survive. Of the two sons who survive, one (*William M.*) is a clergyman, settled in Hartford, Conn.; the other (*Joseph*) is a lawyer, in Frankfort, Ind.

FROM THE REV. R. D. HARPER, D.D.

XENIA, O., May 1, 1863.

Dear Sir: In compliance with your request, I herewith transmit to you my personal recollections and impressions of the late Joseph Claybaugh, D.D.

My acquaintance with this excellent man commenced in the year 1845. He was, at that time, residing in Oxford, Ohio, having charge of a congregation, and being Professor of Theology in the Seminary of the Associate Reformed Church. My first favourable impressions of his character were confirmed by an intimate acquaintance which continued until his decease. He was a man of vigorous and cultivated mind. He was an original thinker; a superior scholar; an accomplished Professor; an eloquent Preacher; a Christian Gentleman, and a man of high toned and exemplary piety. He loved the Church, and had enlarged charity for all the followers of our common Saviour. Those who knew him best loved him most. His memory is redolent of good. Long will he be cherished in pleasing remembrance by those who shared his friendship and received his instructions. Few men have lived to better purpose. He acted well his part in all the relations of life. He rests from his labours, and his works do follow him.

With great respect yours sincerely,

R. D. HARPER.

RICHARD WYNKOOP.*

1826—1842.

RICHARD WYNKOOP was born in the city of New York, on the 16th of December, 1798. His parents were Peter and Margaret (Quackenbos) Wynkoop, and his paternal grandfather was Judge Derrick Wynkoop, of Ulster County, N. Y. His studies preparatory to entering College were prosecuted at the Grammar School of Joseph Nelson, then a well known teacher in the city. Integrity and a high sense of honour were among the marked characteristics of his early years. He took much delight in active exercise, and the manly sports to which he then addicted himself contributed much to the vigour of his constitution in after life. He entered Columbia College in 1815, and graduated in 1819; on which occasion he delivered a somewhat satirical Address on the "*Κυνοκεφαλοι* of Herodotus, and the probability of their being the ancestors of our common dandies." He entered upon the study of Theology in the autumn succeeding his graduation, at the Seminary of the Reformed Dutch Church in New Brunswick. He had naturally a strong predilection, amounting well-nigh to a passion, for debate; and his mind was so much occupied in forming lines of attack and defence, and adjusting arguments on various theological questions, that he was, to some extent, delinquent upon the regular course of study; and this brought him temporarily into relations with some members of the Faculty of the Institution which were not altogether agreeable. He was dismissed from the Seminary, at his own request, in September, 1833, and then went to New York and prosecuted his theological studies, for two or three years, with great diligence, under the direction of one of the clergymen of the city. Meanwhile he had placed himself under the care of the Second Presbytery of New York, and was licensed to preach by that Presbytery, on the 5th of April, 1826.

In October following he was appointed, by the Directors of the Missionary Society of the Reformed Dutch Church, to labour, as a missionary in the church at Cato, N. Y. After labouring in this field for three months, he was reappointed, in March, 1828, for a like term; but, preaching on his way, by invitation, to the Presbyterian Church at Yorktown, Westchester County, N. Y., that church immediately tendered him a call, which he accepted, furnishing, at the same time, a substitute for the missionary station at Cato.

Here he remained till February, 1834, when he received a call from the Presbyterian Church in Hagerstown, Md., to become their Pastor. This call he, on the whole, thought it his duty to accept, though it is said that he subsequently doubted the propriety of the decision. The Presbytery of Bedford dissolved his pastoral relation, dismissed him, and recommended him to the Presbytery of Carlisle, in April following.

He was installed Pastor of the church in Hagerstown, on the 25th of June, 1834. After he had been in charge of this church for some time, several of its members became the subjects of discipline. An appeal to Presbytery having been made, the decision of the Session was reversed, and the suspended members declared in regular standing. The Pastor and Elders, believing that this step

* MSS. from his son, Richard Wynkoop, Esq., and Hon. D. Weisel.

of the Presbytery was a sacrifice of principle to the love of peace, applied for dismissal from the General Assembly connection. The Presbytery were willing to dismiss the Pastor, but not the congregation—whereupon, after a statement of the case by the Pastor, the Associate Reformed Presbytery of New York, on the 6th of March, 1830, re-admitted the congregation, (for they had formerly belonged to that Body,) and added Mr. Wynkoop's name to their roll. The church-members who had been the subjects of discipline, with others who had been dissatisfied, commenced a suit in Chancery, in September, 1838, for the possession of the church property. Mr. Wynkoop prepared a very full and elaborate answer, which was filed in June, 1839. He obtained permission from the Chancellor to conduct the defence, in behalf of the other defendants as well as for himself. He prepared himself for the trial, but the cause never came on.

In 1838 he favoured a union of the Associate Reformed and the Associate and Reformed Bodies. He was a vigorous opposer of all secret societies. In October, 1839, he preached a sermon on the subject, which drew forth some very severe strictures in a newspaper; and this, with some other circumstances, led him to preach another sermon, in July, 1840, of a yet more decisive and searching character, from Isaiah xxix, 15—"Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark; and they say, Who seeth us, and who knoweth us?"

Mr. Wynkoop's last sermon was preached from Malachi iv, 1—"For behold the day cometh," &c. The day and the church being chilly, he contracted a cold, with fever, which became highly congestive, and in the brief space of four days terminated his life. Though perfectly prostrated by disease, his mind remained as clear and vigorous as ever; and, being fully aware of his approaching dissolution, he conversed with his family and friends with great solemnity and tenderness, and with his wonted composure. He died on the 5th of April, 1842. His Funeral Sermon was preached by the Rev. Jonathan Dickinson, then of Williamsport, Md., who had been his early and constant friend, from the words,—“I have fought a good fight, I have finished my course, I have kept the faith,” &c.

On the 10th of August, 1825, he was married to Catharine, daughter of the Hon. James Schureman, of New Brunswick, N. J., and sister of the Rev. Dr. John Schureman, Professor in the Theological Seminary of the Reformed Dutch Church. She was a lady of vigorous intellect and earnest piety. They had six children,—two sons and four daughters. One of them, who bears his father's name, was graduated at Rutgers College in 1849, and is now (1863) a lawyer in the city of New York. Mrs. Wynkoop died among her friends in New Jersey, on the 18th of May, 1847.

FROM THE HON. DANIEL WEISEL.

HAGERSTOWN, Md., July 7, 1849.

Dear Sir: My opportunities for knowing the Rev. Richard Wynkoop were such as you would expect from my sitting under his ministry, and being intimately associated with him in various ways, during a period of several years. The impressions which I then gained in respect to his character are still fresh, and I cheerfully, in compliance with your request, communicate them to you.

Mr. Wynkoop was a man of stern principle, and an ardent and devoted champion of what he believed to be the truth. Truth was the object and aim

of all his investigations, and to his researches he brought a mind quick, penetrating, strong and logical. He would seize upon the points of inquiry with the rapidity of lightning, and trace them through mazes of difficulty with the ease and quickness of intuition. Rarely is a mind ever so well fitted or so well equipped for theological discussion as was his. Ever on the alert to detect error, he was sure to expose it on every proper occasion, often using the weapons of sarcasm and ridicule, which he wielded with great skill, and sometimes with prodigious effect. Probably he carried this to an extreme; and the free use of these weapons in his encounters with his brethren, either at the fireside or in the Councils of the Church, no doubt excited against him much of prejudice and unkind feeling.

He studied the Scriptures carefully in the original languages, and thus became, to a great extent, his own commentator. His general reading was limited, but he was well versed in all the branches of theological learning, and was familiar with the best writers in each department. In the distinctive belief of the Presbyterian Church, no one that I have met with could more clearly, ably and satisfactorily expound its mooted points. He possessed the reasoning faculty in uncommon power. His sermons were among the finest specimens of logic; and this character was awarded to them by many gentlemen of the Bar and other professions, who were attracted by his remarkable powers, and whose praise any one might value. There was no variety in the method of his sermons—in respect to their frame-work they were all alike. On any one occasion, the services, throughout, all pertained to the subject of his discourse, and derived their complexion from it. The psalms, prayers, &c., bore upon the truth to be discussed. The chapter read was invariably that from which the text was taken. The text was read twice; and the exordium of the sermon was a running commentary on the preceding context. This was often the most interesting and instructive portion of his discourse; and the text, by the time he reached it, seemed as clear as if it had actually been the subject of a formal discussion—all that followed was amplitude and illustration. He then proceeded to divide the text into its appropriate heads, observing, in the order of these, that connection which would exhibit the proper dependence of one upon the other. The filling up consisted of proofs from reason, analogy and Scripture; and the conclusion was a brief application of the truths presented. His preaching was a preaching upon texts, not upon subjects. His object was to communicate instruction, and in this he never failed. The most difficult passages opened before the rays of his penetrating intellect, and no one who listened attentively left his pew without a substantial addition to his stock of religious knowledge. He never *accommodated* his texts, as it is termed. He was not in the habit of writing out or committing his discourses. But he *thought* them out, and that fully and effectually. His arrangement, proofs, &c., were committed, in neat and precise form, to a slip of paper, which always lay before him; and within the limits of this analysis he strictly confined himself. His manner was plain, simple, but dignified. He never affected style or oratory in the pulpit. In proportion as he had reflected on his subject, and according to the degree of interest it had excited in his own mind, were the impressiveness and power of his delivery. His whole manner and appearance in the pulpit indicated his own sense of the solemnity of the errand on which he stood there, and awakened corresponding emotions in those whom he addressed. No one could fail to infer from his prayers the distinctive character of his faith; many of them were beautiful epitomes of Theology within the range of the subject before him.

In physical structure he was muscular and athletic, formed for labour and endurance; and the movements of his body, like the operations of his mind,

were quick and agile. But strong and powerful as his frame was, it soon gave way before the fearful malady that consigned him to the grave.

Of the difficulties in the church, which resulted in its separation from the General Assembly, and with which Mr. Wyukoop had much to do, I do not wish here to express any opinion further than to say that I have the fullest confidence that he acted from honest, conscientious conviction. That his peculiar constitution may have sometimes led him into mistakes on this and other occasions, I am far from denying; but of the purity of his motives and the general integrity of his character, his whole life is the voucher.

Your friend and servant,

D. WEISEL.

JOSEPH REYNOLDS KERR.

1829—1843.

FROM THE REV. JAMES PRESTLEY, D.D.

PITTSBURG, PA., March 7, 1862.

Dear Sir: The account which I am about to give you of the Rev. Joseph Reynolds Kerr is compiled from the recollections of those contemporary with him; from obituary notices of him at the time of his decease; but, chiefly from my own recollections. As I enjoyed the advantages of his ministry and pastoral care for years, and at a time of life when I was better able to form a correct opinion than I was when I sat under the ministry of his father, I think I have a proper appreciation of the Man and the Minister. To me his labours, in the pulpit and out of it, were invaluable; and I manifested my appreciation of them in the strictest attendance, day by day, on his ministrations in the pulpit, and in seeking his counsel on all proper occasions. There were other very able Ministers of the New Testament, and very dear friends too, on whose ministry it would have been a profit and a pleasure to attend; but these were years of my life, in which, I think, I was never absent from my accustomed seat, and heard no other than my beloved Pastor, unless some one ministered in his stead. Having him, I had all I desired, and was content. It affords me a melancholy pleasure to contribute these lines, at this late day, to his memory, and to assist in rescuing his name from earthly oblivion, by placing it among the other worthy names that grace the pages of your "Annals." I feel assured that his name is in the "Book of Life," and, therefore, feel no apprehension of its being forgotten among those in Heaven, who walk with Christ in white, because they are worthy; and of whom, individually, he says, "I will confess his name before my Father and before his angels."

JOSEPH REYNOLDS KERR was a son of the Rev. Dr. Joseph and Agnes Kerr, and was born in St. Clair township, Allegheny County, Pa., on the 18th of January, 1807. His father was, in his day, one of the most influential ministers of the Associate Reformed Presbyterian Church, and contributed largely to the building up of the cause of Christ in a wide region of comparatively new country, from fifty to seventy-five miles in different directions from his place of residence. Joseph was early dedicated to God, and devoted to his service in the Gospel of his Son, by these pious parents, who coveted no higher honours for their sons than that they might serve the Lord in the ministry of reconciliation

He was the oldest of five brothers, three of whom became Ministers of the Gospel in the Associate Reformed Presbyterian Church. One, with his father, was taken to his reward before him; the others still survive.

He received his classical education at the Western University of Pennsylvania. He attended that Institution in the days of its highest literary character; when five of the most eminent and learned men in the city of Pittsburg composed its Faculty; when its curriculum was as extensive, and the grade of the scholarship of its students stood as high, as in any Institution in the Western country. He was an indefatigable student during the whole period of his college course; and, in acknowledgment of his superior talents, his great industry in the pursuit of knowledge, and his literary attainments, he was awarded the highest honours of his class, at the time of his graduation, in July, 1826.

About one year after leaving the University, he was, on his application, taken under the care of the Presbytery of Monongahela as a student of Theology; and was directed by the Presbytery to prosecute his studies under the direction of his father, at that time Professor of Theology in the Seminary founded by the Synod a short time before. He entered the Seminary in the fall of 1827. Here the same unwearied diligence, and the same superiority in the acquisition of knowledge and in mental cultivation, characterized him as in the University. Such was the success with which he prosecuted his studies that, at the end of two sessions in the Seminary, the Presbytery deemed him worthy to be taken on trial for license. He delivered the usual pieces of trial to the entire satisfaction of the Presbytery, and was accordingly licensed to preach the Gospel, as a Probationer for the Holy Ministry, on the 2d day of September, 1829.

In less than two and a half months after his licensure, and while absent on his first preaching tour, his father was removed by death. Returning home immediately on hearing the sad tidings, he was not only called on to minister consolation to his bereaved mother and brothers and sisters, but to feed his father's disconsolate flock. They thought the mantle of his deceased father had fallen on him, and transferred to him almost immediately the affection and esteem which they had for his father. They immediately petitioned the Presbytery for his labours as a stated supply, and not long after they directed a unanimous call to him to become their Pastor and take the care of their souls. After mature deliberation he acceded to their request; and, after having delivered the usual pieces of trial for Ordination, to the entire satisfaction of the Presbytery, he was ordained to the office of the Holy Ministry, and installed Pastor of the congregation, on the 29th day of July, 1830. Thus called by Providence to fill the pulpit of such a man as his father, he succeeded, from the very first, in giving entire satisfaction to his people, and soon became one of the most, if he was not altogether the most, popular of the preachers in the city; but it was at the expense of such exhausting toil as contributed slowly but surely to undermine a constitution at best but delicate. From being a student of Divinity, and without any experience, he entered at once on the pastoral oversight of a large congregation, and all the duties connected with the office of the Christian Ministry. In his preparation for the pulpit he was a close, unwearied student. He was ambitious of excellence in whatever he attempted, connected with his office, and became a workman that needed not to be ashamed.

As a Preacher of the Gospel, Mr. Kerr was very like, and very unlike his father. In some respects not equal, and in others superior to him. There was

in both the same commanding and yet attractive bearing in the pulpit; the same richness of voice, somewhat softened in the son; the same intellectuality; the same richness of evangelical matter; and the same fluency. Neither was ever at a loss for something worthy to be said, pertinent to the subject in hand, or for suitable language in which to express it. The father had the more directness and force,—he had better health and more physical energy,—the son the more feeling and polish. The father drew but seldom on the imagination, and seldom dealt in long sustained descriptions; the great characteristic of the mind of the son was ideality; and he excelled, and frequently indulged, in long and well sustained descriptions and flights of the imagination. His discourses abounded in figures, comparisons and illustrations; and all this without extravagance, for while his imagination was brilliant it was chaste. Every thing was in place, perfectly natural and in good taste. He was remarkable for the clearness with which he presented and illustrated a difficult subject, for the interest with which he could invest, and the sentiments he could extract from, one that appeared to be barren; and for his happy combination of language, look and gesture, in the pulpit. He blended, with great skill, in his sermons, doctrine and duty, principle and practice, that he might through the understanding reach the heart. He sometimes used the terrors of the law to warn the sinner, to scourge the presumptuous, and startle the unwary; but he principally delighted to preach the Gospel; and he excelled in presenting it in its unrivalled attractions. Jesus Christ, and Him crucified, in all the hearings of that great subject, was his darling and continual theme. If the Crucifixion of the Saviour was the theme of his discourse, he would not unfrequently transfix his audience, and bring them into such sympathy with himself and the sufferer that their very hearts were broken; or if the Ascension and Glorification of the Saviour was the theme, he would bear them on high in the train of their ascending Lord, until, enraptured, they were drawn, as it were out of the body, and stood amid, and in sympathy with, the assembled multitude that beheld Him enthroned and crowned; and hailed Him, "Lord of all." His physical powers were not equal to such heavy drafts without manifest suffering; and the pallor of his countenance, his streaming eyes, and quivering, tottering frame made new drafts on the sympathy of his audience, and brought them into that close union with him that enabled him to move them as he himself was moved. In him this was not art—it was natural; and all the more irresistible, because it was, evidently, natural. Thus, at once instructive, convincing, persuasive and eloquent, and, with all these qualities, richly evangelical, his preaching possessed a charm for all ranks and classes of society. Many owe to him their first convictions of sin, and their clearest conceptions of the way of salvation; and their hearts have burned, day after day, with those emotions which his eloquent presentations of Divine truth were the means of exciting within them.

In his pastoral intercourse he was affectionate and considerate. There was no reserve between him and his people. Wherever he entered he was received with unfeigned pleasure, and admitted to all their councils and their hearts. He could sympathize with every class of his flock in their afflictions. In the sick chamber and at the bed of death he was peculiarly happy. He could come near to the person he addressed, gently and without effort remove all unbecoming reserve, and present the instructions, advice and comfort the case demanded. He handled the wounds of the spirit with a skilful, faithful and tender hand. He could probe, and deeply, where it was necessary; but he always had at hand the balm

of consolation to be poured into the wound; the great object being to heal thoroughly, not slightly, the wounds of his people. He recognized the fact that he had the care of souls, and he made it his study to care for them.

In the social circle Mr. Kerr was uniformly kind and courteous. His tact in delicate conjunctures, his prudence, his unruffled equanimity, his, in many respects, even childlike simplicity of manners, his playful yet instructive conversation, all combined to impart an attraction to his society that drew toward him all hearts, wherever he went, and made his own house the abode of peace and happiness. As a consequence, he had no enemies. All persons appeared to entertain for him the kindest sentiments.

Great as were his mental riches,—the result of natural gifts cultivated by hard study and diligent reading; great as were his social qualities; they did not and they could not distinguish him as did his humble and uniform piety. In all his troubles—and they were not few, for death had early taken away from him his father, and continued his ravages in his father's family, and had entered, once and again, his own family circle and left him childless; yet, amid all, his trust was in the Rock of Ages. He was a man of prayer, and, from a child, devout. Nothing, even in childhood, was permitted to hinder his private devotions, and the same carefulness characterized him through life. "He was a good man, full of the Holy Ghost, and of faith;" and, by his instrumentality, "much people was added unto the Lord," as all who knew him can testify.

In personal appearance, he was tall,—about six feet high,—and slender, with good features, forehead broader than high, and a dark grey eye, that was soft when at rest, but could sparkle and blaze under excitement. His mental endowments were superior. He possessed a clear, active, comprehensive intellect; a very tenacious memory; correct taste, and great powers of application. His thought flowed copiously, and whether in the pulpit or elsewhere, in literary or theological discussion, he was a sound reasoner and good debater. He was well furnished, mentally and by education, to be a pleasing, edifying, and therefore popular, Preacher of the Gospel. To this his attention had been directed from early life, and this was the great object kept in view in all his preparatory course. He cheerfully, nay thankfully, devoted all his powers to the service of his Divine Master, to the illustration of his truth, and the commendation of the Saviour to his perishing fellow men; and the Lord blessed him in his work of faith and labour of love.

In the year 1835, on the 24th day of August, he was united in marriage to Miss Harriet Snowden, daughter of Hon. John M. Snowden, an old and respectable citizen of Pittsburg. By this marriage there were three children,—two daughters and one son. The daughters died in infancy and before their father; the son, born after his father's decease, and bearing his father's name, *Joseph R. Kerr*, still lives with his widowed mother, and is prosecuting, as a student of the second year,—in the Seminary where his father studied, and of which his grandfather was the first Professor,—his theological course, with a view to entering the Christian Ministry. It is the earnest prayer of all his friends that the mantle of his father and grandfather may fall on him. Should he live to enter the ministry, he will be the fourth minister in regular succession in the Kerr family,—and all bearing the name of Joseph,—his father, grandfather, and great-grandfather, having been ministers of the Gospel, and all eminent.

Mr. Kerr's publications are an Address before the Alumni Association of the Western University of Pennsylvania, on "The Responsibility of Literary Men," published by the Association, 1836; and a Sermon on "Duelling," published by his congregation, 1838.

About this time he received the literary degree of Master of Arts from the Western University.

Mr. Kerr preached his last sermon in March, 1843; and from that time his strength rapidly failed. He wasted away without suffering, while his mind retained all its usual vigour and serenity. His transition from life to death was attended with few variations; one day or week being almost precisely like another. During all his last illness, his piety appeared very eminent. His hopes were unclouded. He was not troubled with doubts or fears. His trust, firmly based upon the Rock of Ages, was quiet and tranquil; but, like still waters, clear and profound. Toward the last he appeared to be anxious to be gone. "Having a desire to depart and to be with Christ, which is far better." Not only was he thus resigned himself, but, by his well-timed exhortations, he armed his relatives with Christian fortitude against the loss they were about to suffer; while his uniform cheerfulness banished melancholy from his chamber, and imparted strength and comfort to the numerous friends who came to condole with him. The peace of God appeared to reign in his soul, and, when his hour came, without a struggle he passed through death to life. He died on the 14th of June, 1843, in the thirty-seventh year of his age and fifteenth of his ministry. "He lived," says one who knew him well, and was no flatterer, "as a Minister of the Gospel and an humble and experienced Christian ought to live; and his death was like his life. The last enemy found him with his loins girded and his lights burning. His death was, therefore, the triumphant consummation of his life. He died to live for evermore." "Mark the perfect man, and behold the upright; for the end of that man is peace."

Very truly yours,

JAMES PRESTLEY

FROM THE REV. JOSEPH CLAYBAUGH, D.D.

OXFORD, O., June 26, 1850.

My dear Sir: I became acquainted with Joseph Reynolds Kerr at the house of his father, Dr. Joseph Kerr, in the summer of 1828. He was then a student of Divinity, very young, but evidently of a precocious and aspiring mind. He was tall; of a delicate, elastic frame; light and graceful in his movements; with a well-defined face; a dark, rolling, speaking eye; an air of more than common thoughtfulness; and a deep, mellow, musical voice. It was evident that he was no ordinary youth; and, as in conversation he gave evidence of a sanctified and devoted spirit, entertaining high views of the work of the Ministry, and setting before himself a high standard, he left upon my mind the impression that he was destined to become no ordinary Preacher. Though he was licensed before he had reached the age of twenty-one, his first efforts in the pulpit fully met the high expectations of his friends. Though subsequently called to be his father's successor in a large and important congregation in Pittsburg, he immediately acquired, and retained during life, not only in Pittsburg but throughout the Church, a popularity not surpassed by that of any other man. Being near the Theological Seminary, his ministrations were much attended by the students, and he was evidently the popular model. The students unavoidably carried away with them the impress of their favourite Preacher.

I had the pleasure of hearing him repeatedly; and with the method and clearness of his father he united a softer, more musical and more flexible voice, was more rapid and impassioned in his utterance, and I should say was, on the whole, a more thrilling and captivating Preacher. His eloquence was generally of the soft and winning type, though it was sometimes scorching and terrible. He was a man of amiable, generous temper; but I should suppose he had more fire in his constitution than his father. Had he lived, and mingled, as doubtless he would have been called to do, in the great religious movements of the day, I have no doubt that he would have taken his place among our most influential clergymen, as well as the most distinguished of our pulpit orators.

I am, with kind regard,

Yours very truly,

JOSEPH CLAYBAUGH.

MOSES KERR.

1831—1840.

FROM DAVID R. KERR, D.D.,

PROFESSOR IN THE THEOLOGICAL SEMINARY, ALLEGHENY.

PITTSBURG, July 26, 1862.

My dear Sir: Agreeably to your request, I now undertake the somewhat delicate task of furnishing you with a brief narrative of the life, and my general impressions of the character, of my lamented brother, the Rev. Moses Kerr. While I will endeavour to be faithful to his memory, I trust I shall not allow any statements I may make to be unduly coloured by fraternal partiality.

MOSES KERR, the third son of the Rev. Joseph Kerr, D.D., was born in St. Clair, Pa., on the 30th of June, 1811. Naturally of a serious and thoughtful cast of mind, and manifesting in very early life decided piety, his education was directed, from the first, with a view to qualifying him for the sacred ministry. He was the first of the family to enter upon a classical course. But, in a short time, signs of failing health led to a suspension of his studies and thoughts of some other calling less trying to a feeble constitution. He was induced to devote himself, for a time, to preparation for mercantile life. For this he had no taste, and it soon proved as unfavourable to his health as his application to study had previously done. He then engaged in ordinary farm work, and in this he appeared to grow strong; and, feeling now that he had the prospect of comfortable health, he again turned his attention to the profession on which he had first set his heart. He now entered the Western University of Pennsylvania, in which he prosecuted his studies without interruption until he was honourably graduated in 1828. In the fall of the same year he began the study of Theology in the Seminary then under the care of his father. He had completed one session, and entered upon a second, when his father died. He finished his theological course under the instruction of the Rev. Mungo Dick, a learned and excellent Minister, who consented to take charge of the students of the Synod of the West until a Professor to succeed Dr. Kerr could be formally chosen. Here he had not only the regular instructions of Mr. Dick, delivered to his class, but the advantage of living in his family and enjoying familiar intercourse with him, from which he was often heard to say that he derived very important advantage.

He was licensed to preach as a probationer for the holy ministry by the Presbytery of Monongahela, on the 28th of April, 1831. The same year the First Congregation of Allegheny was organized, and he was chosen its first Pastor. He accepted this call on the 24th of April, 1832, and, from this date, preached to this congregation, until the fall of the same year, a short time before the meeting of Presbytery, at which it was expected he would be ordained and installed. But when the Presbytery met, he returned the call, on account of a hemorrhage of the lungs, which made it necessary for him to refrain from public speaking,—he knew not how long. The Presbytery released him from his acceptance of the call to that particular congregation, but proceeded with his Ordination to the office of the ministry. This was on the 9th of October, 1832.

In his short term of service in Allegheny he was quite successful. And, while his health continued, he was very happy in his work there. His brother Joseph was Pastor of the mother church in Pittsburg, from which Allegheny city is separated by the river from which it takes its name. The two brothers still lived together in the parental home, were warmly attached to each other, and were mutual counsellors and aids in their respective fields of labour. The termination of these happy relations was a great affliction to both brothers. Upon Moses it fell almost as heavily as the failure of his health.

For a time he was much dejected. Friends did what they could to encourage him, and, after some time, led him to hope that, with a little rest, and by the application of proper remedies, the disease with which he was threatened could be overcome. It was recommended to him to take a sea voyage, and, accordingly, shortly after his Ordination, he sailed for Europe. After an absence of about seven months, most of which were spent in the salubrious air of Ireland, he returned with every appearance of restored and established health. After his return, he resumed preaching, but was unwilling to accept a pastoral charge until his strength should be in some manner tested. After more than a year's trial of preaching to vacant congregations, he concluded to accept a call that had been tendered him by the large and influential congregation of Robinson's Run, in the vicinity of Pittsburg, that had been rendered vacant by the death of Dr. John Riddell. He accepted this call September 2, 1834, and was installed as its Pastor on the first Thursday of the following month. But he had served this congregation but a little more than six months, when he was again attacked with hemorrhage of the lungs, in consequence of which, on the 15th of April, 1835, he demitted his pastoral charge.

Again he was cast down as much in spirit as in body, though it was not the loss of health, so much as of ability to exercise his ministry, that made him despondent. This he was now called to endure for a longer time, and in greater discouragement, than before. Yet he did not give himself up to indolence. During this period he performed some very important service. He discharged for a time the duties of Professor of Languages in the Western University of Pennsylvania; afterwards of Biblical Literature and Criticism, in the Theological Seminary, Allegheny. But his taste and talents were for the pulpit. To this he returned. He appears to have become satisfied that a complete restoration of his health was no longer to be expected; and he seems now to have resumed the full exercise of his ministry, resolved to give it all that remained of his health and life,—to die as a good soldier of the cross with the harness on. At this time he accepted a call from the Third Church, Pittsburg. This was on the

18th of October, 1837. With that congregation he closed his life, having served it, under much bodily infirmity, but with great acceptance and success, for more than three years. He died on the 26th of January, 1840, in the twenty-ninth year of his age and the tenth of his ministry.

Moses Kerr was a man of fine personal appearance, and of noble and generous qualities. While not indifferent to the good opinion of others, he would never depart a hair's breadth for it from what he believed to be true and right. His independence in this respect sometimes made him trouble in circumstances through which men of more supple character would have passed without annoyance. He knew no fear but of God. And yet he was not austere. He was grave and dignified in his manners, but bland and courteous. Presumption and arrogance sometimes felt a rebuke in his presence, as did all unmanly or unworthy conduct. But sincere and honest worth always met with the kindest greeting. The humblest and the weakest could approach him with confidence, and invariably found him ready to listen, sympathize, counsel and aid. For the relief of the suffering poor he would part with his last farthing.

His intellectual character partook of like manly qualities. His bodily infirmity, and the frequent interruptions of study and active service consequent upon it, did not allow him to display fully, perhaps, at any time, the power which he really possessed. His mind, too, was very gradual in its development. From the beginning of his public career he had a respectable standing; but, before the close of his life, short as it was, he had a strength, compass and vigour of mind, which they who knew him only at the outset of his ministerial life would have scarcely deemed possible. He was a student from the love of study; and a careful reader of the best writings not only in Theology, but in literature generally. With a becoming appreciation of the demands of his profession, he aimed to store his mind, not only with the matter of text-books in Theology and the works of past ages, but the fresh discussions of living divines; and, at the same time, keep up with the general advance of literature and science in the world. The result was that his mind became thoroughly furnished and highly cultivated. As a Preacher he had capabilities, which, with ordinary health and an ordinary length of life, must have rendered him eminent in his profession. He began preaching when quite young,—not yet twenty years of age; and his early performances, with other marks of youthfulness, were perhaps unduly florid. But, as his mind matured, and his knowledge enlarged, and the responsibilities of his profession became more sensibly felt, he settled down into a style of preaching in which the instructive, the argumentative, the descriptive and exhortatory, were very happily blended. In sermonizing, he made it his first object to ascertain precisely what the text was intended to teach; he then sought the order of discussion best adapted to declare, establish and apply that truth, in the precise form and phase in which it was revealed in the particular passage under consideration. To this he scrupulously confined himself, and made his preparation with all the care which circumstances permitted. The result was that his sermons were usually marked by precision, unity, clearness and conclusiveness of discussion and closeness of application. His whole manner in the pulpit was expressive of solemnity and earnestness. His voice was strong but soft, very flexible and capable of almost every variety of intonation. When he explained, it was with calmness and clearness of utterance as of thought. When he argued, it was with all the strength and emphasis of his voice as of his mind. When he described, it was with the living colours of a

master of the art. When he came to the application of his discourse, his voice would soften down into tones of inexpressible sweetness and power. It was here that he generally became most impassioned. Some of his appeals to perishing sinners, I well remember, were characterized by a solemnity and tenderness, a pathos and power, which I never heard surpassed. His preaching was not uniformly of this order. He depended much on careful preparation; and the state of his health often imposed restraint upon both his preparation and delivery. At times he would speak under a constant fear of an over-exercise of his lungs. But when in his best health, and sometimes when not, but when carried away with his subject, he would rise to a display of pulpit power of a very high order.

Such are my recollections of this departed brother, and I may add that the most discriminating of the few yet surviving of his ministerial acquaintances, received and still retain substantially the same impressions of his character as a Man, and as a Preacher, as these which I have now recorded.

I am yours very truly,
DAVID R. KERR.

FROM THE REV. H. CONNELLY.

NEWBURGH, June 20, 1862.

My dear Sir: I had seen Moses Kerr as far back as 1822, or '23, while I was a member of College, but I cannot say that I was acquainted with him till we became fellow-students in the Theological Seminary. There, during two sessions,—that is, from 1827 to 1829, I was in the habit of frequent intercourse with him; and though, after we left the Seminary, our intercourse was comparatively rare, yet I met him occasionally till near the close of life.

In stature I think he must have been fully six feet. His frame was rather large and muscular, though he had, by no means, an exuberance of flesh. His countenance was expressive of gravity and sound judgment rather than of any startling or brilliant mental qualities; and herein I think the countenance was a true index to the character. He could, however, sometimes be a little impulsive, and in one instance I remember this occurred in a case that occasioned us some amusement. He had written a sermon for an exercise on a text that had previously been assigned to him, which, for some reason, he did not particularly fancy; and he had to deliver it, standing in a very narrow place, usually occupied by the chief singer. It so happened that both his father, who was Professor, and his fellow-students, criticised his sermon with more than ordinary freedom. Being rather annoyed by the criticisms, he replied that he did not see how any body could write a good sermon from such a text as that, or deliver a sermon well in such a place as that. His mind, though not rapid in its operations, possessed, I think, more than ordinary strength; and it had been trained by a course of vigorous application. He was decided in his opinions, and resolute in his purposes; and never relinquished an object to which his attention was once directed, but for what he deemed the most satisfactory reasons. I do not think that he was remarkably free in his ordinary intercourse with society, and yet his friends always found him sociable, and I believe sufficiently confiding. As a Preacher, he aimed rather to enlighten men's minds, and reach their consciences and hearts, than to make a powerful impression that should immediately pass away. His manner in the pulpit was simple and natural, attended with but little gesture, though not wanting in animation. His voice was uncommonly clear, and sufficiently loud to fill a large church without effort. His preaching was, I think, very acceptable and well fitted to be useful. His general character inspired respect and confidence.

Very truly yours,

H. CONNELLY.

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REFORMED PRESBYTERIAN.

PREFATORY NOTE.

In commemorating the prominent ministers of the Reformed Presbyterian Church, I deem it a special favour that I have been able to secure, in respect to each of them, the original testimony of some living person or persons, every way competent to judge of the character. Two venerable men, the Rev. Drs. McMaster and Wylie, are here as both writers and subjects; and Dr. Black, who is also here commemorated, has paid his tribute to the memory of a brother of another communion. The Rev. Samuel Wylie and the Rev. Gavin McMillan, of the West, have both placed me under great obligations by their very satisfactory compliance with my numerous requests—the latter especially by the frequent exertions he has made in my behalf, in a state of health which might have fully excused him from attempting any thing. From the Rev. Dr. E. D. MacMaster, who, though connected with another denomination, had his birth and education in this, and is familiar with the details of its history,—I have received essential aid at various points. The Rev. Dr. McLeod, of New York, whose stores of minute and valuable information in respect to his Church seem well-nigh inexhaustible, has never grown weary—at least has given me no evidence of it—of answering my inquiries. The Rev. Dr. T. W. J. Wylie and the Rev. S. O. Wylie, of Philadelphia, the Rev. Dr. Sproull, of Allegheny, the Rev. David Scott, of Rochester, and the Rev. Dr. Forsyth whose services I have so often had occasion to acknowl-

edge, have all lent their cheerful and effective aid to the promotion of my enterprise. Notwithstanding the original Body is now divided into two Bodies, I beg here to tender my acknowledgments to the members of both indiscriminately for the valuable service they have respectively rendered me.

W. B. S.

ALBANY, 15th December, 1863.

HISTORICAL INTRODUCTION.*

The "Revolution Settlement," by which, in 1688-'89, the Presbyterian Church was again recognized as the Established Church of Scotland, was so unsatisfactory to some of those who had just come out of the fires of persecution that they declined to accede to it. Being without a ministry, their organization, as a distinct branch of the Church, was, for several years, necessarily imperfect. In 1706 they were joined by the Rev. John Mc-Millan, and in 1740 by the Rev. Thomas Nairn, by whom the first Presbytery, known as the *Reformed Presbytery*, was formed, on the 1st of August, 1743.

The first minister sent to America by the Reformed Presbytery of Scotland was the Rev. John Cuthbertson, who arrived in this country in 1752. For more than twenty years he laboured alone among the widely scattered Societies of Reformed Presbyterians; but in 1774 he was joined by the Rev. Messrs. Mathew Lind and Alexander Dobbin, and thus the way was opened for the constitution, in the same year, of a Reformed Presbytery in America.

In the War that gave us our Independence the Reformed Presbytery felt a deep interest and took an active part; being, both in principle and in feeling, decided opponents of the British Government. Our own form of Government, which was the grand result of the Revolutionary conflict, met their hearty approval.

As the Reformed Presbytery was merged in the Associate Reformed Synod in 1782, the few and widely scattered Societies of Reformed Presbyterians who declined to enter into the union, by which this new Body was formed, were left without any regular Gospel ministrations. Thus they continued till 1789, when the Rev. James Reid* was sent to

* MS. from Rev. Dr. Forsyth.—Reformation Principles.—Ref. Pres. Ch. by Dr. McLeod, in Rapp's Hist. Denom.

† JAMES REID was born in the Parish of Shotts, August 12, 1750. He was licensed to preach at Foulyet, in the Parish of Bothwell, April 27, 1780, being then in his thirtieth year, and was appointed to preach his first sermon at Edinburgh, on the 7th of May following. After preaching in different places for about three years, he received a call from the Reformed Presbyterian Church in the Counties of Wigtown and Kirkcubright; and was ordained at Lead Mines, in the Parish of Monigaff, on the 10th of July, 1783. He was married on the 26th of December, 1786, to Helen, daughter of James Bland, of Calside, Parish of Anwoth. When the mission to America was proposed to him, though the acceptance of it involved many personal sacrifices, he could not doubt that it was his duty to accept it. He left Scotland for America in August, 1789, and reached Scotland, on his return, in July, 1790. He resumed his labours with his accustomed diligence,

them as a missionary from the Reformed Presbytery of Scotland; though, after a few months, during which he performed much acceptable service, he returned to his native land. In 1791 the Rev. Mr. McGarragh was ordained by the Reformed Presbytery of Ireland for the Church in America, and the same year he landed in South Carolina. He was followed by the Rev. Mr. King in 1792, and by the Rev. James McKinney in 1793. These gentlemen, as a Committee of the Reformed Presbytery of Scotland, were empowered to manage judicially the concerns of the church in America; which they continued to do until the constitution of "The Reformed Presbytery of the United States of North America," in the city of Philadelphia, in the spring of 1798. But as the territory covered by the Presbytery was very wide, the members were subdivided into three standing committees, each of them being invested, to a certain extent, with Presbyterial powers.

Soon after the organization of the Presbytery, Messrs. Wiley, Black, McLeod and Donnelly were licensed to preach the Gospel, and they became very efficient missionaries in different parts of the United States. On the 24th of May, 1809, all the ministers of the Reformed Presbyterian Church in America being convened at Philadelphia, with Ruling Elders from the respective Sessions, they agreed to constitute themselves into a Synod. Whereupon, the Rev. William Gibson, the senior member, did, as Moderator, constitute the Synod under the name,—“The Synod of the Reformed Presbyterian Church in America.” All the Acts of the Reformed Presbytery were ratified and adopted; and the three Committees were erected into Presbyteries under the inspection of Synod, and to be known as the Northern, Middle and Southern Presbyteries. In 1823 the Constitution of the Supreme Judicatory was re-modelled by an Act which ordained that a General Synod of the Reformed Presbyterian Church, to meet biennially, be formed by delegations from the several Presbyteries. At this time there were 24 Ministers, 2 Licentiates, and about 40 Congregations, connected with the Body. The Doctrines, Discipline and Modes of Worship of the Reformed Presbyterian Church are, in the main, identical with those of the Associate and Associate Reformed Bodies.

though, after a few years, his field was somewhat reduced by a separate congregation being formed within its limits. About the year 1825, in consequence of a decision of the Reformed Presbyterian Church, which Mr. Reid regarded as involving a departure from its former Testimonies, he judged it his duty to withdraw, and actually did withdraw, from the communion of the Synod, and maintained his separate standing, in connection with a few others, till his death. In the spring of 1828 he removed from Newton Stewart, which had been the place of his residence, to Glasgow, where he afterwards lived with his daughter, Mrs. Stuart. He continued, for some time, to preach once on the Sabbath to such as adhered to his views of the Testimony of the Church; but even this came soon to over-task his strength. He died, at length, of a sudden and severe illness, on the 4th of November, 1837, in the eighty-seventh year of his age. He was distinguished for great gravity, kindliness of manner, and regularity in all his movements. He published *The Lives of the Westminster Divines*, in two volumes; and a *Sermon on the Divinity of Jesus Christ*.

The Westminster Confession and Catechism, and form of Church Government and Discipline, as received by the Church of Scotland in 1647, are accepted by this Church. But besides these symbols, the Reformed Presbytery, at their meeting in New York, in May, 1806, adopted another in the form of a Testimony, bearing the title of "Reformation Principles Exhibited by the Reformed Presbyterian Church in the United States of America." It consists of two parts,—the first being "A Brief Historical View of the Church;" the second, "The Declaration and Testimony;" and is designed to set forth the more distinctive views of the Body. Of these the doctrine concerning Civil Government is one of the most prominent,—namely, that it is the duty of Christians, for the sake of peace and order, and in humble resignation to God's good providence, to conform to the common regulations of society in things lawful; but to profess allegiance to no Constitution of government which is in hostility to the Kingdom of Christ, the Head of the Church, and the Prince of the Kings of the Earth."

The Reformed Presbyterian Church early took very decided ground against the practice of *Slave-holding*, in respect to which she has never in any degree wavered. In 1800, when a large proportion of her members resided at the South, the Church decided, by her highest Judiciary, that no slave-holder should be retained in her communion.

On the subject of *Psalmody*, the Church has the following deliverance in the Eighth Article of her Testimony:—"Singing God's praise is a part of public social worship, in which the whole congregation should join. The Book of Psalms, which are of Divine inspiration, is well adapted to the state of the Church, and of every member, in all ages and circumstances; and these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship."

In regard to *Sacramental Communion*, the Reformed Presbyterian Church, while she recognizes the validity of the Ordinances, as administered in all Christian communities who hold the Head, still maintains that Sacramental Communion is not to be extended to those who do not approve her distinctive principles, and submit themselves to her authority.

Reformed Presbyterians have among their terms of communion an acknowledgment that *public social covenanting*, on proper occasions, is an Ordinance of God; that, in seasons of imminent danger, either in the Church or State, or when any extensive reformation in the Church is about to be attempted, it is obligatory on communities to combine together, and mutually pledge themselves to God and each other, under the solemnity of an oath, to sustain the right and oppose the wrong to the extent of their ability.

In 1830-31, a discussion arose in the Body involving the question whether the general principle maintained by the Church in regard to civil government applied to the Constitution of the United States. The result was that, in 1833, the Body was divided into two branches, each claiming

to be the Reformed Presbyterian Church, the Supreme Judicatory being known in the one case, as the General Synod of the Reformed Presbyterian Church; in the other, as the Synod of the Reformed Presbyterian Church. The division still exists, though a few years ago, an effort for re-union was attempted, but without success.

Within the General Synod of the Reformed Presbyterian Church are 61 ministers; 1 Theological Seminary, at Philadelphia; a Board of Domestic Missions, a Board of Foreign Missions, and a Board of Education. Within the Synod of the Reformed Presbyterian Church are 70 ministers; 1 Theological Seminary at Allegheny, Pa.; a Board of Domestic Missions, and a Board of Foreign Missions.

In the arrangement of the subjects of this volume, I have found it most convenient to reckon them all as Reformed Presbyterians, placing them in chronological order, without recognizing the different classes into which they are divided. It may be proper, however, to state, here, the respective positions which they have severally held. Of those who had passed away before the division took place are James McKinney, Campbell Madden, and John Reily. Of the members of the General Synod of the Reformed Presbyterian Church are Thomas Donnelly, Alexander McLeod, Samuel J. Wylie, Gilbert McMaster, John Kell, and John Black. Of the members of the Synod of the Reformed Presbyterian Church are William Gibson, James R. Willson, Robert Wallace, John Cannon, Robert Gibson, James Blackwood, Moses Roney, Hugh Walkinshaw, and John McKinley.

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On the left hand of the page are the names of those who form the subjects of the work—the figures immediately preceding denote the period, as nearly as can be ascertained, when each began his ministry. On the right hand are the names of those who have rendered their testimony or their opinion in regard to the several characters.]

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JAMES McKINNEY.*

1793—1804.

JAMES McKINNEY, a son of Robert and Elizabeth (McIntyre) McKinney, was born in Cookstown, County of Tyrone, Ireland, in the year 1759. After pursuing his preparatory studies in Ireland, he entered Glasgow College, where he took a regular course, and remained there several years after, engaged in the study both of Theology and of Medicine. In due time he was licensed to preach in the Reformed Presbyterian Church in his native country, and was ordained, and constituted Pastor of a Congregation at Kirkhills, in the County of Antrim. Shortly after his settlement—about the year 1781—he was married to Mary, daughter of John and Jenny (Trowbridge) Mitchell, of the County of Derry, a lady of fine talents and accomplishments, and of excellent character.

In 1793 he migrated to the United States, leaving his family in Ireland until he should obtain a settlement here and be ready to receive them. The first four years after his arrival he spent in the capacity of a Missionary, travelling from New York to Carolina, and preaching wherever an opportunity presented. Mrs. McKinney, with her five children, arrived in 1797, and the year immediately succeeding they spent in Philadelphia, and Mr. McKinney had, at one time, expected to remain there; but, being obliged to leave temporarily on account of the Yellow Fever, he concluded to come North, and, shortly after, became the Pastor of a Reformed Presbyterian Church in Galway and Duaneburgh, N. Y., which had been gathered by himself. Here he remained until May, 1804, when he accepted a call from a church of the same denomination in Chester County, S. C. He was installed, in due time, as Pastor of that Church, though his ministry there was of very brief continuance. He died, after an illness of a day or two, on the 10th of September, 1804.

Mr. McKinney had not removed his family to Carolina previous to his death, so that their only residence has been in the State of New York. He had eight children in all, three sons and five daughters. Mrs. McKinney died on the 30th of April, 1847.

Shortly after his arrival in this country, Mr. McKinney published a long and very elaborate Sermon, entitled "Rights of God," which passed to a second edition in 1833.

FROM THE REV. GILBERT McMASTERS, D.D.

OXFORD, O., December 6, 1848.

Rev. and dear Sir: If the statements which I am now about to record, concerning a man whose name ought not to be forgotten, can, in any degree, promote the enlightened, liberal, and, permit me to add, pious, aim of your proposed work, I shall feel happy in having had it in my power to comply with your request. I am so imperfectly acquainted with the facts necessary to form a narrative of his life, that I must ask you to seek them from some other source; and will only attempt to give you an idea of some of his leading characteristics.

As a friend of liberty, civil and religious, Mr. McKinney saw and felt, with disapprobation, the oppression of his native land; and, in reference to the

* Communications from his family.

claims of the Prelacy, and the Erastian invasion of Zion's rights by the British Crown, in usurping a Headship over the Church, he, as an ardent advocate of her spiritual independence of all secular power, could not be an indifferent or a silent spectator. In virtue of that assumed Headship, the Throne held the power of establishing, tolerating, oppressing, or persecuting religion, according as a temporizing policy might dictate. Mr. McKinney and his brethren, fearlessly and without compromise, asserted the exclusive Headship of Christ over his own House. He was known, too, to have sympathized with the United States in the contest for their Independence; and, in common with the friends of rational freedom every where, he looked with favour on the early movements of the French in 1789. Under these circumstances, as a lover of liberty, a man of education, commanding talents, large public spirit, impressive and persuasive eloquence, great fearlessness and incorruptible integrity, he was, to the powers that then ruled his country, an object of jealousy. It is true he committed no treasonable act; and while he abhorred the measures that goaded so many of the best men of the country,—men not inferior in love of country to the purest patriots of any land,—to unite in order to break the British yoke, yet he did not identify himself with the Society of United Irishmen. His views were more extensive than theirs, and his principles of higher bearing. But orderly as his views and principles were, they still furnished a pretext for a prosecution, which might, as in the case of some of his brethren, have consigned him to the prison house for years, or even to the grave. From the arrest of the minions of oppression he narrowly escaped.

On his arrival in the United States, he was cordially received, not only by the ministers and people of his own denomination, but by the friends of liberty and oppressed humanity generally. For the employment of his talents and energies our country furnished a wide and appropriate field; and it was impossible that, with such a spirit as he possessed, he should stand by with folded hands. Inquisitive, adventurous, active and zealous in the exercise of his ministry, he repeatedly (not by railroads and steamers, as now) made laborious and dangerous journeys from the place of his residence in the State of New York, to the Canadian borders on the North, and to the Carolinas on the then nearly extreme South of the Union.

Of the character of Mr. McKinney, as a Preacher, and of the power of his eloquence, the very large assemblies that every where attended on his ministry, and the uniform testimony of well informed and serious men, of various denominations, leave no room for doubt. Thus, of those who had attended on his ministry, you would hear one declare,—“His sermons were a continued stream of thought;”—another,—“I never can esteem any Preacher as I did Mr. McKinney;” and yet another,—a man of mind, and a scholar, and well qualified to judge in such matters, affirmed to me,—“For grandeur of thought and depth of feeling, such displays of eloquence I never expect again to hear on earth.”

In his discourses, it is understood that, while he dwelt with emphasis, and to a great extent, on the claims of the Divine law on man, and on the righteousness and grace of the Redeemer, as meeting those claims, together with their bearing on the social interests of man, he was peculiar in the range of his views of the administrations of Divine Providence; and, in the light of revealed truth, of the relation of those dispensations both to the character and plans of God and to the concerns of the inner man. By tried and experienced Christians his ministry was highly appreciated. These considerations induce me to suspect the correctness of the suggestion of some, that there was less spirituality in his ministrations than in those of some other distinguished men. Is there not some reason to apprehend the existence of mistake on this subject? Which are the more spiritual administrations,—those which are

confined to a few, say important, points of the Gospel scheme, giving prominence to the several articles of this little circle, and the agency of the Spirit of God by them, in the production of their appropriate effects; or those in which are brought to view the entire system of salvation, in the fulness of its parts; its origin, its arrangements, its harmony and results, as these are revealed in the oracles of God? In both classes, the Redeemer, the Spirit, and the means of grace, are brought into view; but in the one partially—some portions of the Redeemer's character remain unseen; a part only of the means and instrumentalities by which the Spirit goes forth and acts appear; and of course his developments are imperfect. In the other, the Mediatorial character of Jesus shines in full-orbed splendour; the Law, the Gospel, the Ordinances, the Providences, the revealed character of God, and the agencies He appoints, and over which the Holy Ghost presides, and by which He puts forth his energies, producing his blessed effects on the whole man, are brought to light. Which of these forms of administration is the more spiritual, it seems to me is not difficult to perceive.

His moral courage and constitutional intrepidity have often been noticed. A gentleman who had been intimate with him once remarked to me,—“He is like Leviathan, made without fear.” Whilst strong in his passions, as in his mental powers, he was practically the friend of order. This was especially manifest in judicial proceedings. If, at any time, advised of a trespass on decorum, by the Presiding Officer, though a junior brother, his reply would be,—“You are right; I am a friend of good order, and bow to your authority.” With strangers he was distant; and hence was sometimes thought to be proud and stern. Such, however, he really was not.

He lived in revolutionary times. Of the tyrannical establishments of Europe his judgment disapproved, and with them his heart was dissatisfied. Revolutions in States he considered as God's decreed means of removing the rubbish of the falling or fallen fabric, in order to the rearing of a better edifice. With him the desire of revolution was not the effect of a restless spirit, or the mere love of change. In the preface to a publication of his, at the close of the last century, where are impressed some of the strong characteristics of his powerful mind, he remarks,—“Were it not for the persuasion I entertain that Christianity will purify and support the rights of man, fond as I am of liberty, I do not believe I would give a shilling to bring about a revolution in any nation upon earth.” The robbers of the earth he abhorred, and the shabby train of infidel reformers he loathed.

One feature of his ministerial character may perhaps be inferred from the plan of a work which he proposed to publish, the introductory portion of which only he lived to complete. The proposal was a discussion of the Rights of God, the Rights of Christ as Mediator, the Rights of the Church, and the Rights of Humanity in general. Taking the part published as a specimen of the whole, the reader will regret the failure of the purpose. The work would have been worthy of the man;—not only sound in matter, but deep in thought and impressive in style. For two sentiments of an incidental character, and not necessarily belonging to his subject, party zeal assailed him at the time of the publication of the part referred to, with what would now be considered undue acrimony. In vindicating the ways of God, he adverts to the mysterious arrangement that permitted the existence of evil in the dominions of the Creator; and, alluding to the sufferings of mere sensitive existences, after various deeply interesting observations, he remarks,—“Nay, though we are far enough from adopting the doctrine of transmigration in its full extent, yet, as we have no reason to believe the annihilation of any creature that has once existed, it is not unreasonable to suppose that many of these animals, after having regularly passed through the lower orders of

existence, shall pass to Heaven in the bodies of the saints, and shine in the brightest orbs of intellectual bliss without end." It is offered only as an incidental conjecture, and, however it may be regarded as fanciful, it seems not to be, as some were disposed to represent it, a fatal heresy. Others had offered it without blame. Professor Brown, of Haddington, a sound and very sober divine, in his system of Divinity, (p. 111,) presents the same idea. And again, Mr. McKinney, illustrating the evidence of the Divine goodness, as seen in the felicities of the empire of God, adds,—“Perhaps, on the great map of being, the region of misery will scarcely form a perceptible point, when compared with those on which an unfading spring of everlasting glory shall pour forth its balmy sweets with unbounded profusion.”—p. 28. Such conjectures, whether well or ill founded, in a Presbyterian Calvinist of the oldest school, indicate any thing rather than a cold and an unfeeling heart.

In the place of his residence, nearly sixty years since, the help needed in the labours of the field could not always, even for wages, be obtained. In such cases Mr. McKinney did not withhold his own hand. In his forest clearing, amidst the half burnt logs, in company with his hired man, he might be seen putting forth the strength of his muscular frame at the heaviest end of the log. But near by were the implements of the scholar and the man of reflection,—the paper, the ink-stand and the pen. His table was the stump of the tree that had lately been felled by the axe in his manly hand; and, while his man, amid their common toils, was taking breath, McKinney was at his unpolished stand making a record of his thoughts,—those deep meditations on the Rights of God and Christ, of the Church and of Humanity in general, on the mysteries of the Divine plans, providence and grace, that he might “justify the ways of God to men.” Thus, in the charcoaled field, and with his bodily frame blackened with its dust, the soul of this great man was roaming abroad among the works of the Divinity,—his thoughts winging their way to Heaven,—the whole man in communion with God.

James McKinney lived in troublous times, underwent great labours, suffered great ills, was exposed to many temptations, and strange would it be, indeed, had he been exempted from all the frailties of our frail humanity. For this he put in no claims himself. He knew the infirmities of his nature; for, strong as this great man was, he had his infirmities. In the confidential hours of unreserved friendship, he would confess them. Thus he has said,—“Ten-fold the amount of grace that would be adequate to make a Christian of another man, constituted as men generally are, would be requisite to sanctify me.”

Before concluding, I may be permitted to make an extract from a respectable Foreign Journal,—a Journal of his native land, in which a sketch of his character is found. It is as follows:—

“The character of James McKinney never was exceeded in the boldness of its outline and in the distinctness and prominence of its features. His eloquence was in perfect character. His heart, possessed with the love of the truth as it is in Jesus, was ever set upon its recommendation and enforcement; and it was when descending upon the grand Gospel theme of a crucified Saviour or asserting the Church’s rights; or when, with well sustained pathos, he mourned the wrongs of Zion, that his mind assumed a gigantic attitude, and put forth its wonderful energies. His diction was clear, copious, strong, and full of pertinent and often brilliant figures. He has frequently, in his public discourses, caught a flame from the working of his judgment, imagination and feelings; and then his conceptions, conveyed in simple, energetic language, or in bright imagery, and in bold and apt allusions, produced an astonishing effect. In America, whose republican institutions he had long loved, the land of enterprise and freedom, was the field which just suited the genius of McKinney; there his powers had full scope for development and exercise,” &c. “An eminent Trans-Atlantic divine (American) has been heard to say that he had met with many considerable, and some great, men, but not one equal to James McKinney.”

His own brethren who knew him well, say;—

"He possessed an intrepidity of character that could not be seduced by friendship or overawed by opposition. An extensive acquaintance with men and with books furnished his mind with various and useful knowledge; and his inventive powers never left him at a loss for arguments to defend the system to which he was piously attached. The sublimity of his conceptions, the accuracy of his judgment, the fervour of his devotion, and the vehemency of his eloquence, qualified him to rouse into the most active exertions for the good of Zion these lonely societies" of his Church, which he visited and addressed.*

After making all due abatement from these representations for the partiality of friendship, enough will remain in them to prove the subject of these notices no ordinary man. But these testimonies stand not alone—the universal voice of intelligent and good men in his native land, and in our own country, of every denomination, who had access to his ministry, with one consent, sustained them as correct. In the exercise of a living faith he rode out the storms of time, and amidst the pains of dissolution, with the place of final rest in view, his last words were,—“Now is the time to have the anchor cast within the vail.”

I never heard him preach but three times, and I was then scarcely old enough to form an intelligent estimate of his merits in the pulpit. And in one instance only had I the privilege of social intercourse with him. That interview was to me very pleasant, giving no indication, on his part, of the stern and distant manner that was sometimes attributed to him. His communications were such as became the Scholar and the Christian Gentleman of experience, to make to a youth engaged in his course of study. His remarks I still remember. But little, at that day, did either of us suppose that I should be his immediate successor in his then pastoral charge. It is proper to add that the testimony of that people, as to the talents and character of their late Pastor, was in accordance with that of the public; and I think I may say with confidence that those friends who knew him best esteemed him most.

With affectionate respect,

I am very truly yours,

GILBERT McMASTER.

FROM THE REV. SAMUEL B. WYLIE, D.D.

BELLEVUE, (near Philadelphia,) January 11, 1849.

Rev. and dear Sir: I most cordially comply with your request for my reminiscences of the Rev. James McKinney; and you will see from the estimate that I form of his character that I think him well worthy of a place in your forthcoming work.

I knew him in Ireland, the country of his birth. He was a most ardent Patriot and Republican, having no sympathy with British domination and Irish vassalage. He thought correctly as an enlightened patriot, and spoke undauntedly as he thought. He became, of course, obnoxious to the tools of Government, and left his native land for a country whose liberty he appreciated and dearly loved. Some years after his arrival here, I had the honour of being associated with him in a mission to the South and West, to organize congregations and abolish slaveholding among any of our members who practised it. In these duties we succeeded so far as to have no slaveholder a member of our communion. I had, therefore, a pretty fair opportunity of knowing Mr. McKinney. He was my friend, my brother and my companion on a journey of more than five thousand miles.

Mr. McKinney possessed a strong and vigorous mind, and I should say that his talents were of the highest order. He was naturally eloquent, but his

eloquence was independent of technical rules or artificial erudition. It was the spontaneous flow of a cultivated intellect. It proceeded from a full knowledge of his subject, and an ardent desire to produce a beneficial effect on his hearers. His Sermon on the "Rights of God" gives a good specimen of his powers. His bearing was manly, his language bold and nervous,—its effect powerful and often electric. His doctrinal discussions were lucid, and his arguments weighty and convincing. In private discussion, however, if the first thunderbolt did not completely discomfit his antagonist, he might be vanquished by a greatly inferior opponent, who had prepared himself on the minutæ of the subject, to which Mr. McKinney had not seen cause to attend. I witnessed this myself in several instances. He had seized the grand cardinal points; but it required time and deliberation to attend to and digest all minor ramifications.

As a Pulpit Orator he may be said to have been in a high degree peculiar. His eloquence was his own. He had few competitors, and perhaps still fewer superiors. He was constitutionally a man of strong passions, and these were developed (though this is to be taken not *in malam partem*) in his public character.

I have written this letter amidst the infirmities of age, having now reached my seventy-sixth year; but it has nevertheless given me pleasure to bear my testimony to the ability and worth of an ancient and honoured friend.

Believe me, My dear Sir,

Yours in our common Master,

S. B. WYLIE.



WILLIAM GIBSON.*

1797—1838.

WILLIAM GIBSON, a son of Robert and Susanna (McWhirr) Gibson, was born near Knockbracken, County of Down, Ireland, in 1753. His parents were members of the Presbyterian Church in connection with the Synod of Ulster. He, however, on arriving at early manhood, connected himself with the Reformed Presbyterian Church, the views of that Body appearing to him, in some respects, more scriptural than those of the denomination in which he had been trained. His early education was in Ireland, but he completed his classical course at Glasgow College. He was licensed to preach by the Reformed Presbytery of Ireland in 1781, and soon after was constituted Pastor of the United Congregations of Kellswater and Kallylacky. These congregations increased much under his ministry.

He bore a solemn and earnest testimony against what he believed to be the corruptions of the various churches in upholding the Government of the British Empire; and, more than that, he is said to have encouraged the private associations of United Irishmen, which aimed at nothing less than the independence of Ireland. In the failure of the plan, he arrayed against himself the prejudices and the power of the Government, and if he had not fled from the country, it is supposed that his life would have been sacrificed. He came to the United States, landing at Philadelphia, in 1797, in company with two Reformed Presbyterian

*Presbyterian Almanac, 1862.—MS. from Rev. W. Sloane.

students of Theology, who had been educated in Glasgow College. There had already been formed, by the Rev. James McKinney, Societies of Reformed Presbyterians, both in Philadelphia and New York; and these Mr. Gibson organized into congregations by ordaining Ruling Elders. Until this time, all ecclesiastical business of the Reformed Presbyterian Church had been transacted by a Committee, subject to a British Judicatory. Mr. Gibson and Mr. McKinney, with Ruling Elders, constituted the Reformed Presbytery in North America, in Philadelphia, in the spring of 1778. Mr. Gibson preached frequently in the vacancies at Philadelphia, New York, Coldenham, and also in Vermont, and his labours were generally acceptable, and were accompanied with manifest tokens of the Divine blessing.

In Ryegate, Vt., a Society of Reformed Presbyterians had been in existence several years. A few families of Covenanters had settled there shortly after the Revolution, and their numbers had so far increased that they were at length organized into a congregation. Mr. Gibson accepted a call from them, and was installed as their Pastor in 1799, between two and three years after his arrival in America. The congregation grew and prospered under his ministry, while other congregations which were vacant, and some of them quite distant, had the benefit of his occasional labours. When the Synod was constituted in Philadelphia, in May 1809, eleven years after the constitution of the Presbytery, Mr. Gibson, as the senior Minister, was called to preside.

Mr. Gibson remained at Ryegate till 1817, when he accepted a call from the Congregation of Cannonsburg, Pa. This was quite an extensive field, embracing several places of preaching, and some of them quite distant from each other. Here he remained in active service nearly thirteen years, until the infirmities of age disqualified him for the occupancy of so wide a field. His pastoral relation to this congregation was therefore now dissolved; whereupon he returned to the East, and, for more than two years, preached as a stated supply to a Congregation in Patterson, N. J.

From the meeting of the Subordinate Synod in May, 1834, until about a year before the death of his son, the late Rev. Robert Gibson, he spent nearly his whole time in Philadelphia. After the son became disabled for labour, by the disease which finally terminated his life, the father, for more than a year, supplied his pulpit, usually preaching twice every Sabbath. In the spring of 1838 he administered the Lord's Supper in the same congregation, being then in his eighty-fifth year. From that time his health rapidly declined, though he still continued to preach on the Sabbath till about midsummer, when his infirmities became so great that he could no longer venture into the pulpit. He was, however, habitually sustained during the whole period of his decline, and spent much of his time in private devotional exercises. The sessions of the General Synod were held in New York while he was upon his death-bed; and, on two different occasions, a delegation from the Synod waited upon him to tender to him the assurance of the sympathy and prayers of his brethren. He met their kind salutations with the warmest gratitude, expressing, at the same time, his deep interest in the prosperity of the Church, and especially of their own denomination. He died in New York, in great peace, on the 15th of October, 1838, in the eighty-sixth year of his age. Soon after his settlement in Ballymore. Mr. Gibson was married to Rebecca Mitchell, of Derry County, Ireland, by whom he had nine children,—five sons and four daughters. Mrs. Gibson died in Philadelphia in 1835.

During his residence in Vermont Mr. Gibson published a Discourse of which the following is the title: "The substance of a Sermon preached at Barnet, designed to expose some Dangerous Errors contained in a Sermon lately preached and published in this neighbourhood. When the enemy shall come in like a flood," &c. He subsequently published another pamphlet, in the form of a Dialogue, on the same subject.

FROM THE REV. WILLIAM SLOANE.

WARRISTON, ILL., October 22, 1863.

Reverend Sir: The Rev. William Gibson, whose leading characteristics you ask me to describe to you, was ordained over a congregation in the County of Antrim, Ireland, the same year in which I was born; and my father was among those who subscribed his call. After I entered the ministry I preached nine years to what had once been a part of his congregation. The first time I saw him in this country was at a meeting of Presbytery in New York, in the year 1827, when age had rendered his appearance venerable. When I was in Philadelphia, in 1835, I saw an old gentleman very much bowed with age, walking in the street, and the thought instantly occurred to me,—“There go the remains of a great Man.” I met the same man, shortly after, at the house of a common friend, and found it was Mr. Gibson.

He was a tall, good looking man, and I distinctly remember, when I was not more than ten years old, hearing a gentleman, (not of our persuasion,) after listening to one of his sermons, speak to my father of the fine appearance his minister made in the pulpit. His mind was of the solid rather than the brilliant cast, and he liked arguments better than metaphors. He was reputed a good scholar and a well-read theologian; and in general conversation he evinced a good degree of intelligence. He was naturally benevolent in his disposition—his hand opened readily as well in dispensing charities to the needy as in extending a generous hospitality to both friends and strangers. He was warm and steady in his friendships, and void of every thing like dissimulation. He seems to have been of a sanguine temperament; and it was his inculcating and defending Republican principles, with so much vigour and earnestness, that finally led him to quit his native country, and seek a home on this side the ocean.

I remember two or three anecdotes concerning him, which, perhaps, may give you some idea of his peculiar turn of mind. In the early part of his ministry he had been preaching against Popery—a Romanist who had heard him manifested his violent dislike to his discourse, by going to his lodging on Monday morning, before he was yet up, and challenging him to a boxing match. When Mr. Gibson was informed of the challenge, he came out of his chamber with a Bible in his hand, and said to the man,—“That is my sword, and I will never fight with any other weapon;” whereupon the man’s wrath cooled down, he listened to what Mr. Gibson had to say to him, and finally became a Covenanter. While he lived in Ireland, he had, at one time, a very severe attack of the jaundice; and a woman, who lived in the neighbourhood, gravely proposed to cure him by a charm. He replied, “I am ill of the jaundice, very ill; but not so ill that I will go to the devil for a cure.” Having differed with one of his hearers in Vermont, and parted with him in a state of considerable excitement, as he saw the sun near setting, he said to his wife,—“I must go and be reconciled to Mr. W.” He did go, and the reconciliation was effected. The first time he preached in Vermont was in 1799, in warm political times, and the majority of his congregation were Federalists. Being a cordial hater of the British Government, he pleaded the cause of Democracy

with so much fervour that the people said he was no minister, but an emissary of France.

I think you may rely upon the above statements as correct, as they contain nothing but what I either knew personally or received upon unquestionable authority.

I am, Rev. Sir, with much respect, yours,

WILLIAM SLOANE.

ALEXANDER McLEOD, D.D.*

1799—1833.

ALEXANDER McLEOD was born at Arderisinish, in the Isle of Mull, Scotland, June 12, 1774. His father was the Rev. Niel McLeod, who was connected with the Established Church of Scotland, and was Minister of the United Parishes of Kilfinichen and Kilvichewen. His mother was Margaret McLean, daughter of the Rev. Archibald McLean, who was the immediate predecessor of his son-in-law, Mr. McLeod, in the same charge. Both his parents were eminent for talents and piety. The great Dr. Johnson, in his tour through the Western Islands, was a visitor at his father's house, and, in referring to the circumstance, Johnson says,—“We were entertained by Mr. McLean,” (by mistake he used the name of the lady for that of her husband,) “a minister that lives upon the coast, whose elegance of conversation and strength of judgment would make him conspicuous in places of greater celebrity.”

At the age of five years, Alexander McLeod lost his father; but, even at that early period, his mind seems to have been alive to religious impressions; for when the tidings of his father's death were announced to the family, the child was upon his knees in prayer. From that time for several years the general conduct of his education devolved upon his mother, than whom perhaps no mother could have contributed more effectually to the development and right direction of his faculties. His mother, however, employed a tutor in the house, who immediately superintended his studies; and his uncommon quickness of apprehension and facility at acquiring knowledge, were indicated by the fact that he had mastered his Latin Grammar before he had completed his sixth year. He subsequently attended the parish school of Bracadale, in the Island of Skye, for three or four years, and availed himself also of the advantages furnished by other schools, with reference to particular branches, which were understood to be taught in them with unusual efficiency. He lost his mother at the age of about fifteen, when he was absent from home at school. So deeply was he affected by the tidings of her death, that, for a time, there were serious apprehensions that it would be the occasion of depriving him of his reason. As he was consecrated to the ministry in the intention of his parents, he seems, before he was six years old, to have formed a distinct purpose of carrying out their intention; and of that purpose he never lost sight, amidst all the subsequent vicissitudes which he experienced. He was always remarkable for an intrepid and adventurous spirit, and was not unfrequently confined by injuries which he received in consequence of too freely indulging it.

* MS. from his son, Rev. Dr. J. N. McLeod.

Having reached his eighteenth year, and enjoyed the advantages of an excellent education, it became necessary that he should engage in some occupation that might yield him a support; and, after having two or three places offered him, neither of which possessed many attractions, and one of them, involving some connection with the slave trade, being repulsive to all his feelings, he resolved to migrate to the United States. Accordingly, in the year 1792, he crossed the ocean, and landed in the city of New York. Shortly after his arrival he ascended the Hudson, and, in the autumn of that year, was employed as a Teacher of the Greek Language at Schenectady. He entered Union College in 1796, immediately after it was established, and was a member of its second graduating class. Here he maintained a high reputation as a student, and enjoyed a close intimacy with several men who were afterwards among the leading spirits of the day in the different professions.

It would appear, from a Diary that he kept, during his residence at Schenectady, that his mind was at this period deeply interested and exercised in spiritual things. The probability is that he had made a public profession of religion in his native country, though of this there seems to be no certain evidence. It is, however, matter of record that within nine months after his landing in the United States, and when he was in his nineteenth year, he became a communicant in the Reformed Presbyterian Church. The immediate occasion of this was a sermon which he heard at Princetown, in the neighbourhood of Schenectady, from the Rev. James McKinney, who had emigrated from Ireland to this country with a view to diffuse the principles of the "Covenanted Reformation." That denomination was then in the feebleness of its infancy; and it was certainly a striking evidence of young McLeod's great integrity and conscientiousness that he should have connected himself with a Body which was then only beginning to be recognized among the denominations of the country, when, by joining a different communion, he might have avoided many inconveniences, and commanded at once a much more extensive, and what would generally be considered more promising, field of ministerial labour.

He was licensed to preach at Coldenham, near Newburgh, by the Reformed Presbytery, the first organized in this country,—in June, 1799; and, as he graduated only the year before, he could not have had an opportunity for very extensive or mature preparation for the ministry. Dr. Wylie of Philadelphia and Dr. Black of Pittsburg received license at the same time; and an affectionate intimacy between him and them was kept up to the close of his life.

He was ordained in the year 1800; and shortly after received a call from the Congregation of Coldenham, Orange County, to become their Pastor. Among the persons who signed it were several who held property in slaves; and so strong was his repugnance, even at that early period, to slavery, that he found in the fact referred to a sufficient motive for rejecting the call. He, however, on being assured that the evil would be immediately redressed, consented to take charge of the congregation; and as this brought the subject regularly before the Presbytery, the result of their deliberations upon it was an enactment that no slave-holder should be retained in their communion. This regulation has always continued down to the present day. About a year after, he preached and published a Sermon entitled,—“Negro Slavery Unjustifiable;” in which he expressed his views on the subject with great clearness, and defended them with great power. This Discourse has passed through several editions, both in this country

and in Great Britain. At a later period in life, he carried out the principles which it maintains in the efficient support which he rendered to the American Colonization Society.

He remained at Coldenham but a short time; for, in 1801, he became the Pastor of the Reformed Presbyterian Church in Chambers Street, New York. The church was in its infancy, and he was its first Pastor; but, under his able and earnest ministry, it increased rapidly both in numbers and in influence. He himself, also, soon came to be known for his remarkable powers, and took his place in a constellation of the most gifted minds which perhaps the city of New York could ever boast.

In 1809 he was honoured with the degree of Doctor of Divinity from Middlebury College.

It was not strange that Dr. McLeod's brilliant career should have rendered other denominations than his own desirous of securing his permanent services. Accordingly, in 1812, he received a call from the Reformed Dutch Church in Garden Street, of which the Rev. Dr. Mathews afterwards became Pastor; but he felt himself constrained to decline it. Shortly after this, the First Presbyterian Church, having become vacant by the removal of the Rev. Dr. Miller to Princeton, as Professor in the Theological Seminary, it was unanimously resolved, at a joint meeting of the Session and Board of Trustees, to nominate Dr. McLeod as his successor; but this procedure was arrested by an intimation from the Doctor that he could not be induced to leave his people or change his ecclesiastical relations. About the same time also he received an invitation from the Trustees of Princeton College to the Professorship of Mathematics, in connection with the office of Vice President. But this also he declined, still remaining steadfast to the determination to live and die among the people of his charge. Subsequently to this, however, he did lend an ear to a project started by the late Vice President Tompkins for the establishment of a University on Staten Island, and, had the plan taken effect, he was to have been the first President of the Institution; but the purpose was ultimately abandoned.

Dr. McLeod's health had, for several years, suffered from his excessive labours; but, in the year 1824, he had a violent inflammation of the lungs, which continued for some months, and in which it was supposed originated a disease of the heart, which finally had a fatal termination. In the hope that a voyage across the ocean, and a visit to his native land, might do something to recover his energies, he embarked at New York in February, 1830, and reached Liverpool, after a remarkably quick passage, early in the month of March. He spent the spring and summer chiefly in Scotland and Ireland, and was every where met with the greatest cordiality, and was cheered by seeing the faces of some of his near relatives and the companions of his youth, from whom he had been separated nearly forty years. Wherever he went, he awakened a deep interest by his commanding powers, by his strong religious sensibility, and especially by his earnest efforts to unite Christians, holding substantially a common faith, in a closer fellowship. He returned home in the autumn of 1830, with his health so much improved as to encourage the hope that his life might be continued for many years. It, however, soon became evident that the improvement was more in appearance than in reality; but he resumed his labours with considerable zeal, and when his friends urged him to desist, he would reply,—“I wish to die with the harness on.” In the beginning of the year 1833 the congregation, which he had served with great

fidelity for more than thirty years, called his own son, the Rev. (now Dr.) J. N. McLeod, to be his associate in the ministry; and, upon the consummation of this relation, in which one of the strongest desires of his heart was fulfilled, he withdrew almost entirely from all public labours. Within three months after this event he preached his last sermon, on the text,—“To die is gain.” He addressed his people in public but once after this, and that in serving a table on a Communion occasion, within about two months of his death. The subject of his remarks was the “Tree of life;” and, while his audience were listening to him with most earnest and solemn attention, he abruptly concluded with this declaration,—“But I feel that my labours in the sanctuary below are about to close. I shall soon go away to eat of the fruit of the ‘tree of life,’ which is in the midst of the paradise above.”

From this period he undertook no public service, but spent his time in retirement, occupied chiefly in those devout exercises which so well become the spirit that is about to mingle in the scenes beyond the veil. From the nature of his disease he anticipated a sudden departure. In conversing on the subject with his son, he remarked,—“You need not be surprised, at any time when you leave me, to find me gone when you return.” But he added, with most serene composure, “Be not unduly moved; by the grace of our God, I am ready for the change. They speak of the grave as the gate of death, but I call it the gate of life; and I know that when the earthly house of this tabernacle is dissolved, I have a building of God, a house not made with hands, eternal in the Heavens.”

The death scene of Dr. McLeod was tenderly and sublimely interesting. On Sabbath morning, while his son was preparing for the pulpit, a request came from the father, then on his way through the dark valley, that the family should be collected, and once more approach unitedly the throne of grace. The son led in the exercise; the twenty-third Psalm was sung, and the dying husband and father joined in it with an audible voice. When the prayer was ended, he turned himself in the bed, fixed his eyes on each individual in the room, and then, lifting up his hands, pronounced distinctly the apostolical benediction. The family having retired, he said to his wife beside him,—“It is the Sabbath, and I am at peace.” In less than two hours from that time the earthly tabernacle had fallen. While his son was in the pulpit, conducting the devotions of the sanctuary, the service was interrupted by the mournful announcement that the Father and Pastor was gone. The voice of weeping soon filled the house, and the people were dismissed to their homes. He died on the 17th of February, 1833, in the fifty-eighth year of his age and the thirty-fourth of his ministry.

Dr. McLeod was the efficient patron, if not the originator, of various Charitable Associations. Upon no one perhaps did he look with deeper interest than the American Colonization Society; and some have claimed that the first conception of that enterprise belonged to him. He had a primary agency in the establishment of the New York Society for the Instruction of the Deaf and Dumb; and the American Society for Meliorating the Condition of the Jews also received no small share of his attention and regard. He appeared on various public occasions, as the advocate of the interests not only of piety but of humanity; and he was ready to co-operate with men of every name in doing good, on the broad basis of general philanthropy.

The following is a list of Dr. McLeod's publications:—

Negro Slavery Unjustifiable: A Discourse, - - - - -	1802
Messiah Governor of the Nations of the Earth: A Discourse, - - -	1803
The Ecclesiastical Catechism, - - - - -	1806
The Constitution, Character and Duties of the Gospel Ministry: A Sermon at the Ordination of the Rev. Gilbert McMaster, in the First Presbyterian Church, Duaneburgh, - - - - -	1808
Lectures upon the Principal Prophecies of the Revelation, - - -	1814
A Scriptural View of the Character, Causes and Ends of the Present War, - - - - -	1815
The Life and Power of True Godliness: A Series of Discourses, - -	1816
Address to the Synod of the Reformed Presbyterian Church in America, on their submitting to their consideration the Plan of Corresponding with the General Assembly, - - - - -	1827

He also wrote the Historical part of the Testimony of the Reformed Presbyterian Church, the Book of Discipline, Form of Covenant, and other public documents; Six Essays on the Atonement; besides contributing largely to the *Christian's Magazine*, *Evangelical Guardian*, *Evangelical Witness*, *American Christian Expositor*, and other periodicals.

Dr. McLeod was married, on the 16th of September, 1805, to Maria Anne, daughter of John and Anne (Stavely) Agnew, of the city of New York. Mrs. McLeod died on the 16th of April, 1841, in the fifty-second year of her age. They had eleven children, only four of whom—three sons and a daughter—survived their parents. The eldest, the *Rev. John Neil McLeod, D.D.*, is Pastor of the First Reformed Presbyterian Church in New York, and also Professor of Doctrinal and Practical Theology in the Seminary of the Reformed Presbyterian Church. *William Norman* graduated at the University of Pennsylvania in 1834, studied Law in New York, and went to Michigan, where he entered into political life. He was successively a member of the House of Representatives and of the Senate, Assistant Geologist to the State, Geologist-in-chief to the Hudson Bay Company, in which service he was engaged for three years, and ultimately, having returned to Michigan, United States Attorney for the Northern District of that State. While holding this office, he died of a decline, at Mackinaw, December 29, 1853, in the thirty-ninth year of his age. The third son, *Cornelius Donald*, entered the University of the city of New York, but did not stay to graduate, first studied Law and afterwards took orders in the Episcopal Church, and is now (1863) Professor of English Literature in St. Mary's College, Cincinnati. The daughter, *Margaret Ann*, is married to the Rev. J. R. Johnstone, a Presbyterian clergyman now residing in Philadelphia.

FROM THE REV. GILBERT McMASTER D.D.

OXFORD, O., December 7, 1848.

Rev. and dear Sir: An intimate and confidential intercourse with Dr. McLeod for more than a quarter of a century furnished me with opportunities of knowing him well. To do justice, however, to the character of a distinguished man, he must be seen and described in the several relations he sustained, in the actions arising out of those relations, the principles and conditions of those actions, their mutual bearing on one another and on the whole tenor of his life. To give such a delineation of character is the province of Biography; but, in the present case, it would be too serious and extended a task for

me to attempt. Not having either time to review the records of an extensive correspondence, or space to contain their contents, all that can be given in this letter is a reference to some general points of character, a few extracts illustrative of them, and from recollections and connections that cannot yet be fully developed.

In general it may be stated—and this was acknowledged by all who had any considerable acquaintance with him—that he was a man of very powerful mind; well informed in the various departments of literature and science, of liberal sentiments, comprehensive views and great activity. Though peculiarly ardent in his constitutional temperament, he was at the same time remarkable for his self-command. The superiority of his intellectual powers and his kindness of heart, uniting with a sense of duty, saved him from being betrayed, under provocation, either into passion or utterance of unguarded language. Of either of these the manifestations were rare, and then in a very measured degree. To his credit it ought to be recorded that his great mental powers and acquisitions were put in requisition to subserve the interests of true religion and the principles of moral order among men. As a consecrated offering they were laid on the altar of the Church.

The eighteenth century, in the latter part of which Dr. McLeod entered upon the field of public action, did not, in our country, furnish Theological Schools, for preparing candidates for the Christian Ministry. To direct his course of study, the student, at the recommendation of Presbytery, usually selected the best qualified Pastor to whom he had access. After having finished his collegiate curriculum, young McLeod enjoyed the advantage of the guiding care of an able and eloquent man,—the Rev. James McKinney. The "*Institutio Theologiæ Elencicæ*," of Turretin, was his theological text-book; and an extensive and well selected library furnished him with material for illustration of the subjects of his inquiry. He was a very laborious student. The structure of the minds of the Preceptor and the Scholar were, in many respects, alike. The strong and comprehensive grasp of Mr. McKinney's mind, the grandeur of his conceptions, his enthusiastic love of liberty and admiration of the great principles of the Presbyterian Reformation, with his full assurance of their final triumph in the settlement of the moral order of our world, in both Church and State, exhibited in his masculine and impressive eloquence, were well adapted to the rousing into action of the yet latent, though by no means inferior, powers of his youthful pupil.

Dr. McLeod's mind was peculiarly fitted for the investigations of Mental Science, and in those inquiries he had special delight. Of the writings of the Scottish school of Metaphysics he was master; but of the distinguished Doctors of that school he was no servile follower. With Reid, in his views of the Will, he of course differed. Of the gorgeous style of Stewart and Brown he disapproved, as being ill adapted to the precision of metaphysical thought. Of Campbell's Philosophy of Rhetoric he thought much better. Of the Senior Edwards, of our own country, both as a divine and a mental philosopher, he was a great admirer; though, as I have reason to know, by his criticism in manuscript on some of the speculations of that distinguished man, his admiration was not indiscriminate. Dr. McLeod, then a young man, and very young in the ministry, is the "ingenious and learned friend" to whom the venerable author of the *Retrospect of the Eighteenth Century* refers, vol. II. p. 453, and whose notes are found pp. 253–256. The first of these notes respects the misapprehension of supposing President Edwards to be the first *Calvinist*, who fully and thoroughly avowed the doctrine of moral necessity. Edwards was eminent in vindicating this doctrine, but was by no means its discoverer—it had been fully asserted long before his day.

With the younger Edwards, while President of Union College, Dr. McLeod had a personal and intimate acquaintance. The Scotch metaphysicians, especially Dr. Reid, on the subject of Moral Agency, Dr. Edwards did not greatly esteem. In a conversation with him, adverting to the "Dissertation on Liberty and Necessity," Mr. McLeod ventured to ask Dr. Edwards if, on an important point, he did not differ with his father. The Doctor inquired,—“On what point?” Mr. McLeod having specified it, the reply was,—“Yes; but though my Essay has been twenty years before the public, you are the first person I have heard notice the difference.” The part of the Essay in which Dr. Edwards dissents from his father’s views, is the eighth chapter, on the relation of the Divine agency to the existence of moral evil.

I have adverted to these facts as indicating the character of the associates and mental employments of Dr. McLeod when he had just entered on the ministry. The acute and playful note in the “Retrospect,” on the speculations of materialists, as well as that which refers to the relation of motive to volition, intimates to us, at that early day of his public life, his acquaintance with subjects of deep philosophical and theological inquiry.

Into the various departments of liberal research his studies were perseveringly carried. His study of History was not to ascertain a mere detail of facts. His inquiries were directed to the philosophy of that study. He sought the principle that connected the facts, and that influenced the recorded events of time; that he might trace their connection with the page of Prophecy, the policy of States, and their bearing on the moral and social interests of man, and especially on those of the Church of God. How well he succeeded in this course of inquiry may, in some measure, be ascertained from his expositions of Prophecy, his Discourses on the War of 1812 with Great Britain, and by those displays of judicial talent witnessed by his friends and others in the Courts of the Church and other places. As an instance of this, I might refer to a delicate, difficult and important case of discipline, some forty years since, in one of our Presbyteries, in the investigation and disposal of which he was called to take an active part. Among others who attended as spectators was a distinguished Judge; who, afterwards, in a private party, having occasion to refer to the process, turned to the Doctor and remarked,—“I knew that you were a *divine*, but I did not before know that you were a *lawyer*.” At a later date,—the day after he had exhibited great mental power in a legal case, though not in the forum, he was met by the late Chancellor Kent, who, in his own familiar and peculiar manner, addressed the Doctor, saying,—“Why Judge P—— tells me you are an able lawyer.” “And why not, Mr. Chancellor?” was the reply. “Really,” added his Honor, “Judge P—— says you conducted and argued that cause with great ability.” If an acquaintance with the great constitutional principles of moral and social order that lie at the foundation of the State, and that ought to regulate the policy of nations, constitutes such a character, then indeed Dr. McLeod was a lawyer and a statesman too.

It was his decided opinion that a Minister of the Gospel, to be fully qualified for his work, should have the attainments of a jurist and a statesman. That the State is a moral person, the moral creature of God, and a subject of his moral government, and that Christian “ministers have the right of discussing from the pulpit those political questions which affect Christian morals,” is his recorded and published avowal. But to exercise the right, the minister of religion who undertakes it must have the requisite qualifications. As an apology for ignorance and rudeness in the ministry, he always heard with great impatience a reference to the Apostles as illiterate and unpolished men. Such, he said, they were not. He held them to be no strangers to the literature of their country, and to belong to a respectable rank in society. He car-

nestly maintained that every clergyman should not only be a good and learned man, but a gentleman also. Of such a character he was himself a fine example.

He was well versed in Physical Science also; and on it he set a high value. As I was once speaking to him of *Physiology* and *Metaphysics*, as two interesting and noble subjects of study, he said,—“Yes, they show man’s relation to Heaven and earth; for in his constitution Heaven and earth unite.” His opinion was that no man could be a sound and thorough physiologist, who was not a sound and well instructed mental philosopher. To a defective acquaintance with mental science he ascribed the tendency of so many of the Medical Faculty to a low materialism.

In his habits Dr. McLeod was remarkably retiring; in mixed companies comparatively silent; at all times peculiarly reserved and delicate in speaking of himself or his actions. When, however, he deemed it proper to enter into private discussion, he never indulged in prolonged altercation. The first principles of a subject would be educed or referred to, and if the opposing party had sense to see their application, the controversy was ended; if not, the argument would not be pursued. In the discussion of subjects, he was somewhat impatient of entering into very minute details. The principle he would distinctly state; and in such a manner as to carry to the man of mind the evidence of its truth; but if, in the perception of his position, there happened to be great dullness, he would seldom repeat what he had said or attempt to make it plainer. In such cases, it seemed to be his purpose, by leaving the individual to himself, to induce him to exercise his own mind. Thus I recollect that, more than thirty-six years ago, when a candidate for the ministry, in a private conversation, expressed some difficulty in reference to the doctrine of the Ruling Elder, as generally held in the Presbyterian Church, the Doctor, in his usual manner, stated the principle, and briefly, though distinctly, referred to the proof; but to a continued detail of little objections made no reply. Upon the retiring of the individual, I asked the Doctor why it was that if, in these matters, one requested of him a hundred dollars, he would readily give them, but if he asked a cent, it would not be granted. His reply was,—“He may either make the cent himself or do without it.”

To modest weakness Dr. McLeod was peculiarly indulgent; but to the obtrusiveness of shallow pretensions, or the impertinence of knavery, when they came before him, he would sometimes administer an exemplary castigation; never, however, in a manner unbecoming the high bearing of a Christian Gentleman. Of this an example may be given. On a journey in the neighbourhood of one of our chief watering places, we were obliged, early in the afternoon, in consequence of a thunder storm, to seek a shelter, and to take lodging for the night, at a boarding house and half tavern, kept by a man who had once been a Preacher, and, if I mistake not, still held a license to preach. Of this landlord Dr. McLeod had no previous knowledge, but the impression made on his mind by our host was far from favourable. The company present, however, was respectable; and, in the course of the evening, the conversation turned on the relations and policy of England and the United States, and the principles and results of the then late War, (that of 1812,) still fresh in the public mind. The conversation approximated towards an argumentative discussion, to which occasion was given by the sentiments of an aged and venerable gentleman from New England, expressed in favour of the cause of the United States. In support of the views of this truly respectable person, Dr. McLeod had taken a part in the conversation; and while he was stating some facts bearing on the subject, our preacher landlord, in a tone and manner not the most courteous, interposed, saying,—“I do not know that your statement is correct.” The Doctor, turning upon him his penetrating eye, replied,

in his own emphatic manner,—“Who doubts your ignorance, Sir? What right have you to interrupt this conversation?” The rebuke was felt, and seemed to be regretted by none but its subject. At my private suggestion to the landlord, who had requested me to perform that service, Dr. McLeod was called upon to conduct the social devotions of the evening. Solitude for the health of his family, disappointment in not receiving letters from home, and the previous animated conversation on the moral and social interests of the country, prepared the way for a prayer such as is seldom heard. In the combination of devotional sentiment, comprehensive views of the Kingdom of Christ, embracing the concerns of the Divine glory and the happiness of man, and a strong expression of faith in the promises of God in reference to those subjects, I have never heard its equal. The impression on all present was deep and solemn. Our venerable New England friend appeared delighted; drew up his chair close to that of the Doctor, and entered into an interesting conversation on the prospective bearing of American institutions, policy and character, and on the political and moral condition of the other nations of the world.

Dr. McLeod was a *Caledonian* by birth, and he loved his native land. He was likewise, on principle, and in heart, an American Republican. An enthusiastic admirer of the Government of the United States, he always heard the suggestion of its weakness with impatience, and used to say with emphasis that it is the strongest Government on earth, inasmuch as it is sustained by the people. And while he saw and lamented the ignorance, the weakness and the vices which were abroad in the land, he had strong confidence in the existing intelligence and moral power of the community, under the benign providence of the Prince of the kings of the earth, as adequate to the saving of the country.

In the spirit of these sentiments, while the port of New York was blockaded by a British fleet, he composed, preached and published his Discourses on the War of 1812; in which was found, perhaps, the ablest defence of that measure which had been given to the public. He vindicated the Government of the United States, on the principles of our Independence, by the law of nations, and above all, by that of the Bible. It is due to the memory of Dr. McLeod, as a Minister of Christ, to state that it was not in the spirit of a mere political partisan that he put forth his gigantic powers in defence of the American cause. Irrespective of all mere party considerations, he saw in the matter of contest great principles of political and national right, and he believed that with those principles were connected the interests of the Kingdom of Christ. In that conflict between the United States and the most powerful nation on the globe, he recognized a carrying out of a portion of the old Presbyterian principle of the Reformation; and to aid in its maintenance and progress he was willing to lend the labours of his head, his heart and his hands, together with the influence of his name. What his views were in writing and publishing his Discourses may be seen from the following extract of a letter addressed to myself a short time before they were published: “My object is to spread the knowledge of Reformation principles in matters civil and religious. The good of my country is the next object to the good of Zion.” And in another letter, on the issuing of the second edition of the Discourses, he remarks,—“You will not be so much disappointed about it as many others. It was intended as a display of Reformation principles; and I dare say you will think it the best I ever made. The War is but the carriage and the equipage in which the Old Covenant travels among the cities of the land. I venture to reveal to you the secret which could not be long concealed from your own sagacity.”

A partial alienation of some of his friends was, for a time, one of the results of these Discourses. This caused some of our common friends of other denominations to regret their publication, because of the impairing of his influence among them in what they deemed matters of greater importance. On once asking him if he was apprized of the extent to which his War Sermons had alienated some of his friends and produced regret in others, his reply was,—“Yes, I know it, but when they need me they will come back.” It is, however, but justice to state that among those who thought differently from him on the causes of the War, were still found a full proportion of his most attached friends.

But it was as a Theologian and an Ecclesiastical man that Dr. McLeod was especially distinguished. As a Divine and a Preacher, he may be judged by his published works,—his Expositions and Sermons. In the pulpit he was eminently powerful—lucid in his explanations; logical, candid, animated and vigorous in his arguments; and in the practical application of his doctrinal discussions, distinct, brief and generally vehement. “God,” I have heard him say, “has given me sensibilities; and when the occasion calls for their expression, the attempt to suppress them is to do violence to my nature.” After his powerful and impressive discussions, I have seen the respectable Preacher, a stranger to him, who was to follow him in the same place and before the same audience, not a little embarrassed and agitated, and reluctant to proceed to the fulfilment of his appointment. Yet, while others were delighted and edified, this strong man was often evidently dissatisfied with his own performances. He rarely spoke of them farther than, in confidential conversation, to express the opinion that his talent for the edification of the Church lay rather in the use of his pen than in preaching. For a precise expression of his thoughts with his pen he was very remarkable. His manuscripts he had rarely occasion to correct for the press. He studied while others slept, and while many talked he thought. Often have I heard him express, in other terms, the substance of the declaration made in a letter of November 21st, 1820, in which he says,—“The Sabbath is my only day of recreation and enjoyment; or rather the pulpit itself is the principal place of my rest on earth. If I did not love it, I would be most miserable.” He loved the employment of the pulpit, because he loved Christ, the Gospel of Christ, and the souls of men: yet he was dissatisfied with his own services there, because of their defects; defects which his audience neither saw nor felt.

Profound in his theological knowledge, he was decidedly opposed to all novelties in religion, and to all curious speculations in the things of God. His impression was that, since the middle of the seventeenth century, the science of Theology had been on the decline. He was averse to the introduction of new and ill-defined terms in religious discussion, holding that the authorized standards of the Church contained her only legitimate vocabulary. The old doctrines of the Reformation, in their deep principles, but in new combinations, illustrations and practical application, as exhibited by him, often surprised, while they edified, the hearer. He was indeed an eloquent preacher. With simple elegance, in vigorous, precise and appropriate language, of which he had a remarkable command, he habitually expressed himself in the pulpit. On the various subjects of mental and theological inquiry, he had settled in his mind and always had at command a few first principles, guided by which, in new discussions, he often gave exhibitions that, to minds otherwise constituted than his own, appeared as intuition. The power of discrimination he possessed in an unusual degree; and he was much inclined to connect in discussion the principles of mental science with experimental religion. It was at his suggestion that the Theological Professor in the School of his Church was instructed to deliver to “the class of students in Pulpit Eloquence a

course of Lectures on Metaphysics, including the science of the Human Mind and Christian Experience." And in his own ministry some of his most instructive discussions evinced how much he was at home on those subjects; not in idle or amusing theories, nor in dry speculations, but in the unfoldings of the living soul under the influence of a true and living religion.

In labours he was abundant. Few constitutions could have borne up under them. Three discourses every Sabbath, an evening lecture every week, and a catechetical exercise of the youth of his church on another evening, together with stated pastoral visits to the families and fellowship prayer meetings of his congregation, until a late period of his life, formed the usual routine of his services. He was still a diligent student and a close observer of events. He slept but little and rose early. Naturally of a fine constitution, he was nevertheless subject to attacks of indisposition; but he rarely complained, judging the idea of a sickly minister to be injurious to his official reputation and influence. The fruits of his labours were found in the intelligence, piety and orderly deportment of the people of his charge. His church, though not at that time among the most numerous and wealthy, was peculiarly well ordered and ecclesiastically strong. Upon others their example was salutary. The character then impressed upon that church, through the Agnews, the Giffords, the Nelsons, the Clarkes, and their associates,—names of rare excellence of a past generation, is still found in the congregation now under the pastoral care of his worthy son and successor, the Rev. John N. McLeod, D.D.

As an Ecclesiastical man he was not less distinguished than as a Theologian. His views of the Church, as an organized Body, were enlarged and comprehensive. And when, in his public ministrations, he expatiated on the glories of the Redeemer, his Mediatorial fulness, the extent of his dominion, the riches and power of his grace, and on the origin, constitution, relations, claims, influence and destiny of Zion, he was commandingly grand. Of the universal extension over the world of the religion of the Bible, and the visible, organical union of the whole Church, his confidence was unwavering; and in order to do this, he believed in the perfect adaptation of the principles and forms of moral order, as revealed in Scripture, to the intellectual, moral and social constitution of man,—God being the author of both. And that He with whom is the residue of the Spirit, will, in due season, redeem his pledged promise, and that Zion shall then be *one* united, peaceful and blessed habitation, he did not doubt. In the mean time, while he disapproved of a thoughtless amalgamation of discordant materials in the Church of God as unprofitable, he was an advocate of a generous intercourse among all whom he considered as holding to the Head, Christ, without compromise of recognized principle.

The estimation in which he was held beyond the boundaries of his own department of the Church, may be inferred from the repeated calls made upon him by both the Presbyterian and Dutch Churches; and by the offers made him of distinguished places in their literary institutions. An acceptance of any of these offers would have greatly improved his financial circumstances; and his respectful refusal of them at least proved that, with him, neither avarice nor ambition was a governing motive.

Notwithstanding Dr. McLeod, in his writings and in his public ministry, was accustomed to deal only with principles and characters, without descending to offensive personalities, he was himself frequently the object of personal and violent attack. In writing to me in reference to one of these assaults that had been made upon him, he says,—“I fear not enemies—I fear not even Satan himself—but I fear the destitution of that greatness of soul, which alone can build the walls of Jerusalem in troublesome times.” Of character he had a high estimate, and of ministerial character he was peculiarly tender. Of those who acted towards him an unworthy part, he seldom spoke, and

never in the language of vulgar abuse. As a proof of his lofty bearing in this respect, I may mention that he once stated to me that, though he had been sixty times attacked, in his public character, through the medium of the press, yet he had never replied or taken any public notice of the attack in a single instance. When, however, character was assailed, he deemed it right that it should be vindicated; but its vindication, he thought, belonged to the friends of the injured rather than to himself; as a man is not likely, in his own case, to be the most impartial judge.

In his devotional feelings and spiritual exercises there was a peculiar intensity. The constitutional decision of his character was carried into its religious actings. Of himself, as a *sinner*, he evidently thought and felt with deepest humility—of himself as a *saved sinner* he never appeared to doubt. The provisions of Redemption by the Lord Jesus he well understood; the gracious overtures of the Gospel assured him of his right and his obligation to go to the Saviour; and under the influence of the Spirit of God he went to him in faith, and knew what he was doing. He was a stranger to that indecision of mind, that languor of action, that leaves the deed in a state of uncertainty whether it be performed or not.

Dr. McLeod sensibly felt the ills of life, but he evinced under them the most meek and quiet spirit. As an illustration of this, I may be allowed to give the following extracts from a letter dated December 9, 1815, shortly after being bereaved of two amiable and beloved children by scarlet fever:—

“Your favour reached me at a time in which private grief overcame the force of public interests. On Tuesday morning, my fine daughter breathed her last. She now lies beside her younger sister, where not the fever nor the storm shall disturb them. Blow upon blow falls upon my offending head and my deceitful heart. You know how long I have desired a release from this body of death and world of trials; but my God—for yet I shall call Him mine—refuses my wishes and my prayers, and beats me on the sorest part, by slaying my beloved babes, one by one, before my eyes. I have seen in the tortures of my infants the hatred of the Divinity against sin; and my works and my prayers, my knowledge and my experience, start up before my alarmed conscience, as a thing in which I cannot hope. Deeked in their impurity and imperfection, it is I who have sinned more than these afflicted children who are torn from my bleeding heart; and both the experience and the labour of my life are a burden instead of a pillar on which my soul can rest. Oh, my brother, how inestimable is that word of truth upon which the faith of God’s elect may and doth rest! To that word I refer my all. It is my only comfort, and, resting upon the offer of the gift of God, I say,—‘Though He slay me, as He did my children, I will trust in Him.’ Excuse these effusions of a wounded spirit. You know the feelings of a father.”

Such was the Rev. Dr. Alexander McLeod. Yet he was but a man—great and good indeed, but still a man. The sun has his spots, and my illustrious friend had his imperfections. They were, however, only such as are incident to our diseased nature in its present state;—the occasional manifestation of the remains, in the saint, of “the old man,”—“the body of sin and death,” where the graces and virtues that constitute the Christian character were greatly predominant and confessed of all.

To the pages of his biography it belongs to tell of his fine constitutional proportions, of his manly gait, his commanding voice, and persuasive tones; to tell that when he wrote or spoke, it told; that, when he acted, a great man was there; and that his moral worth was in full accordance with his mental power. To them too pertains the record of his connection with the benevolent institutions of his time; of his relations to many of the great men in Church and State of the last generation; and to note his place in that constellation, whose benign and splendid light, in a by-gone age, was so profusely shed on the Churches of New York, and throughout the land. And when the distinguished names of Rodgers, Livingston, Mason, Romeyn, Linn,

Milledoler, Abeel, and others, are mentioned, and the register of his connection with them and of their high and mutual regard for each other shall be fully made out, the reputation of Alexander McLeod, as an able minister of the New Testament, will suffer no eclipse.

I am, with affectionate respect,

Truly yours.

GILBERT McMASTER.

FROM THE REV. SAMUEL B. WYLIE, D.D.

BELLEVUE, NEAR PHILADELPHIA, December 28, 1848.

My dear Sir: My acquaintance with the Rev. Dr. McLeod, concerning whom you ask for my reminiscences, commenced in 1798, and continued without interruption until the close of his earthly labours. I had formed a very favourable opinion of him from the representations of the late Dr. J. B. Smith, President of Union College, where young McLeod had graduated shortly before. To this was added the testimony of the Rev. James McKinney, who, for a short time, had been his Theological Preceptor, after he had finished his collegiate curriculum. I longed for a personal interview with one, of whose character I had been led to form so high an estimate. This desire was gratified, in the city of New York, in 1798; and then all my anticipations in respect to him were more than realized. I found a countenance beaming with no ordinary degree of intelligence; a heart fraught with true Celtic nobility; and manners at once courteous and entirely unaffected. As I take for granted that you do not expect from me any thing like a narrative of his life, I will proceed at once to give you my recollections of what he was in some of his various relations.

As a Pulpit Orator, Dr. McLeod's character is not, in my opinion, of easy delineation. He was an original. He imitated nobody. He had no model. He uttered the effusions of an elevated intellect and a sanctified heart, in all the simplicity that nature dictated. His talents were of the first order. His mental energy never flagged, even under the influence of great bodily debility. In his exhibitions in the pulpit he was not exclusively exegetical, didactic, hortatory, terrific, persuasive, but all these characters were so appropriately blended as to meet the respective conditions of the auditory. It was not the melody of his voice, nor the flow of his sentences, that fascinated the hearer; but there was an unction diffused from his discourse which was generally felt by the whole audience. His vigorous and masculine mind seized on the cardinal points of his subject; and he enforced them with an eloquence so fervid and vehement that few could withstand it. It often descended, like the mountain torrent, sweeping all before it; sometimes regardless of laws, and wrapt up in the excellence of its own originality. On doctrinal and didactic subjects, his arguments were strictly logical, and always cogent. While his mind was acutely metaphysical, it was never trammelled by what may be called the *ultraism* of that science. His was not the metaphysics of the Scholastic Doctors of the Dark Ages, or of the Aristotelian School; not the jargon of unintelligibility, but clear, conclusive, irresistible deductions. During almost the whole period of his ministry in New York, he delivered, on Sabbath evening, discourses in which he discussed some of the most important topics of Didactic Theology. These subjects he treated with so much acumen and strength of argument that large and respectable audiences, including not only many members of other congregations, but also ministers, licentiates, and students of theology, were in steady attendance.

Dr. McLeod loved to preach Jesus Christ and Him crucified. Often has he said to me, in private conversation,—“How I do like to preach the Gospel.” He seemed, when in the pulpit, in his favourite element. For myself, I can

truly say that there was, in his pulpit services, a degree of evangelical power and attraction, which, so far as my observation goes, has been rarely surpassed.

In his application of doctrinal discussions, the truths presented were closely pressed home upon the conscience. Here he was searching, pungent, affectionate and hortatory. While there was consolation administered to the penitent, the sinner, pricked to the heart, was forbidden to despond, and affectionately pointed to the Balm in Gilead and the Physician there.

In Ecclesiastical Judicatories he was always cautious, judicious and unassuming. He expressed his views of important subjects with firmness, dignity, and withal with that modesty which is characteristic of superior minds. Though he could climb to the mast-head, and command a wide view of any subject, he never arrogated to himself any superiority. His arguments of course were always listened to with attention and respect.

In the social circle he was a universal favourite. His manner, though dignified, was not distant. He was ever courteous, kind and respectful to all. His conversation was always instructive and pleasing; and, although he could not be said to be *full of anecdotes*, yet, on suitable occasions, no one could introduce an anecdote more appropriately than he, or relate it in a manner more gratifying to the company.

Dr. McLeod was among the more eminent writers which this country has produced. His published works are an enduring monument of his talents, learning and piety. His Sermon on Slavery, his Ecclesiastical Catechism, his War Sermons, his Treatise on the Revelation, his True Godliness, &c., all bear the marks of a master mind, acting under the influence of a heart warmed with the love of God.

One or two anecdotes concerning Dr. McLeod occur to me, with which I will close my communication.

Some considerable time before his decease, he was seized by a violent disease, and was given up to death by his relatives and friends. I was written to, in the most pressing manner, by several persons, to come on, if I would see him again among the living. I started on Saturday, at a moment's warning, but, from the state of the roads and stages, did not reach Dr. McLeod's house till Sabbath afternoon. On his first recognition of me, as he lay on his bed, apparently in a dying state, he immediately sat up and exclaimed,—“My dear Billy,”—a familiar name by which we were in the habit of addressing each other,—and from that time he began perceptibly to recover. Some believed that the old associations connected with “Billy” had formed the crisis of the complaint, or that it led to its taking a new turn.

In his admission of members to Church Communion he was particularly tender and judicious. On one occasion a certain woman appeared before the Session, and, on examination, was found so very defective in knowledge that the Elders were hesitating about admitting her; though all believed her to be truly pious. The Doctor, having heard them all state their opinions, observed,—“This woman appears to me like a sieve that can retain nothing, but yet may be purified by the water that passes through it.”

With much respect, I am, dear Sir,

Yours in the bonds of our common Lord,

S. B. WYLIE.

FROM THE REV. JOHN BLACK, D.D.

PITTSBURG, December 4, 1848.

Reverend and dear Sir: Understanding that you are engaged in preparing for the press a work to consist of memoirs of distinguished American clergymen, and believing that a few reminiscences of my dear friend, the late Dr. Alexander McLeod, would not be unacceptable to you, I send you the following:

My acquaintance with the Doctor commenced in 1798, when we were both on trials for licensure. This acquaintance soon ripened into friendship, which continued in unabated and increased vigour till the day of his death. He was a friend to whom you might entrust your whole heart. He was an Israelite indeed, in whom there was no guile. As you left him, you found him, the same steady, unwavering friend. Dr. Wylie, of Philadelphia, Dr. McLeod and myself were licensed together. An unbroken and indissoluble friendship subsisted among the three. Caesar, Pompey and Crassus formed no such triumvirate as ours, for friendship, good feeling and real enjoyment. Our meetings were a jubilee.

Dr. McLeod was a scholar,—a truly scientific man. He was well acquainted with the Philosophy of the Human Mind. That he was a divine of the first order his writings bear abundant testimony. His works praise him in the gates. He was thoroughly imbued with the spirit of the Reformers. He had deeply digested the system of Theology, as he found it in the Bible, and heartily espoused it. His Lectures on the Revelation, and his Sermons on True Godliness, exhibit a master mind in the exposition of Scripture, and a Christian at home in the life and practice of a true believer. His triumphant vindication of the Universal Government of the Lord Jesus Christ, in his “Messiah, the Prince of the Kings of the Earth,” evinces the deep concern which possessed his soul for the honour of his exalted Redeemer. Nor was he unmindful of the rights of man. In his politics he was an unwavering Republican; besides, he was a Christian man, and therefore felt an interest in the concerns of humanity. In his “Negro Slavery Unjustifiable,” he maintains, with great ability, the position that Negro Slavery is alike at war with every principle of humanity and with the revealed will of God.

In Church Courts Dr. McLeod was pre-eminent. His chief excellence here consisted in a deep and quick perception of the point and bearing of an argument. In this respect his mind acted as if by intuition. He saw, at a glance, the strength or weakness of a position, and no sophistry could elude the ordeal of his keen perception. The fallacy, however specious, his sound penetration instantly detected.

He was a punctual and most profitable correspondent. His letters were always most welcome to his friends. The spirit of Christian charity, liberality and evangelical piety, breathed in all, even his most familiar communications.

As a Preacher, I can honestly say I never heard a man who could enchain my attention like him. His was no studied eloquence, but it was the eloquence of a great mind and a great heart, acting in all the simplicity of nature. It never could have been the product of art. He addressed every power of the soul, going down into the very depths of the heart, but it was always through the medium of the understanding and the judgment. Some speakers we admire while we are listening to them, but we bring nothing away with us. Not so in respect to Dr. McLeod. You could carry his sermons home with you and digest his arguments at your leisure. Take him all in all, we seldom meet his like. He is gone, but his memory is embalmed in the hearts of his brethren, who are soon to follow him.

With kind regards and best wishes for the success of your undertaking, I am, Dear Sir,

Yours respectfully,

JOHN BLACK

FROM THE REV. SAMUEL MILLER, D.D.

THEOLOGICAL SEMINARY, PRINCETON, January 30, 1849.

Rev. and dear Sir: In thinking of the appropriate subjects of the large work on Clerical Biography in which you have for some time been engaged, I of

course expected you to include a notice of the life and character of the late Alexander McLeod, D.D., of the city of New York. Few names among the departed have a higher claim to a place in your list, than the name of that distinguished divine. When, therefore, I was requested, as one who had enjoyed the privilege of an early acquaintance and friendship with him, to make my humble contribution towards embalming his memory, I felt as if an honour had been conferred upon me, which I could not too promptly or cordially acknowledge.

You will no doubt be furnished from another source with all the desirable historical notices concerning his nativity, his education, and the leading events of his literary and ecclesiastical life. On these, therefore, I shall not dwell ; but shall content myself with merely stating my general impressions and estimate of his character, as a Man and as a Minister of the Gospel.

My acquaintance with Dr. McLeod commenced in the year 1801, soon after he had accepted a pastoral charge in the Reformed Presbyterian Church in the city of New York, where I then resided. I had never before heard of him ; but my first interview with him gave him a place in my mind seldom assigned to one so youthful. His countenance beaming at once with intelligence and benevolence, his attractive manners and his conversation, though marked with a modesty becoming his age, yet abounding in evidence of intellectual vigour and unusual literary culture, mature theological knowledge and decided piety, made an impression on me which I shall never forget. This impression was confirmed and deepened by all my subsequent intercourse with him.

At the period of which I speak, there was a Clerical Association in the city of New York, which was in the habit of meeting on Monday morning of each week. This Association comprehended most of the ministers of the different Presbyterian denominations in the city. The exercises consisted of prayer, conversation, both general and prescribed, and reading compositions on important subjects. In this delightful Association I was so happy as to enjoy, for ten or twelve years, the privilege of meeting with Dr. McLeod weekly, and seeing him in company and conversation with the Pastors venerable for their age and standing, in that day ; and I must say that the longer I continued to make one of the attendants on those interviews, the higher became my estimate of his various accomplishments as a Scholar, a Christian, and a Divine.

Dr. McLeod had a remarkably clear, logical and comprehensive mind. As a Preacher, he greatly excelled. For, although he seldom wrote his sermons, and never read them in public, yet they were uncommonly rich and instructive, and at the same time animated, solemn, and touching, in their appeals to the conscience and the heart. As a Writer, his printed works are no less honourable to his memory. His Lectures on the Prophecies, his Sermons on the War of 1812, and his Discourses on the Life and Power of true Godliness, to say nothing of other publications of real value, though of minor size, all evince the richly furnished Theologian, the sound Divine, and the experimental Christian, as well as the polished and able Writer. So great indeed was his popularity in the city of New York, far beyond the bounds of his own ecclesiastical denomination, that several of the most wealthy and respectable churches in the city, in succession, invited him to take the pastoral office over them. His attachment, however, to that branch of the Presbyterian Body in which he began his ministerial career, was so strong that he never could be persuaded to leave her communion.

After I left New York, on my removal to Princeton, in the year 1813, I rarely visited the city, and almost always in the most transient manner, so that, after that year, I seldom saw Dr. McLeod. I had only two or three short interviews with him at different and distant intervals. In a few years his health became impaired, and not long after so fatally undermined, that he

exchanged his ministry on earth for the higher enjoyments and rewards of the sanctuary above. In the retrospect of my life, I often call to mind the image of this beloved and cherished friend, and dwell upon his memory as that of a great and good man, from my intercourse with whom I am conscious of having derived solid advantage as well as much pleasure. But I, too, must soon "put off this tabernacle," and then I trust we shall be re-united in a better world, and be permitted to study and to enjoy together, to all eternity, the wonders and the glories of that redeeming love, which I have so often heard him exhibit with feeling and with power while he was with us.

That you and I, my dear Sir, may be more and more prepared for that blessedness, is the unfeigned prayer of your friend and brother in Christ,

SAMUEL MILLER.

THOMAS DONNELLY.*

1799—1847.

THOMAS DONNELLY was born in the County of Donegal, Ireland, in January, 1772. He evinced an early love of study and a strong desire to obtain a liberal education. Accordingly, having gone through the preparatory studies, he was entered, in due time, as a member of Glasgow College. How long he remained in connection with that institution is not known; but he left it before he had completed his regular course, and, in 1791, migrated to South Carolina. He soon found his way to the North, and was, for some time, a student at Dickinson College, Carlisle, though, as his name does not appear on the Catalogue, it is presumed that he did not graduate. On leaving the College, he returned to the South, and commenced the study of Theology under the direction of the Rev. William King,† of South Carolina, who was one of a Committee of the Reformed Presbytery of Scotland, judicially authorized to manage the concerns of the Reformed Presbyterian Church in America. The members of this Committee having, in 1797, constituted themselves into a Presbytery, under the title of the "Reformed Presbytery of the United States of America," Mr. Donnelly, in connection with Messrs. Black, Wiley and McLeod, was licensed by that Body, at Coldenham, N. Y., in June, 1799.

On the 3d of March, 1801, he was ordained and installed Pastor of the Congregation about Rocky Creek, Chester District, S. C., or "such part of that people as he should be able to superintend." Here he laboured with great diligence, often visiting remote congregations, not only in Carolina but in Georgia. About the year 1813 the congregation of which he was Pastor was divided, and the Rev. John Reily was placed over a portion of it, the part which remained to Mr. Donnelly being known as the "Brick Church." Here he continued to labour for several years; but, after a while, in consequence of some difficulty, another division took place, which left Mr. D. with a still smaller charge, though they

* MS. from Mr. Thomas Smith, of Bloomington, Ind.

† The Rev. WILLIAM KING came to this country from Ireland in the year 1792, arriving first in South Carolina. He then came to the North, and spent some time in Pennsylvania and New York, after which he returned to South Carolina, and became Pastor of a Church in Chester District. He was invited to a Conference, at Alexandria, with the Northern Ministers, Messrs McKinney and Gibson, but died before the time of meeting. His death took place on the 24th of August, 1798, at the age of about fifty.

were scattered over a wide extent of territory, and the due care of them furnished him ample employment. The strong dissatisfaction which these people felt with the institution of Slavery led many of them to migrate in large numbers to the Northwestern States; but, as the infirmities of age were now upon him, he thought it not best to remove to a new country, and, therefore, he continued his labours among the few that remained, until he was too feeble to perform any further service.

Mr. Donnelly continued to preach until about one year previous to his death. His last sermon was preached on the first Sabbath in November, 1846, and his last public act was to baptize his grandson, whose death a little preceded his own. On the 1st of January, 1847, he was attacked with paralysis, affecting deeply his mental as well as his bodily powers, from which he only partially recovered. He was able, however, after some little time, to walk about, but he scarcely recognized his old friends, and could speak only in a whisper. In the autumn following he was prostrated by a bilious affection, which, after a few weeks, terminated fatally on the 27th of November, 1847.

On the 6th of March, 1801, Mr. Donnelly was married to Agnes Smith, a member of the church to which he ministered, and a lady of great moral and Christian worth. They had five children, four of whom survived him. Mrs. Donnelly, who was greatly distinguished for her spirituality and active Christian life, died on the 4th of April, 1848.

FROM THE REV. GAVIN McMILLAN.

MORNING SUN, PREBLE COUNTY, O., June 26, 1862.

Rev. and dear Sir: Your request for my recollections of the Rev. Thomas Donnelly has, I confess, somewhat embarrassed me; for though he was the beloved Pastor of my youth, and I have many reasons for being more than willing to pay a tribute to his memory, yet, as I am now seventy-six years of age, and as it is nearly half a century since I last saw him, I have little confidence of being able to do justice to his character. I will, however, do the best I can in presenting you with a portraiture of him, and I am the more willing to attempt it, as I could hardly direct you to any one, at this late day, whose opportunities for knowing him were better than my own.

My first acquaintance with Mr. Donnelly was when I became a pupil in his school in my father's neighbourhood, in Chester District, S. C. I entered his school at an early age; and as he was my first teacher, (my parents excepted,) so he was also among the last. Under his tuition I studied the elementary branches, such as reading, spelling, etc., and recited to him the Larger Catechism. The Bible was not then excluded from the school, on the ground of its being a sectarian book, nor was the school trammelled with Trustees or Directors, which, however, are, no doubt, often very requisite. The afternoon of every alternate Saturday was spent in reciting Catechisms and portions of Scripture, which had been previously committed to memory. He was a rigid disciplinarian of the Old School, recognizing the rod as a Divine ordinance, and never substituting for it modern inventions. He was a man of great inflexibility of purpose. About Christmas there were several well grown young men in attendance at the school, who had become acquainted with the Popish practice, too prevalent among the Scotch Irish, of barring out the master,—as the phrase was,—to make him treat the scholars. They barred him out, and called upon him to treat; but he peremptorily refused.

They even tied him, and carried him down to the creek to duck him; but all their efforts were unavailing—he would not yield a particle.

Though he was firm in his opinions, he could not be called either a bigot or an extremist. He was generally of a cheerful and social turn, and at weddings, and on other festive occasions, his presence was always peculiarly welcome. In advanced life, through the influence of disease and troubles of various kinds, he became somewhat reserved and distant in his intercourse, and perhaps somewhat less genial in his spirit.

Mr. Donnelly was a man of medium size, of rapid movements and of unassuming manners. He had great generosity and nobleness of heart, and as there were but few benevolent institutions at that day in the part of the country in which he lived, he found full scope for the exercise of his individual beneficence. He was a decided and earnest Anti-slavery man, but by no means an ultra Abolitionist.

When the Reformed Presbytery met at the house of Mr. John Kell, father of the late Rev. John Kell, Rocky Creek, Chester District, Mr. Donnelly, being then a student of Theology, under the care of the Rev. William King, acted as Clerk of the meeting. One of the deliverances of this Presbytery, on the subject of Slavery, in connection with a publication on the causes for Fasting, is as follows :—

“That abominable species of murder, even enslaving thousands of fellow-creatures for life, and their posterity without end, and degrading them below the brutes, is now reduced to a system, and seems, by a long prescription, to outbrave a remedy. There is, for the present, power on the side of the oppressors; but no power on the side of the oppressed. What humane mind but will mingle his tears with those of his fellow mortals, when he sees them shut out from every source of rational happiness, banished far from their native home, torn from their dear relations, and wallowing in the most abominable uncleanness, while every means of meliorating their condition is artfully kept from their view, by their insolent and murderous masters. Oh, America, what hast thou to account for both to God and man on the head of Slavery alone!! Alas!!! When shall God arise for the cries of the oppressed?”

To these strong, bold sentiments, Mr. Donnelly gave an unhesitating and cordial assent.

Mr. Donnelly had the reputation of being a correct logician and a good Oriental scholar; but he was undoubtedly most at home in the science of Theology. His knowledge of the Scriptures was exceedingly minute and exact. And he could tell the story of the Cross to as good purpose as any other man;—if not in the most finished and polished style, yet in a manner to make the attractions of the Cross most powerfully felt by all classes. You could not but feel that every word he uttered came fresh from his heart; and this it was especially that constituted the power of his manner. He wrote nothing but brief notes, and from these he spoke with great facility and effect. Dr. Black, of Pittsburg, used to say that all he wanted to ensure a good sermon was one of Donnelly's skeletons; and it is said that, in hearing him preach, he would sometimes take notes of his discourse, and avail himself of them, to some extent, in his preparations for the next Sabbath. At times he had a good deal of the Scotch or Scotch-Irish tone, or the Covenanter and Seceder sing-song; but there was nothing, after all, that seemed like affectation. He was never verbose or tautological; never gave sound for sense, or attempted to be any body else than himself. He was not always equally interesting, and sometimes was perhaps a little tedious. It was thought by many that, if he failed at any point, it was in the want of sufficiently close and pungent application. When he commenced preaching as a licentiate, he was greatly lacking in confidence. The first or second discourse which he ever delivered was in the Red Tent, on the Stony Ridge, below Carlisle, on

the way to Harrisburg, Pa. I have been informed that he kept his eye constantly upon his little Bible, scarcely looking his audience in the face at all. An old lady who heard him that day, on being asked, after the sermon, what she thought of Mr. Donnelly, replied,—“He did pretty weel; but he read ower muckle.” He got the better of this extreme diffidence afterwards, and greatly improved every way in his pulpit exhibitions.

Mr. Donnelly was, in other respects, a good Minister of Jesus Christ. He was particularly attentive to the interests of his flock, visiting from house to house, and thus making himself acquainted with their spiritual condition, and adapting his instructions and counsels to their various circumstances. In the Session of the Church, (of which my father was a member,) he was most considerate, and never disposed to lord it over his brethren. He was an excellent Presbyterian, was familiar with the details of ecclesiastical business, and was once, if not more than once, Moderator of the Synod. He was undoubtedly to be regarded as one of the lights of his denomination.

Your brother in Christ,

G. McMILLAN



JOHN BLACK, D.D.

1799—1849.

FROM THE REV. JOHN N. McLEOD, D.D.

NEW YORK, August 20, 1861.

My dear Sir: I cheerfully comply with your request for some account of the life and character of my venerable friend, the Rev. Dr. Black. My relations with him were such that I am at no loss for material from which to form the desired sketch.

JOHN BLACK, a son of John and Margaret (McKibbin) Black, was born in the North of Ireland, County of Antrim, October 2, 1768, and he made his home there until after he arrived at manhood. The son of respectable parents, he received from them the rudiments of an excellent education, which he completed at Glasgow College, in Scotland. Having graduated at that seat of learning, he returned to his own country, but it was only to leave it for the home of his adoption. In the year 1797 he embarked for America, an exile for liberty. I have known many individuals, in almost every condition in life, from the simple farmer or artisan to the eminent physician, the eloquent lawyer, and the dignified minister of religion, who had more or less concern in the Irish Insurrection of 1797—98; and I have never known a mean man among them all. Coming to the United States, instinet with the love of liberty, and ardently admiring our republican institutions, they formed a fine and highly useful element in our growing population, and contributed their part to the formation of our national character. Of these was Dr. Black, who was all his life an intelligent republican, and at home in every thing that related to the science of government, the rights of man, and the constitution and laws of his country. It has often been said of him, by good judges, that, had he been of the legal profession, he would have made an acute Lawyer, a discriminating Judge, or a profound and influential Statesman. As it was, he enjoyed the society of some of the ablest jurists and civilians of his own and other States, and upon subjects of practical morality, such as Slavery, Punishment, Citizenship, War, Privateering and Lotteries, his pen was often and

effectively employed in the periodicals of the day. Having come to the United States in the fall of 1797, he was employed for some time as a teacher of the Classics in the neighbourhood of Philadelphia, and latterly in connection with the University there. Having been licensed to preach the Gospel by the Presbytery of the Reformed Presbyterian Church, in 1799, he immediately devoted himself to this work, soon passed to the Western country, and settled in Pittsburg, then a village of a few scattering houses. On the same day, and from the same authority, the late Rev. Drs. Alexander McLeod and Samuel B. Wylie received their license as preachers, and the three constituted a triumvirate of honourable and honoured Ministers of Christ, whose personal friendship continued while life lasted, and whose eminent abilities and usefulness secured to them a large measure of the public confidence. Dr. Black remained for forty-eight years, and until he closed his life, on the 25th of October, 1849, in the same pastoral charge in Pittsburg. He was identified with almost all the literary and benevolent institutions of that city and vicinity, having assisted in laying their foundations; and he deserves to be recognized by posterity as one of the early moral pioneers of that important section of our country.

Dr. Black was rather below the middle stature; but his intellectual head, his penetrating and lively eye, his rapid and even restless movement, and, withal, the decision that showed itself in all his conduct, marked him out at once as a superior man, who had a purpose, who could carry it out with fearless energy, and who was formed to exercise great influence over others. He was an eminently social man. No one could be more serious than he when seriousness was required, and yet he was courteous, and even witty and playful, when time and place allowed the indulgence of these qualities. All kinds of persons sought and enjoyed his companionship, and his place in the various institutions with which he was connected was always the working department.

Considered in his public and social relations, Dr. Black may be truly said to have been all his life a teacher of others. Beginning with the primary school, he marched upwards to the Tutorship, Professorate, and Presidency of the College. Classes of Theological students of his own and other denominations waited upon his instructions, gratuitously tendered, and when themes of peculiar difficulty were to be handled, he was the man to whom his brethren in the ministry would apply among the first to state and elucidate them before the public assembly. Well-read in physical science, in medicine, and in general literature, and a proficient in the Hebrew tongue, he was also thoroughly versed in the Greek and Latin languages. With the latter he was specially familiar. He spoke it well, and could, with ease and elegance, transfer the English into it, and *vice versa*. I have known him prepare, at a sitting, a form of diploma for a College, and at another a preface for a book in that language. The Latin introduction to Rabbi Leeser's issue of the Hebrew Bible, last printed, Philadelphia edition, is from his pen. In his teachings Dr. Black showed great power of analysis. He aimed at making his pupils understand fundamentals, and, accurate himself in every thing, he sought to give a taste for accuracy to others. It is rare that a philosophical acquaintance with the genius of the language taught, and a minute knowledge of its grammatical mechanism, are found together in the same man, as was the case with Dr. Black. He never heard a grammatical blunder committed that he did not, if possible, correct; and his dear friends, Drs. Wylie and McLeod, were accustomed familiarly to call him "*grapho*," the

Greek word from which grammar is derived, as expressive of his attainments in this kind of knowledge. Dr. Black, too, took delight in communicating knowledge to others. I have known him spend an hour in teaching the letters or the stops to a little child in the house of a friend where he was as a visitor; and again and again sitting up all night to elucidate an abstruse subject in Theology to an enquiring Divinity student. No wonder that his pupils loved him, and that there are so many, East and West, who cherish his memory with profound affection.

Dr. Black held the Chair of Latin and Greek in the Western University at Pittsburg, from its establishment until his resignation, on making a visit to Europe in 1832; and, on the death of his early friend, the Rev. Dr. Bruce, he was chosen to succeed him as President of Duquesne College, Pittsburg: of this, he accepted, only to graduate the then existing Senior Class, and then retired altogether from the field.

As a Controvertist, with both tongue and pen, Dr. Black was for years distinguished. He attacked the errors and vices of the day with entire fearlessness, and was never at a loss for weapons of offensive or defensive warfare. Few men wished to encounter him a second time in argument, and he had great tact in discovering the character of his opponent and his audience. It is narrated of him that he thus disposed of a noisy, obtrusive individual, who called himself a ——— Preacher. They were travelling together in a steamboat on the Ohio River. The Preacher had gathered a crowd around him, and had confounded one or two plain men who had attempted some reply to his declamation. He proposed to prove his doctrine from Scripture, quoted large portions of it, and, in closing, challenged all present to reply if they could, to his arguments. At this moment Dr. Black, who had been looking on from the edge of the crowd, stepped forward and said that he had a word to say. He then, with great gravity, began and repeated nearly the whole of the first chapter of I. Chronicles, composed almost entirely of hard names. The wonder of the people was excited; and, as the Doctor ceased abruptly, his opponent asked, with excitement,—"What has all this to do with the subject?" "N thing at all," said the Doctor, "but you quoted Scripture, and so have I, and mine is just as much to the purpose as yours." The ridicule told effectively, the company dispersed with a shout of laughter, and the Doctor, who judged that this was the only proper mode of disposing of the matter, retired to his state-room.

On the floor of a Church Judicatory few men were superior to Dr. Black. He had studied minutely the principles and usages of Presbyterian regimen. He understood the order of judicial proceeding. His recollections of precedents was remarkably accurate, and therefore cases of discipline were disentangled from their difficulties, and reduced to their equitable principles, with great facility, by his judicious remarks and management. He demanded punctiliously the observance of the due order, and viewed the proper forms of judicial proceeding as the safeguards of personal, conscientious liberty. When the judicatory of which he was a member would become confused and at a stand, as such Bodies often do, he was the man who could show them the way of consistent evasion. "The Directory for Worship," in the Reformed Presbyterian Church, is from the pen of Dr. Black, and he served for many years as the Stated Clerk of her Supreme Judicatory.

But the exercise of the Christian Ministry was Dr. Black's chosen employment. This engaged all his versatile talents, and to this all his other engagements were

subordinated. When he took charge of some dozen families of Reformed Presbyterians in Pittsburg and its vicinity, they composed the only congregation of that Christian denomination, West of the Allegheny Mountains. He lived to see three Presbyteries of that Church in what had been his personal field of missionary labour. Over this field he often rode thousands of miles each year. He every where preached the Word, and was universally acceptable to the people, who gathered, in large numbers, to hear him.

Dr. Black's preaching talents were of a high order. He was a distinct, plain, fluent speaker, always interesting and often eloquent and powerful. Full of knowledge of his subject, argumentative, learned, original, self-possessed, he was equally at home whether discussing a doctrine, urging a duty, solving cases of conscience, or elucidating the experiences and dispensing the consolations of the Christian life. Having a lively imagination, he dealt largely in allegory, and would sometimes enrapture his audience with his descriptions of Scripture scenery, and figurative exhibitions of the evils or graces of their own hearts. As he advanced in life, his spirituality and directness increased, and aged Christians were specially delighted with his ministrations. One of his most marked characteristics as a Preacher was his extreme readiness. It was commonly said by his brethren that Dr. Black never refused an invitation to preach, and this was almost literally true. By day or by night, in the house or by the way, to a handful or a crowd, and often in circumstances that would have deterred most men from a public appearance, he was ready to stand forth and proclaim the Gospel of his Saviour. Often has he released from a trying service a younger brother, who had not had time to make his needful preparation, and when others failed in discharging their public appointments, he was ready to become their substitute. At a certain time he was engaged to preach in the country, at a distance from his own house. He had selected from a number of scraps of paper, one on which was the subject that he designed to speak upon. Having set out on horseback with a brother, the time was engrossed in conversation, until they came within sight of the place, where the people were already assembling. On looking for his Bible and memorandum, it was found that both were forgotten, and the subject had slipped from his memory. "What shall I do?" said the Doctor to his brother, with some emotion,— "I have forgotten not only my sermon, but even my text." "It is likely there will be a Bible there," said the brother laconically,— "there are texts enough in it, and I expect you will be able to find one, and a sermon too." And so it was. He preached with great freedom upon a different subject from the one intended, as was afterwards ascertained. After sermon, an intelligent female came to him with joy, told him she had been greatly troubled on the very subject of which he had been treating, and thanked God for sending him there to quiet her disturbed heart. On another occasion, when, on a visit to Belfast, in Ireland, in 1832, being in the house of the late Rev. John Alexander, D.D., of the Reformed Presbyterian Church there, he was informed by his host that he had an appointment to preach and baptize at a short distance from town, and was asked to accompany him. Other ministers were present, and, as they came within sight of the place of meeting, Dr. Alexander inquires,— "Who is to preach?" "Yourself," says Dr. Black. "No," replies Dr. Alexander, "the people must hear the stranger." Though at first displeased at being so much taken by surprise, Dr. Black yielded to the impor-

tunity of his friends, who knew their man, and, although not expecting to preach, he discoursed most ingeniously and satisfactorily, for nearly an hour, on the subject of Infant Baptism, until all were delighted or surprised. But I will give one other example. Dr. Black had been appointed by his church to represent them in the Union Convention of Reformed Churches. Its annual meetings were opened by a Sermon appointed the previous year. At one of these meetings the person appointed did not appear. The hour had arrived, and a large congregation, including many ministers of the Gospel, were present, but no Preacher presented himself. Dr. Black was appealed to and urged to preach. He said,—“No, I am at home,—some of the strangers must do it;” and thus he declined. He, however, added, as the person who applied to him was passing away, “If no one else can be found to do it, you may come back to me.” All excused themselves—it did come back to the Doctor. With great solemnity he took the pulpit, and preached a most admirable sermon, and what was especially striking to all, was its remarkable appropriateness to the time, place and circumstances; and the whole produced a great impression.

Dr. Black was, indeed, a man for all occasions. And this characteristic and uncommon readiness was the result, not of recklessness nor love of ostentation, nor reliance on good memory,—for he never wrote out or memorized his discourses,—but it came from his possessing very many of the higher order of mental and gracious qualifications. He was ready, because he had a full mental storehouse,—the power of abstraction, the gift of language, a great command of the resources of his own mind, and, above all, a strong, humble and unwavering dependence on the help of God’s Holy Spirit. He preached because he loved the work, and had found, by repeated trial, that he had from God the ready power to perform it. And, yet, Dr. Black *prepared* to preach. He was always preparing. His studies were never finished, and, to the close of his life, he was a laborious student. His views of the Christian ministry were too high to admit of the attempt to serve God with what had cost him nothing. He selected his subject, elaborated it in his mind, used all available helps, wrote upon paper an extended skeleton, and so went to the desk to speak on God’s behalf to sinners. He preached for nearly fifty years, and then died with the harness on.

Dr. Black’s life was too active, and too much engrossed with multifarious cares, to effect much as an author. And yet few men are more frequently called to print their spoken discourses. He wrote largely for the newspapers and periodicals of the day, and he left behind him, as more permanent monuments of his industry and learning, an extended Discourse on “Church Fellowship;” “The Bible Against Slavery;” “Two Discourses on the Baptist Controversy;” and one on “The Duration of the Mediatorial Kingdom.” This last is a remarkable production. It was preached at the request of several ministers of various denominations in Pittsburg and the vicinity, and, although written when the author was entering his eightieth year, shows all the freshness and activity of earlier days. “Is Dr. Black wearing out?” a mutual friend inquired of Dr. Gilbert McMaster, his old associate. “Dr. Black will never *wear out*,” replied Dr. McMaster; “when the time comes, he will *go out*.” And so it proved. The lump of life was suddenly blown out by the storm of disease, sent immediately from God. It was not left to wear down and expire, after long flickering in its socket. And Dr. McMaster has gone out too. But stars set to rise again—they do not perish.

Dr. Black was married to Elizabeth Watson, daughter of Andrew and Margaret (Thomson) Watson, of Pittsburg. They had ten children, eight of whom survived both parents. Three of the sons became Clergymen, and one a Lawyer, and one a Physician. *John* died on the 15th of August, 1828, in the twenty-third year of his age, soon after becoming a licentiate of the Reformed Presbyterian Church. *Andrew Watson* was graduated at the Western University (Pittsburg) in 1826; was licensed to preach, by the Reformed Presbytery of Pittsburg, in the winter of 1828; and, after travelling extensively in the West and South, was Ordained, and installed Pastor of the Congregations of Shenango and Nesbannock, Pa., on the 18th of January, 1832. He was married on the 1st of January, 1835, to Margaret, youngest daughter of John Roseburgh, of Pittsburg. In 1839 he accepted a call to the then newly organized Reformed Presbyterian Church in Allegheny City, Pa. While Pastor of this church, he received the appointment of Chaplain, or Moral Instructor, in the Penitentiary of the Western District of Pennsylvania, and for several years discharged its duties with success. In 1852 he was honoured with the degree of Doctor of Divinity from Rutgers College. In 1855 he resigned his charge in Allegheny, and accepted, for a year, the agency of the American Bible Society, for several of the Northern Counties of Pennsylvania and Ohio; and, in the mean time, received invitations to settle in Chicago and several other places, all of which he declined. At a meeting of the General Synod of the Reformed Presbyterian Church, held in Cedarville, O., in June, 1857, he received the appointment of delegate to the sister churches of Britain and Ireland, and also of the representative of the Church to which he belonged, to the Conference of Evangelical Christians meeting in Berlin, Prussia. These appointments he fulfilled with great fidelity and acceptance. At the meeting of the General Synod of the Reformed Presbyterian Church, held in Eden, Ill., in June, 1858, he was appointed Professor of Exegetical, Historical and Evangelistic Theology in the Theological Seminary under their care. He was preparing for the duties thus devolved upon him by a unanimous act of the highest judicatory of his Church, when he was called to his reward. He died on the 10th of September, 1858, just entering his fifty-first year. He was an able, learned and judicious man, and an earnest, eloquent and popular preacher.

Samuel Wylie was graduated at the Western University in 1835, became eminent in the profession of Law, was a Judge, and Governor of Nebraska Territory. He was also a Colonel of Volunteers in the Mexican War. When the Southern Rebellion broke out he accepted the command of a Regiment of Volunteers from his native city, and proceeded at once to the field. He was killed by a rifle ball, when gallantly leading his regiment in a charge against the enemy, before Richmond, on the 27th of June, 1862, in the forty-sixth year of his age. He was highly gifted, learned, eloquent, courageous, and intensely patriotic.

Robert John, the fifth son, was graduated at the Western University in 1840 or 1841; studied Theology partly under the direction of his father, and partly in the Seminary of the Reformed Presbyterian Church, under the direction of the Rev. Dr. S. B. Wylie. He was licensed, by the Reformed Presbytery of Pittsburg, in October, 1843, and, having preached with acceptance in various parts of the Church until January, 1847, he received a call, at that time, to become the Pastor of the Third Reformed Presbyterian Church in Philadelphia. Having accepted this call, he was ordained and installed on the 22d of April following.

In August, 1853, he was united in marriage with Susan Julia Maria, daughter of the late Dr. S. B. Wylie, and they became the parents of three children. Mr. Black continued to labour with great diligence and fidelity till he was disabled by the malady which terminated in his death. He died on the 10th of October, 1860, in the forty-fifth year of his age, and the fourteenth of his ministry. He was an able, eloquent and highly popular Preacher, and his early demise was deeply lamented. One of Dr. Black's daughters is married to a clergyman, the Rev. Samuel Wylie, of Eden, Ill.

Very respectfully yours,
J. N. McLEOD.



SAMUEL BROWN WYLIE, D.D.*

1799—1852.

SAMUEL BROWN WYLIE, a son of Adam and Margaret Wylie, was born in Moylarg, near Ballymena, County of Antrim, Ireland, May 21, 1773. His father was a farmer in easy circumstances, and both his parents were exemplary members of the Reformed Presbyterian Church. His religious education was very carefully attended to in the family, and the influence of an elder sister had much to do in moulding his Christian character and determining his choice of the ministry for a profession. After having gone through the requisite course of preparation,—during which time he was himself engaged as a teacher,—he entered Glasgow College, where he distinguished himself much as a scholar, and graduated as Master of Arts in April, 1797. After his graduation he engaged in teaching a school in Ballymena, and continued thus employed until he was compelled to fly from his native land in consequence of his connection with the efforts made in favour of Irish independence.

Mr. Wylie landed at Newcastle, Del., on the 18th of October, 1797, after a passage of twenty days. Notwithstanding the Yellow Fever was then prevailing in Philadelphia, he, with one of his fellow-emigrants, after a few days, started for the city on foot, and arrived there on the 31st. Within about six weeks, through the kindness of a venerable man of the Society of Friends, he was engaged in teaching a school in Cheltenham, about ten miles North of the city. Here he remained until the fall of 1798, when he was appointed a Tutor in the University of Pennsylvania. He afterwards established a private academy, which he taught with great success for many years. In 1828 he became Professor of the Latin and Greek Languages in the University of Pennsylvania, and held the place until 1845, when he ceased from its active duties, and became Professor *emeritus*. On the organization of the Theological Seminary of the Reformed Presbyterian Church, in 1808, he was appointed a Professor in that institution, and held the office until his resignation of it in 1851. He was engaged as a teacher, with only some slight interruptions, during a period of upwards of sixty years.

He studied Theology, after he came to this country, under the care of the Reformed Presbytery, and was licensed to preach, by that Body, at Coldenham,

* MS. from his son, Rev. Dr. Wylie, of Philadelphia.—Dr. McLeod's Fun. Disc.

Orange County, N. Y., on the 24th of June, 1799. He preached some time in Walkill, N. Y., and assisted Mr. McKinney at a communion in Galway, and, in the winter of 1799–1800 returned to Philadelphia, where he preached for a while to a small congregation of the Reformed Presbyterian Church, which had been organized in 1798. He was ordained at Ryegate, Vt., on the 25th of June, 1800, and immediately after made an extensive tour to the West and South. He was sent on this mission, in company with the Rev. James McKinney, to carry into effect the decision of the highest judicatory of the Reformed Presbyterian Church, prohibiting any of its members from holding slaves. In 1802 he was sent as a delegate from the Reformed Presbyterian Church in the United States to the sister Churches in Scotland and Ireland; and he visited those countries again in 1845. His first and only pastoral charge was in Philadelphia, to which he was called in 1802, and which he retained till the close of his life. He was, however, partially relieved from his labours in 1843, by having his son, the Rev. Theodore W. J. Wylie, associated with him as a colleague.

He was chosen a member of the American Philosophical Society in 1806. The degree of Doctor of Divinity was conferred upon him, by Dickinson College, in 1816. He was chosen Professor of Languages in that College, but declined the appointment.

In 1847, the fiftieth anniversary of his arrival in this country, his many friends, in his congregation and out of it, held a public meeting in the church, and presented him, in token of their affectionate respect and veneration, with a service of plate and a purse of five hundred dollars in gold.

Dr. Wylie continued to preach with unabated mental power, and with his usual earnestness of manner, until within four months of his death. In the immediate prospect of his departure he exhibited the utmost composure of spirit, the deepest humility, and the most joyful and triumphant confidence in his Redeemer. He died, from general debility and suffusion of the heart, on the 13th of October, 1852, in the eightieth year of his age. He was buried in Woodland Cemetery, his funeral being attended by crowds of mourning friends from all ranks and professions. A Discourse, commemorative of his life and character, was delivered shortly after, by the Rev. John N. McLeod, D.D., of New York, and another by the Rev. Gilbert McMaster, D.D., which were published.

Dr. Wylie's publications are two Sermons, 1804; a Greek Grammar, 1838; and a Memoir of the late Rev. Alexander McLeod, D.D., 1855.

He was married on the 5th of April, 1802, to Margaret, eldest daughter of Andrew Watson, of Pittsburg, Pa. They had seven children, four of whom, with their mother, still (1863) survive—two daughters, one of whom became the wife of the Rev. J. N. McLeod, D.D., of New York, and the other of the Rev. Robert J. Black, of Philadelphia, (now deceased); and two sons, both Ministers in the Reformed Presbyterian Church, the elder,—*Theophilus A. Wylie*, being also a Professor in the University of Indiana, and the younger, *Theodore W. J. Wylie*, who has succeeded his father in his pastoral charge, being also his successor as Professor in the Theological Seminary of the Reformed Presbyterian Church.

FROM THE REV. SAMUEL B. HOW, D.D.

NEW BRUNSWICK, N. J., March 25, 1857.

Rev. and dear Sir: Agreeably to the promise I made you, I now furnish you with some of my recollections of the Rev. Samuel B. Wylie, D.D., whom

I knew well, especially during the time that he was associated with Mr. James G. Thompson, as a Teacher in the Grammar School of the University of Pennsylvania. Both of these gentlemen were highly accomplished classical scholars, and most thorough and accurate teachers. The school flourished greatly under them, and consisted of more than one hundred scholars, all studying in one of the very spacious rooms of the old University building. The discipline and mode of teaching adopted by both these eminent instructors were the same.

As a Teacher, Dr. Wylie insisted upon the greatest possible thoroughness, and was never satisfied until every difficulty in the lesson had been mastered, and the most minute details had been intelligently and accurately grasped. His mode of teaching brought into exercise not merely or chiefly the memory, but the faculties of reflection, combination and association—indeed, each student, as the mysteries of the Latin and Greek were gradually unfolded to him, was, at the same time, undergoing a process of thorough mental discipline. I have often thought that a recitation to Dr. Wylie, especially in Greek, was, merely in relation to the power of reflection, as severe and improving a mental process as the solution of a long and difficult problem in Mathematics.

Dr. Wylie was a strict, and even severe, disciplinarian in the government of his school, and often, as well as Horace's teacher, Orbilius, deserved the epithet of "*plagosus*." No interference of parents with the management of the school was permitted. But he was considerate and discriminating in his discipline, and often kind and generous. The studious and well-behaved had nothing to fear. In his strictest discipline it was manifest that he was influenced by a conscientious regard to duty, and a sincere desire to effect the reformation and promote the welfare of those whom he punished. I consider him as having been a fine model of a Teacher. Thoroughly qualified for teaching the Latin and Greek languages, holding the profession of a Teacher in high esteem and thoroughly devoted to it, relying for success on the fearless and conscientious discharge of duty, he was highly esteemed while living, and is held in grateful remembrance by his surviving scholars.

I had the opportunity of hearing Dr. Wylie preach but a few times. Once was when he lectured, or gave a continuous comment, on the First Chapter of the Epistle to the Hebrews. His thoughts were clear and vigorous, his criticisms able, and his expositions thorough. I remember to have been taken somewhat by surprise at his proving, by learned grammatical criticism, that *Ὁ Θεός*, in the eighth verse, is in the vocative, and not in the nominative, case. He concluded his criticism by saying,—“These remarks are for those present who understand the learned languages.” He was undoubtedly an able Preacher as well as an able Teacher.

With high regard and esteem, yours truly,

SAMUEL B. HOW.

FROM THE HON. WILLIAM B. REED.

PHILADELPHIA, September 3, 1859.

My dear Sir : I have not been unmindful of your request as to Dr. Wylie, but have been trying to gather materials out of which to frame an answer. I am under the impression that, in directing your inquiry to me, you have confounded me with my brother Henry, who was a fellow Professor with the Doctor in the University of Pennsylvania, and who knew him well and loved him much. I had very little acquaintance with the old gentleman and never was his pupil, and could give you very little but what lawyers call “general character,” which was that of a single-minded, devout clergyman, and of an accomplished scholar. He was a man of large fortune, or would have been so

but for his profuse generosity to all around him,—family, parishioners and friends; and some rather grotesque traditions exist of his credulity on the side of generosity and charity. More than this I cannot say.

On Dr. Wylie's death in 1852, my brother Henry wrote a sort of Obituary Review for a Church newspaper with which he was connected. I will transcribe two or three paragraphs from that article, which may give you an idea of some of the more prominent features of his character :—

"Dr. Wylie was a life-long student—even when between seventy and eighty years of age, his active mind was opening for itself new spheres of study. His acquirements as a linguist were very extensive—besides the Greek and Latin and Hebrew, to the teaching of which so many years of his life were devoted, some of the Oriental languages were known to him. Of several languages he had a mastery, and is said to have understood, in all, no less than fourteen.

"It is interesting to know that all this profound scholarship and earnestness of ministerial labour were joined with unflinching Christian cheerfulness and a freshness of character that was most attractive. The paragraph in Mr. McLeod's Sermon, which describes Dr. Wylie in his home, may be quoted as a very pleasing picture of a clergyman's domestic life:

"In domestic life he was simple in his habits, cheerful in his intercourse with all, strict in carrying out his family regimen, careful in the instruction of his household, faithful to warn and rebuke, prompt and punctual to an extraordinary degree, and yet attracting all by his honest and exhaustless affection, which he poured forth as from a horn of plenty. His heart was always young. A household, almost prostrated by their bereavement, show how they loved him. We never knew a man more attached to his own home than he was; and where he was, there his family desired and loved to be also. His house was the abode of friendship, and its hospitalities were dispensed without stint and without murmur. For his charities he was proverbial, and if they were not always discriminating, they were as cordial as they were ample. Caring nothing for money except as a means of usefulness, a very considerable portion of his income, which was sometimes large, was all his life expended in works of beneficence to others. Even ingratitude, from which he did not always escape, could not divert from its course the stream of his bounty.'

"We have rarely met with any thing more beautiful—so full is it of an old man's wisdom and a child's innocence—than the expression of the feeling with which this good Christian, bringing together in his thoughts a retrospect of near eighty years, and a close prospect of his last hours, contemplated life and death. To Mr. McLeod's question,—'What are the exercises of your mind now, and in immediate view of death?'—he answered,—'I cannot say that I am anxious to die, as I have heard some Christians say they were,—for life is still pleasant to me. I feel no serious decay of my mental powers; I am not oppressed with poverty; I find nothing in the conduct of my family to make me think they wish me away; my congregation is peaceful and prosperous; and I have better hopes of the Church than I had. I do not feel like a burden as yet. I am, therefore, willing to live. But, on the other hand,' he continued, 'I am nearly fourscore; I feel of course that my earthly pilgrimage is near its end; I can do little more for God, and I know that to depart and be with Christ is far better than to continue here. I am perfectly willing to die. I leave the whole matter in the hands of my Redeemer. My faith, I think, is taking the form of entire submission to the will of God. I rest with perfect confidence in Jesus Christ.'"

In the hope that these extracts may avail to the object contemplated by your request,

I am, my dear Sir, very sincerely yours,

WILLIAM B. REED.

FROM THE REV. JOHN FORSYTH, D.D.

NEWBURGH, November 6, 1859.

Rev. and dear Friend: I send you my recollections of the late Dr. Samuel B. Wylie, such as they are, with a great deal of pleasure.

I became acquainted with him while I was serving as a licentiate; and, though he belonged to a different branch of the Church, he kindly assisted at my Ordination as a Pastor of a Church in Philadelphia. I was an inexperienced youth, and almost from the moment of my introduction to him, the

venerable man treated me with paternal kindness. His library was placed at my command, and, having no domestic hearth of my own, I had at all times freest access to his. A native of Ireland, he had all the best traits of his countrymen,—a genial temper, an open hand, and a heart full of the milk of human kindness. But he had other qualities, for which Irishmen are not specially noted, and among them I should name an indomitable patience, a persistent energy, which no difficulties could affright or exhaust.

One of his older parishioners told me that when Dr. Wylie was called to Philadelphia, his congregation was the merest handful,—indeed, so small that, (as Dr. W. himself told me,) on the first Sabbath after his Ordination, the members of it met for sermon in the bed-room of one of them who happened to be sick. Even then they were not in the least crowded. He was, of course, obliged to depend upon his own efforts for support, and he, accordingly, opened a school. But he was a stranger in Philadelphia; he knew nobody except a few poor Covenanters; and when the session of his Academy began, but a solitary scholar darkened its door; he had no one to teach but himself. However, he stayed in the room from 9 A.M. till 3 P.M., then “closed his school,” and went home. This he did with punctual regularity, day after day, for a week or more, until a gentleman, living in the vicinity, struck by the oddity of the affair, or curious to learn something about a teacher who seemed so laboriously engaged in doing nothing, called upon him. He was so well pleased that he sent him, the next day, a pupil, who speedily brought more, until Dr. Wylie’s school became one of the largest, the most renowned, and the most successful in the city. Such it continued to be until its Principal was transferred to the chair of Ancient Languages in the University of Pennsylvania. He had filled this office for many years when I became acquainted with him. The Latin and Greek authors, read by his classes in College, must have been familiar to him as household words; but he made it a rule, as he himself told me, never to meet a class without a previous and careful reading of the lesson of the day.

During a long life he was a most laborious student. He was a thoroughly old fashioned Presbyterian in his notions about a learned ministry. He collected a noble library containing several thousand volumes, and particularly rich in theology, classic literature, and science. There were few books in it of which he could not give you a good account. If he were at leisure, and you were disposed to draw him out in regard to a book, he would have charmed you with his curious and exact information, respecting the subject or the author, yet unmingled with the slightest spice of pedantry, but seasoned with occasional sallies of Irish humour.

Though unable to devote much time to pastoral labour, he gathered a large congregation; but he continued his academic labours, which, indeed were a sort of second nature to him, even after his people had become numerous enough to have afforded him an ample maintenance. Occupied as he was during the day in his school, and subsequently in College, he could not have done what he deemed justice to his pulpit duties, if he had not resorted to a somewhat singular expedient. He went to bed immediately after tea, slept soundly until twelve o’clock, then rose and studied for three or four hours. He escaped the invasion of visitors, to whom—such was his kindness—he could not have denied himself had he been awake, and he thus found time to enrich that treasury of knowledge out of which he brought things new and old, from Sabbath to Sabbath, to delight and edify his hearers.

For many years Dr. Wylie held the office of Professor of Theology to the Reformed Presbyterian Synod, and frequently had a dozen or more theological students under his care. I have reason to believe that those trained by him for the ministry will compare, both as Theologians and as Preachers, with the

alumni of any other Seminary in our land. You will be ready to say, What an iron constitution he must have had to enable him to discharge such multifarious duties, for so long a period, and to discharge them all so well. He was a person of large frame, well-built, and stately,—a man of presence, who could scarcely fail to arrest the eye of a stranger, in the street or elsewhere. At threescore and ten, he was as erect in his bearing as a soldier, and having all the marks of robust health, so that he looked much more like a hearty old country gentleman whose days were spent *sub Jove*, than a hard working student. In a word, even unto old age he was a noble illustration of the oft-quoted words, *sana mens in corpore sano*.

Dr. Wylie was not an eloquent Preacher in the sense in which that phrase is commonly understood. His voice, though strong, was wanting in flexibility, and his manner was perhaps somewhat modified by the necessity he was under of preaching extempore. But no one could listen to him without feeling that he was in the presence of a man of massive sense, thoroughly versed in Scripture, and master of the topic under discussion. From the few opportunities which I had of hearing him, I should judge that his sermons, in the main, were better adapted to instruct, console, edify the believer, than to arouse the careless; though the latter class was by no means overlooked. They had the rich unction of the Gospel, so that they could be relished by the humblest as well as the most cultivated Christian; but they were argumentative and expository rather than hortatory or sentimental. He won, and kept until his dying day, the devoted and reverential love of his congregation, which, under his able ministrations, became very numerous. A better instructed congregation, or one more fruitful in all good works, it would be difficult to find in Philadelphia or elsewhere.

I remain very truly yours,

JOHN FORSYTH.

JAMES RENWICK WILLSON, D.D.*

1807—1853.

JAMES RENWICK WILLSON was born, April 9, 1780, in "the Forks of Yough," the neck of land between the Monongahela and Youghiogheny Rivers, about fourteen miles from Pittsburg, Pa. His paternal great-grandfather had emigrated from the County of Down, Ireland, in 1721, and settled near Back Creek, Dauphin County, Pa.; but the family subsequently removed to "the Forks," where they still resided at the birth of the subject of this notice. His father, Zaccheus Willson, was a Ruling Elder in the Reformed Presbyterian Church. His mother, whose maiden name was Mary McConnell, was also of Irish extraction. Both his parents were distinguished for earnest piety, for great vigour of mind, and, considering their limited opportunities, for a large measure of general intelligence.

His father was a farmer; and he himself pursued the same occupation until he had reached his twenty-first year. But, from his early youth, he evinced a decided intellectual taste, and was never satisfied unless he was adding something to his store of knowledge. His mind also early took a religious direction, as was evinced by the fact that at the age of fourteen he officiated in the family devo-

*MS. from his son, Rev. Dr. S. M. Willson.

tions, in the absence of his father, and a year later made a public profession of religion. He originally joined the Associate Reformed Church; but, when he was in his eighteenth year, he transferred his membership to the Reformed Presbyterian Church, in connection with which he continued ever afterwards. He received his education at Cannonsburg, Pa., and the early part of it was chiefly under the Rev. Dr. McMillan. The institution of which he became a member was, at that time, only an Academy; but, after a year or two, it was incorporated as Jefferson College; and, having passed through the regular collegiate course, he was graduated in 1805. He was a most vigorous student, rarely allowing himself much more than four hours for sleep, and graduated with the highest honours of his class. During the last year of his collegiate course, he was employed as a Tutor in the institution. Shortly after he left College he went to New York, where, for some time, he prosecuted the study of Theology under the direction of the Rev. Alexander McLeod. In 1807 he was licensed to preach by the Middle Committee of the Reformed Presbytery.* From 1809 to 1815 he was the Principal of an Academy at Bedford, Pa., and, during his residence here, he made the first analysis of Bedford Springs, the result of which was published. In 1815 he removed to Philadelphia, where he was engaged in teaching a Select School for about two years. During this period he often occupied the pulpits of several of his brethren, and, for a long time, preached regularly on Sabbath afternoon at what was called "the Neck," where he found a very interesting field of labour.

In September, 1817, he was installed Pastor of the Coldenham and Newburgh Congregation, in the State of New York. In 1824 a distinct Congregation was formed at Newburgh, and he remained in charge of the Coldenham Congregation until 1830, when he removed to Albany, and took charge of a very small church in that city. He, however, returned to Coldenham in 1833, and resumed his pastoral charge there. He was engaged, more or less, during the greater part of his ministry, in giving instruction to theological students; and, in 1838, was appointed, by the Synod, Professor in the Eastern Theological Seminary. In 1840 the Eastern and Western Seminaries were united and fixed at Allegheny, near Pittsburg; in consequence of which he resigned his pastoral charge at Coldenham, and removed his family to Allegheny. In 1845 the Seminary was removed to Cincinnati; and, in 1849, into the interior of the State, he moving along with it.

He continued his labours as Professor till about a year and a half previous to his death. His constitution was uncommonly vigorous, and his health almost uninterrupted until 1847, when he experienced a partial stroke of the sun, from the effect of which he never fully recovered. The winters of 1851-52 and 1852-53 he spent with his son in Philadelphia. The last public service which he performed was "serving a table" at the Communion in the Reformed Presbyterian Church in Philadelphia, on the 18th of March, 1853. He spent the summer of 1852 and also of 1853 with his friend, Mr. John Beatrice, at Coldenham, eleven miles west of Newburgh; and here he closed his earthly career. The immedi-

* The Reformed Presbytery, which had been constituted in 1798, had, in 1803, become too widely extended to allow its members to attend meetings with sufficient frequency; in consequence of which they formed three Committees,—Northern, Middle and Southern, which met twice a year or oftener, and attended to the ordinary routine of business, reporting to Presbytery at its annual meetings. The Middle Committee was located in the State of Pennsylvania.

diate cause of his death was a fall, which fractured the neck of his thigh-bone. His system did not react, and, after a gradual decline of six weeks, he sunk calmly to his rest, on the 29th of September, 1853.

He was honoured with the degree of Doctor of Divinity (from what College I have not been able to learn) in or about the year 1828.

The following is a list of Dr. Willson's publications:—

Historical Sketch of Opinions on the Atonement, interspersed with Biographical Notices of the Leading Doctors, and Outlines of the Lectures of the Church from the Incarnation to the Present time. With translations from Francis Turretin on the Atonement, - - -	1817
The Subjection of Kings and Nations to Messiah: A Sermon preached in the Reformed Presbyterian Church, New York, - - -	1819
Civil Government: A Sermon preached at Newburgh, - - -	1821
Dr. Watts an Anti-Trinitarian, demonstrated in a Review of Dr. Miller's Letter to the Editor of the Unitarian Miscellany, - - -	1821
Honour to whom Honour is Due: A Funeral Eulogium delivered at Goshen, at the Interment of the Bones of those who fell at the Battle of Minisink, - - -	1822
Anniversary Address delivered before the Newburgh Lyceum, - -	1823
A Sermon on the Book of Life of the Lamb; preached in New York, -	1824
The Glory and Security of the Church of God: A Sermon preached in New York, - - -	1824
Dissertation on the Musquito, read before the Newburgh Lyceum, -	1824
Political Danger: A Sermon preached on a Fast day observed by several Churches in Newburgh, - - -	1825
The American Jubilee: A Discourse delivered at Walden, N. Y., on the Fourth of July, - - -	1825
Alphabetical Writing and Printing: An Anniversary Address before the Walden Library Association, - - -	1826
The Sabbath: A Discourse on the Duty of Civil Government in relation to the Sanctification of the Lord's Day, preached in Coldenham, -	1829
The Bow: A Sermon preached in Newburgh, - - -	1831
Prince Messiah's Claims to Dominion over all Governments, and the Disregard of his authority by the United States in the Federal Constitution: A Sermon preached at Albany, - - -	1832
Tokens of the Divine Displeasure in the late Conflagration in New York, and other Judgments: A Sermon preached at Newburgh, - -	1835
An Address before the Newburgh Library Association on its First Anniversary, - - -	1836
The Written Law, - - -	1840

He was also the editor of *The Evangelical Witness*, a Monthly, from 1822 to 1826; of the *Christian Statesman*, a Weekly Journal, 1827–28; and of the *Albany Quarterly* from 1831 to 1833. In connection with the last mentioned he published a *History of the Church of Scotland*, of three hundred octavo pages.

In 1807 he was married to Jane, daughter of John Roberts, a merchant of Cannonsburg, originally from Ireland, but immediately from Pendleton County, Va. They had nine children,—three sons and six daughters. The eldest son died in 1838—the two that survive are ministers, and one of them,—*James M.*,

D.D., is Professor in the Theological Seminary of the Reformed Presbyterian Church, at Allegheny. The three surviving daughters are married to Reformed Presbyterian Ministers. Mrs. Willson died in March, 1839.

I was quite well acquainted with Dr. Willson during the two or three years that he lived in Albany, and had much pleasant intercourse with him. I was always greatly impressed with the vigour of his intellect, the extent and variety of his knowledge, and I may add with his genial and kindly spirit. I do not remember to have ever heard him utter an expression that savoured of undue harshness concerning any body. But it was currently said that in the pulpit he seemed to breathe another atmosphere; and sometimes his eloquence there combined both the majesty and the fury of the tempest. I remember his preaching here on one public occasion—I think it was before the Albany County Bible Society—when his denunciations against certain forms of evil were perfectly terrific. Hence those who saw him only in the pulpit, while they could not but admire and reverence him as a power, were not likely to give him credit for those finer and gentler qualities which he really possessed. I recollect his showing me, on one occasion, letters from some prominent clergymen in Scotland, which evinced a very high estimate of his talents and acquirements.

FROM THE REV. JAMES M. WILLSON, D.D.

PHILADELPHIA, February 15, 1865.

Rev. and dear Sir: Your request for my recollections and impressions of my ever venerated father I will comply with in the best way I can, though I am quite sensible of the delicacy of the task it has imposed upon me.

His appearance indicated no common man. His frame, large and massive, but not corpulent; his stature considerably above the ordinary standard; his elevated and expanded forehead; his dark, piercing eye; his thin, firm, compressed lips; his grave and thoughtful visage; his vigorous and elastic step; all gave evidence of extraordinary physical and mental energy. In his youth he delighted and excelled in the athletic sports so common in the then frontier portions of the country, and, by these, in connection with the toils of the farm, his naturally strong constitution was admirably developed, rendering him, in after life, until enfeebled by advancing years, almost a stranger to fatigue. Though he did not commence his literary course until he had attained his majority, yet, when he had once begun, he studied with untiring diligence, and soon passed all his competitors. His studies took a wide range—his learning became in a few years varied and extensive. He acquired some knowledge of from twelve to fifteen languages, ancient and modern—most of these he could read with ease and pleasure—of some of them he was a master. He conversed in French and German. History he had read largely. He was quite familiar with the modern sciences. In *Belles Lettres* he was a finished scholar. In early life he studied Medicine more or less for several years. But Theology was his principal study. He resorted constantly to the original fountains of Divine truth, and to the weighty tomes of the Reformation. He began the day, for many years, with the Hebrew Bible, and closed it with the Greek Testament, studying each critically.

His habits were social, and he was never happier than when bringing forth his stores of knowledge for the benefit of those with whom he conversed. In his frequent travels he never hesitated to accost strangers, either to give or to obtain information. He cared little for etiquette; and, though free from any thing like rudeness or coarseness of manner, he was not what would be styled a polished gentleman. His original rusticity never fully wore off. He asso-

ciated much with distinguished men, and abounded in anecdotes illustrative of their character and times; and he could relate them well.

His imagination was peculiarly powerful and excitable. He *saw* every thing. He dealt with no abstractions—all was, to him, concrete, living reality. Hence some of his peculiarities. The invisible world of the good and the bad had to him not only a real but a present existence. In this I have often been struck with the resemblance between him and Luther.

Intellectual activity was one of his most remarkable traits. He was always busy, but never seemed wearied with mental effort. I never saw him listless—whatever he did, he did with his might; and, partly from the force of his imagination, which invested every thing with its own radiance, and partly from his habit of referring every thing to God's providential agency, nothing seemed trifling to him.

He had great discernment of character, and yet he was unsuspecting. Indeed, a certain childlike simplicity was one of his striking characteristics. He was no financier—the accumulation of property he never thought of.

Of his moral character I should say that the most marked trait was unwavering fidelity and integrity. He knew nothing of a calculating expediency. Duty, right, faithfulness—these were his mottoes. He was incapable of artifice or intrigue. He was vehement in his denunciations of sin, and never hesitated to trespass upon what might be regarded as the sphere of politicians, when the occasion demanded stern rebuke. His passions were originally strong, partaking of his constitutional energy and ardour. At times he was impatient, nor could he ever bear with equanimity opposition to what he deemed important truth.

He had every physical attribute of the Orator,—great bodily vigour, a powerful and sonorous voice, a flashing eye, an elastic frame. These, with his wide range of information, enabling him to gather from every quarter arguments and illustrations, his vivid fancy, his ready command of the best language, his highly cultivated reasoning powers and absorbing earnestness, rendered him a commanding and attractive public speaker. He was equally at home in the pulpit and on the platform, and never declined a call either to the one or the other, when he *could* respond to it. He always spoke extemporaneously. His notes, which he never used in speaking, did not occupy more perhaps, than a hand-breadth of paper. But he meditated closely, and was never at a loss.

He was eminently a man of prayer, and not unfrequently spent hours together in devotional exercises. He was accustomed to carry all matters, even the least, to the throne of grace. This gave to his prayers, both in public and in the family, somewhat a peculiar character.

He was a very ready writer, and wrote legibly but not beautifully. Except in respect to his journal, which he attended to daily, he had no fixed hours for composition. Indeed, times and seasons had little influence upon him as a student.

Though he had no disrelish for social pleasantry, he was not, either by nature or habit, a wit. His mind, from the time I became capable of observing, was almost constantly occupied on themes which he deemed of momentous import. I may add that he was an ardent friend of the Bible Society, and took an active part in the cause of Temperance, and in opposition to Slavery, preaching and writing abundantly on all these subjects. His death was singularly serene and happy.

With best wishes, I am, Rev. and Dear Sir,

Yours truly,

JAMES M. WILLSON.

FROM THE REV. JOHN FORSYTH, D.D.

NEWBURGH, November 16, 1858.

Rev. and Dear Friend: I send you, with much pleasure, my recollections, such as they are, of the late Dr. James Renwick Willson—at the same time you will allow me to express the hope that you have secured the aid of some one who was brought into closer contact with him than I ever was, and therefore better qualified than myself to portray his character.

When Dr. Willson first came to Newburgh, I was too young to be cognizant of his arrival and settlement as a Pastor. My father, though not one of his parishioners, often went to hear him of a Sabbath evening, and regarded him as a valued friend. My earliest recollection of him is on this wise. For some reason I had been allowed to sit up with my mother, one Sabbath evening, much beyond my bed-time, while my father was away hearing Dr. Willson. On his return home he gave what must have been a glowing account of the sermon—for he was an excellent *raconteur* of such matters—and I well remember with what childish wonder, not unmingled with terror, I listened to the startling intelligence that “a city, New Jerusalem, was coming down out of Heaven,” and asked what in that case was to become of Newburgh. The words first quoted, I dare say had formed the theme of the Doctor’s discourse. Dr. Willson was then Pastor of the Reformed Presbyterian Congregations of Coldenham and Newburgh—the latter consisting of a mere handful of people, though it rapidly increased under his able ministrations. I cannot recall the time when I first heard him; but, though too young properly to appreciate his preaching, I distinctly remember how eager I was to accompany my parents whenever they attended his church. There was nothing in the forms of the service to attract me, there was no well-trained choir, nor organ “breathing its distant thunder notes or swelling into a diapason full.” Our Reformed Presbyterian brethren, as you know, abjure such aids to devotion, as savouring of will worship. The Preacher was the great attraction, and you will agree with me that his eloquence must have been of no mean kind, when it could thus draw a mere child, as well as the crowds of men and women who thronged his church.

When I was old enough to appreciate him, Dr. Willson was in the full maturity of his powers, physical and mental—a man of imposing presence, with a bodily frame capable of enduring almost any amount of work or of study, and in neither respect was he sparing of himself. He had attracted attention in Philadelphia before he came to Newburgh, and Dr. Ely, who was then on terms of intimacy with him, in a review of one of his publications, (Willson on Atonement,) described him as a “man of genius, whose fancy sometimes runs away with his judgment—a man of fervour, faults, and powerful intellect.” The whole passage sounds like an outburst of admiring friendship, but those who knew Dr. Willson will recognize the truthfulness of the description of the man; and you will thus see that he had some of the most essential elements of the Orator. It has been my good fortune to hear Melville, of Canberwell; Neale, of Liverpool; James, of Birmingham; Candlish and Guthrie, of Edinburgh; Monod and Coquerel, of Paris; and I can honestly say that, in the power to arrest and fix the attention of an audience, the ablest of these distinguished men were scarcely superior to Dr. Willson. The first time I heard Adolphe Monod, his style of speaking reminded me of my old Newburgh friend. Both were eminently natural in manner. In the exordium and the expository parts of his discourse Dr. Willson was quite colloquial, though never vulgar in his tone,—a tone which he maintained until he reached some elevating sentiment. Then he began gradually to rise on the wings of a

fine imagination, like a bird, so perfectly conscious of its mastery over its pinions as to seem unconscious of the least effort in using them. There were no violent transitions, nor sudden outbursts of passion, no extravagant emphasis, nor over-strained declamation. You rose with the Preacher as high as he chose to go, and were then brought down to the ordinary conversational plane of the discourse. Soon again, and almost before you were aware of it, you found yourself borne away on a second and somewhat higher flight. And so it went on, the levels, if I may be allowed the word, becoming shorter, and the flights higher, as you advanced, until the sermon ended in a prolonged and grand, but never grandiloquent, climax. Such, in the main, was Dr. Willson's style of speaking, even in his ordinary services; but it was on the evening of a Sacramental Sabbath, or when discussing "the signs of the times," or the predicted glories in the future of the Church of God, or the Millennial reign of Messiah the Prince, that the qualities of the Preacher were best brought out, both in the matter and manner of his discourse; and then he exemplified the kind of eloquence described by Cicero—" *Quod non solum delectet sed etiam sine satietate delectet.*" You were sorry when he said *Amen*.

The reputation and the influence of Dr. Willson as a public man were necessarily limited by reason of the smallness of the denomination to which he belonged, and its distinctive views in regard to ministerial and Christian communion. Within the County of Orange, however, he was widely known in all branches of the Church; and on those public occasions when a special Sermon or Oration was expected, Dr. Willson was generally the man to whom the community looked to perform the service.

Let me add that in private life he was no less attractive than in the pulpit. His conversational powers were of an unusually high order. He had a pretty large acquaintance with public men. He had travelled extensively in our own country and the British Provinces, and no object of interest, physical, agricultural, educational or religious, escaped his notice. He examined them not only with the curiosity common to travellers, but with the eye of a man of science. He was a zealous student of Natural History and Chemistry; and his reading had taken a wide and various range. The bent of his own mind and his habits as a Covenanter had made him specially observant of the "sings of the times" in the old world and the new, in politics, literature and social movements. A tenacious memory gave him perfect command of the materials of instruction or entertainment gathered from so many fields. Then, too, he was of a very companionable temper, dignified in bearing but never starched, his talk plentifully seasoned with wit, humour, anecdote, so that his hosts or his guests would often find their converse kept up with such interest that midnight had come and gone ere they were aware, and they were ready to say of him what Dr. Ely said to him—"Thou man of genius."

Although precluded by the rules of his Church, and his own views of order, from communion with other denominations, Dr. Willson was not wanting in catholic sympathies. He loved good men of every name, and was warmly loved by not a few in return. In all that related to the cause of our common Presbyterianism, and the welfare of the Church Catholic, he ever felt a lively concern. For the "Cloud of Scotland's Witnesses," especially those who lived and died in "persecuting times," he had an almost unbounded veneration. Few things would sooner rouse his indignation than a sneer at their principles, or a slur upon their memory. He was familiar with the minutest details of their history, and I have no doubt that he had imbibed, in some measure, their heroic faith and courage. Whatever faults he may have had, cowardice, certainly, was not one of them. In avowing what he deemed truth, and in denouncing what he deemed sin, no one could be bolder—he neither feared the face of man nor ever stopped to count consequences.

His views of the relations between Christianity and Civil Government, and of the duty of nations to own Christ as King, naturally led him to comment on civil constitutions and the conduct of public men, so that many would have charged him with bringing politics into the pulpit. Those who heard him only on such occasions might have gone away with the notion that his preaching was too polemical and political to be edifying. If so, I am sure they would have done Dr. Willson injustice. The staple of his preaching, as I have reason to believe, was the simple Gospel, and though his fine fancy might sometimes carry him into the region of speculation, when treating matters pertaining to "the Church of the future," yet his sermons were, in general, and in a high degree, scriptural in structure as well as sentiment.

His published discourses, if collected, would make a handsome volume. Most, if not all, of them were written out for the press, after their delivery in the pulpit. None of them, however, would give the mere reader a proper conception of his abilities as a Preacher. Though he wrote a great deal on various subjects, scientific and theological, the style of his sermons is somewhat stiff and dry, as if the author was not much accustomed to handling the pen,—a fact all the more remarkable, considering his copious command and felicitous use of language on the platform and in the pulpit. I will only add that the savour of his ministry still survives in this region, and his memory is cherished by many who "for a season rejoiced in his light," though they were never under his pastoral care.

Believe me, very affectionately yours,

JOHN FORSYTH.

GILBERT McMASTER, D.D.*

1807—1854.

GILBERT McMASTER, a son of James and Mary (Crawford) McMaster, was born in the Parish of Saintfield, a few miles from Belfast, Ireland, on the 13th of February, 1778. His ancestors, who held a respectable standing in both civil and religious life, and who were distinguished for their uncompromising adherence to the system of doctrine, worship and Church polity, of the period of the Westminster Assembly, and for their hatred of all political usurpation and oppression, removed from Scotland to Ireland about forty years before his birth. His father was a man of intelligent and earnest piety, and of singular and even scrupulous probity of character. His mother was very respectably connected, was a person of superior intellect and great force of character, of fine womanly virtues and graces and of an exemplary religious life.

The subject of this sketch enjoyed the advantages of a most faithful Christian education; and the appropriate fruits of this culture began, in due season, to appear. From an early age he was the subject of serious thoughts and impressions which never left him. These, with the advance of years and the development of his natural faculties, became gradually more clear, constant, habitual and controlling; issuing in a settled religious character of great exemplariness, and, about the eighteenth year of his age, in a public profession of religion;—a profession sustained with much uniformity and consistency by the whole tenor of his subsequent life.

* MS. from his son, Rev. Dr. E. D. Macmaster.

In the year 1791 his father came, with his family, to the United States, and, after a short sojourn near Wilmington, Del., settled as a farmer in Franklin County, Pa. Here Gilbert prosecuted a liberal course of study—which indeed had been commenced at an earlier period—at the Franklin Academy, then under the Rectorship of the late James Ross, LL.D., a distinguished teacher of the Latin and Greek classics, and author of the Grammars which bear his name. Here he remained about two years; then spent a year and a half as a tutor in Shippensburg; and then (in 1801) entered Jefferson College. There he continued about two years and a half, an earnest and successful student, nearly completing the usual curriculum of studies. Some temporary pecuniary embarrassment, to which he was subjected, induced him to leave the College for a time; and, for reasons not now known, he did not return. By both Mr. Watson and Dr. Dunlap, who successively presided over the College during his connection with it, he was treated with marked kindness, of which he ever afterwards cherished a grateful remembrance. The latter gentleman sought, by the offer of a Tutorship, to engage him in the service of the College, with a view to a permanent connection with the Faculty; but he preferred other prospects.

On leaving College Mr. McMaster entered upon a course of medical studies, which being completed, he was regularly admitted to the profession in 1805, and settled himself as a Physician in the borough of Mercer, Pa. Here he was successfully engaged in medical practice for about two years and a half.

The thoughts and wishes of Mr. McMaster had been early directed towards the Gospel Ministry. But, from the very high estimate which he had formed of the sacredness of the office and the qualifications necessary to it, in connection with his own self-distrust, he shrank from the idea of assuming its responsibilities, and therefore entered the medical profession. The duty of devoting himself to the ministry had been, through a course of years, often and earnestly urged upon him by his clerical and other friends, and the subject had deeply exercised his own mind. At length, in September, 1807, the late Dr. Alexander McLeod, of New York, and Dr. Samuel B. Wylie, of Philadelphia, sought an interview with him at Pittsburg, and informed him that the Presbytery of which they were leading members, had, at an informal conference, resolved to exercise their Presbyterial authority, and require him to yield his scruples and prepare to enter the ministry. In this decision he recognized the voice of Providence; and, as his studies had always had a special direction to the various branches of theological learning, after passing the customary parts of trial, he was, in October, 1807, licensed to preach the Gospel. Having declined some other calls, he was ordained to the work of the ministry in the Reformed Presbyterian Church, and settled as Pastor of the Congregation in Duaneburgh, N. Y., on the 8th of August, 1808.

From his settlement at Duaneburgh he continued to minister to that church for a period of nearly thirty-two years; holding a distinguished position in his own community and in the friendly and respectful regards of other denominations, building up a large and flourishing congregation, and exerting a benign and powerful influence over the region. In 1828 he was honoured with the degree of Doctor of Divinity from Union College. In 1840 he accepted a call from the church in Princeton, Ind., and removed to that place, leaving his former charge, for what appeared to him sufficient reasons, amidst the universal and strongly expressed regrets, not only of his own congregation, and others of the same

ecclesiastical connection with himself, but of the whole community, of all denominations and classes. At Princeton he continued usefully and pleasantly employed in his pastoral work for six years. In no period had he more evident tokens of the blessing of God than he enjoyed during the whole time of his residence there, in numerous accessions to the full communion of the church, in the edification of a more than usually religious people, in the establishment of kindly relations among the different churches of the place, and the extending of a strong moral and religious influence over the whole region far beyond the immediate sphere of his personal labours. An enfeebled state of health compelled him, in 1846, to withdraw from the quiet scene of these pleasant and fruitful labours, and to demit the pastoral charge of a warmly attached, grateful and affectionate people. From the time of his leaving Princeton, he resided, until his decease, with his son, the Rev. Dr. Erasmus D. MacMaster, first at Oxford, Ohio, and afterwards in the city of New Albany, Ind. He died, after a painful illness of nine days, on the 17th of March, 1854, closing a consistent Christian life with Christian dignity and composure.

In June, 1863, Dr. McMaster was married at Cannonsburg, Pa., to Jane, daughter of Benjamin Brown, belonging to a family of high respectability. With this lady, who entered with the deepest interest into all his views, and was every way suited to the place she occupied, he lived most happily till the end of his days. He had eight children,—four sons and four daughters. Two of his sons* are distinguished ministers in the Presbyterian Church. One is a farmer, and one an editor.

Mrs. McMaster died, greatly lamented, at the residence of her son, the Rev. Algernon Sydney MacMaster, D.D., in Poland, Ohio, March 15, 1860. Of his daughters, the eldest died in infancy; the other three in mature age, after adorning their Christian profession by a most exemplary Christian life.

The following is a list of Dr. McMaster's publications:—

The Duty of Nations: A Sermon on a Day of Public Thanksgiving, -
 The Embassy of Reconciliation, with its Occasion and Ministry: A Sermon delivered at the Ordination of the Rev. James Milligan† in the Church of Coldenham, N. Y., - - - - - 1812

*One of them, the Rev. ERASMUS D. MACMASTER, D.D., has died since this sketch was written. He was born in Mercer, Pa., in February, 1804; was graduated at Union College, Schenectady, in 1827; studied Theology under the direction of his father; was licensed to preach in the Reformed Presbyterian Church in 1829, and was ordained to the full work of the ministry in the Presbyterian Church in February, 1831, when he became Pastor of the Ballston (N. Y.) Presbyterian Church. Here he continued, an eminently faithful and acceptable Minister, until 1838, when the great interest which he felt in the cause of Western Education, led him to resign his charge and accept the Presidency of the College at Hanover, Ind. This office he held until 1845, when, in consequence of some unexpected embarrassments in connection with the College, he resigned his place and accepted the Presidency of Miami University, Oxford, O. After more than four years of intense and complicated labour in this institution, he reluctantly accepted a call to the Professorship of Systematic Theology in the Seminary at New Albany, Ind. After a few years this Seminary, owing to various unpropitious circumstances, ceased to exist, and in place of it came two others,—one at Danville, Ky., and one at Chicago, Ill. To the Professorship of Theology in this latter institution he was appointed by the General Assembly of 1866. He was inaugurated in September of that year, and entered upon his labours with great zeal and fidelity, and with every prospect of the best success; but before the close of the year his earthly course was finished. He died in perfect peace, after a brief illness, on the 11th of December. He possessed a massive intellect,—clear, acute, powerful; an unwavering fidelity to his own convictions of right; a kindly and benevolent spirit, and an earnest and devoted piety. In any community in which his lot might have been cast he would have been a man of mark.

† JAMES MILLIGAN, a son of John and Margaret Milligan, was born in Dalmellington, Ayrshire, Scotland, August 7, 1785. His early tendencies were decidedly religious

An Essay in Defence of Some Fundamental Doctrines of Christianity, (an octavo volume,) - - - - -	1815
The Shorter Catechism Analyzed, with Proofs from Scripture, (three editions,) - - - - -	1815
An Apology for the Book of Psalms: in Five Letters, addressed to the Friends of Union in the Church of God, (a duodecimo volume, four editions), - - - - -	1818
Ministerial Work and Sufficiency: A Sermon preached at the Ordination of the Rev. John McMaster, in the Reformed Presbyterian Church, Schenectady, - - - - -	1832
The Moral Character of Civil Government: Considered with reference to the Political Institutions of the United States; in Four Letters, -	1832
A Brief Inquiry into the Civil Relations of Reformed Presbyterians, according to their Judicative Acts: Addressed to those of that Com- munion, - - - - -	1833
Speech in Illustration of a Report on the Doctrine of Civil Government: in the General Synod of the Reformed Presbyterian Church in the city of Pittsburg, - - - - -	1835
The Obligations of the American Scholar to his Country and the World: An Address delivered at Hanover College, - - - - -	1841
Thoughts on the Union of the Church, - - - - -	1846
Speech in Defence of the Westminster Confession of Faith against the Charge of Erastianism: in the General Synod of the Reformed Pres- byterian Church in Pittsburg, - - - - -	1847

and, at the age of fourteen, he was a communicant in the Established Church. At sixteen he migrated to America, on account of being dissatisfied with the Government of his native country. He made his way to Westmoreland County, Pa., where he had a half-brother settled, and he became a partner with him in a mercantile establishment. Though he had belonged to the National Church in Scotland, he was led now, as the result of diligent inquiry, to cast in his lot with the Covenanters; and, by the advice of Dr. Black, and some others in whom he was disposed to confide, he determined to abandon his secular employment, and, if possible, obtain a liberal education. He, accordingly, entered Jefferson College; but his funds were very quickly exhausted, in consequence of which he went to Greensburg, and opened a school there, which he taught with good success for eighteen months. He then resumed his place in College, joining the same class he had left, and graduating in 1809 with the first honour. On leaving College he went to Philadelphia, and placed himself, as a theological student, under the care of the Rev. Dr. Samuel B. Wylie, and, at the same time, was a Teacher of Languages in the University of Pennsylvania. He was licensed to preach by the Northern Presbytery in 1811, and was ordained Pastor of Coldenham Congregation, Orange County, N. Y., by the same Presbytery, in 1812. During his residence here he performed much missionary labour in the State of New York, and organized many congregations which have since become large and influential. In 1818 he resigned his charge, and was installed Pastor of the Scotch Covenanter Congregation in Ryegate, Vt. Here he continued labouring with great diligence, and encountering many hardships, for nearly a quarter of a century. During this period he laboured throughout the whole region, and made many tours into Canada to visit poor Covenanters scattered through the Provinces. He was intensely Anti-slavery in his views, and was always ready to show his faith by his works. He was translated from Ryegate to New Alexandria, Pa., in 1839; thence to Eden, Ill., in 1848; and, in 1855, he demitted his pastoral charge, and, from that time till the close of life, resided with his sons in Pennsylvania and Michigan. He died at the house of his son, in Southfield, near Detroit, Mich., on the 2d of January, 1862, aged about 77. In 1820 he was married to Mary, daughter of Robert Trumbull, a soldier of the Revolution. They had six children,—five sons and one daughter. Three of the sons are in the ministry of the Reformed Presbyterian Church, and the daughter was married to a minister of the same communion. He was honoured with the degree of Doctor of Divinity; but when or by what College I am unable to ascertain. He published a Defence of Infant Baptism, in a volume of three hundred pages; A Narrative of the Secession Controversy in Vermont; and a Sermon on Grace and Free Agency, and another on the Prospects of a True Christian in a Sinful World. He was a man of decided ability, intense industry and extensive usefulness.

- The Great Subject of the Christian Ministry: A Discourse at the Opening of the General Synod of the Reformed Presbyterian Church in the city of Philadelphia, - - - - - 1852
- The Upright Man in Life and at Death: A Discourse delivered on the Occasion of the Decease of the Rev Samuel Brown Wylie, D.D., 1852

In addition to the above, he published various ecclesiastical papers, articles in several periodicals, &c.

I quote from the tractate on Civil Government the author's statement of the fundamental principles of his theory, which may serve both to indicate his habit of thought, and to exhibit his views on a subject which he held to be one of great moment,—the application of Christianity to the constitution and administration of political society. It is as follows:—

“POSITION I.—Civil Government is the ordinance of God, as the Creator and Governor of the world, for good to man, founded in the law of our social nature, the principles of which law are the standard of its actual constitution and administration.

“POSITION II.—Political and Ecclesiastical society are essentially different from each other, in their nature, government, and immediate ends.

“POSITION III.—It is not the mere fact of the existence of a political power, but the possession by it of those attributes which fit it to answer the ends of its institution, that makes it the moral ordinance of God.

“POSITION IV.—Mere defects in high and ultimate moral attainments, if fundamental attributes be in conformity with, and in nothing contrary to, moral principle, will not render illegitimate a constitution of government.

“POSITION V.—Every nation in its civil character, to which the Revelation of the Son of God as Immanuel, is made, and which, according to that revelation, is summoned to submit to Him, is bound to confess his name, not merely in words, but substantially really, and practically, as Lord of all.

“POSITION VI.—In perfect accordance with the last position, it is held that until a nation make it so by its own deed, the recognition of no principle peculiar to the system of grace can be considered as necessary to the validity of its actual constitution as a moral ordinance of God.”

Each of these positions is illustrated in a clear and concise discussion. This is followed by like discussions under the three subsequent heads:—“The Moral Estimate of the Political Institutions of the United States”; “Character of the Federal Government”; “Objections Considered”;—the object of the whole being the vindication of the political institutions of the country from the charge of irreligion and immorality.

I had some personal acquaintance with Dr. McMaster during the latter years of his life, which has left upon my mind a deep impression of his superior worth and ability. The qualities which seemed to me most patent in his character were his great modesty and utter absence of all pretension; his thoughtful and benevolent spirit, disposing him to all kind offices; his intellectual vigour and comprehensiveness, and large and varied resources; and a perfect simplicity of thought and feeling and manner, that gave complexion to all his external demonstrations. I never heard him preach but once—his discourse then, as I remember it, was of a highly evangelical type, was constructed with logical accuracy and full of weighty, consecutive thought, and was delivered with characteristic simplicity, showing that the dependence for its effect was upon the matter rather than the manner. He impressed me altogether as a man of mark, and fully justified to my mind the high estimate of his character which I had formed from living in the same region with him, and from the testimony of those with whom he had been in intimate relations for many years.

FROM THE REV. ERASMUS D. MACMASTER, D.D.

NEW ALBANY, December 31, 1855.

Reverend and dear Doctor: While I am duly sensible of the delicacy of the task which your request has imposed upon me, I am prompted to comply with it, as well by a feeling of filial reverence and affection as by an unwillingness to decline what you so kindly desire. I confess I do this the more willingly, as there are some things touching my father's relation to the Reformed Presbyterian Church which require to be specially noticed in order to a correct appreciation of his character.

The whole ecclesiastical position, standing, and, I may say, character, of Dr. McMaster arose out of, and were determined by, the idea that the Church of God is one in all times, a spiritual Body having perpetual succession, a moral person possessing personal identity; and hence that, whatever attainments may have been made in the public profession of the Christian doctrine, order and worship, and whatever obligations may have been in this behalf assumed by the Church, or by any branch of the church, in any preceding times, it is incumbent upon the Church, or such branch of the Church, in succeeding times, to recognize, to bring down, and, along with later attainments, in a progressive course of moral and religious reformation, to transmit to the generation following, and through it to the ages to come; and that it is only thus that the Church can properly realize her own high character as "the pillar and ground of the truth." To understand, therefore, the views under which he acted in his connection with the Reformed Presbyterian Church, it is necessary briefly to refer to the historical relations of this Ecclesiastical Body.

The Reformed Presbyterians in America, though fifty years ago few in numbers, and widely scattered through the country, having only a few organized congregations, and some smaller societies not yet organized, Dr. McMaster held to be the legitimate descendants and proper representatives of that minority in Scotland, who, adhering to the principles of the Presbyterian Reformation in that country prior to 1649, dissented from the Revolution settlement of William III. on account of its Erastian assumption of dominion over and in the Church; and of those earlier witnesses for the truth, under the two preceding reigns of Charles II. and James II. who, openly and boldly denouncing the usurpation by those tyrants of supremacy in all ecclesiastical cases, spurning all "tolerations" and "indulgences" proceeding from this usurpation, and at last because of their subversion of the Constitution of the State as well as of the Church, and their oppression and persecution of the true religion, disowning, as on the same grounds did the whole nation a few years later, their civil authority, were hunted through the land and given as sheep to the slaughter. "It was felt," says Dr. McMaster, speaking of the Church in America before the Revolution in 1776, "by the consistent friends of the Reformation, that the waters of the Atlantic had neither sanctified the Erastianism of the British Establishment, nor as to themselves absolved them from the authority of Messiah's claims. To the principles of civil and religious liberty, of the Church's spiritual independence of all secular power, and to that vital truth, of such extended practical bearing, the alone universal Headship of the Christ of God, their adherence, as at other historical periods of deep interest, was unshrinking."

The American Revolution, which dissolved the political connection of this country with Great Britain, and which the Reformed Presbyterians had hailed with joy, and, according to their numbers and means, efficiently promoted, forever separated the United States from all subjection to an Erastian and immoral Crown. But, before that auspicious event, the different parties into which

the Presbyterians of the Old World had been unhappily divided had established themselves in the New. To some extent, different historical relations and traditions, different habits of thinking and feeling on religious and ecclesiastical matters, different usages, and perhaps mutual misapprehensions, had grown up; which, though all parties would have held them to be insufficient to justify the making of divisions in the household of faith, yet stood in the way of a reunion after these divisions had taken place. The principles which underlay, were embraced in, and gave character to, the Presbyterian Reformation, Dr. M. thought were best represented by the Old Dissenters from the Revolution Church of Scotland, known, from their adherence to the Solemn League and Covenant, as "the strict Covenanters." The circumstances of the several Presbyterian Bodies in this country, since the era of the American Revolution, are indeed widely different from those of their predecessors in a former age and in another hemisphere. This fact Dr. M. clearly apprehended, and has every where in his writings strongly represented. But the great principles of the Presbyterian Reformation, divested of all which is local, temporary and incidental, he held to be general in their import, and of universal application in every age and in every nation. To the course of the Covenanted Reformation his family were, from education and principle, attached. The Christian heroism of the Scottish martyrs had enkindled, at an early age, in his young mind, a burning love of religious and civil liberty. In his early manhood he addressed himself to the study of the history of the Reformation in the land of his fathers, and of the principal controversial writings of the times. "The system of Reformed Presbyterianism," says Dr. M., "appeared to me to occupy more decidedly than did any other the ground of the martyrs. By it the Bible system of doctrine, order, discipline and worship seemed to be more consistently held. Especially the great principle of the Headship of Christ over the Church, and over all things for the Church's sake, appeared to me to be more consistently exhibited in it than elsewhere. The clear, full and explicit acknowledgment of this great principle seemed to me to comprehend at once a proper recognition of the rights of God, and security for the rights of man; and to furnish a ground of assurance of the ultimate union of the divided Church upon a proper basis; and of the well-being both of the Church and of States. Such was the light in which Reformed Presbyterianism presented itself to me, and, without much of consultation with flesh and blood, I embraced it."

Dr. McMaster regarded the Presbyterian Reformation of the seventeenth century in Scotland as an inchoate movement arrested almost at its beginning; whose particular *measures*, some of which he thought marked by grave errors and mistakes, belonged exclusively to that Church and Nation and to those times. But in respect to the essential *principles* of that movement and the prevalent *spirit* by which it was pervaded, he was more than willing to be regarded as a follower of the Scottish Covenanters even of "the stricter sort."

I have thought it right that Dr. McMaster's own views of his ecclesiastical position and relations should be truly and fairly given. Of these views I am the reporter, not the critic. But I may be permitted to say that, whatever in either hemisphere there may have been of error and mistake in its management, the time draws on when "the good old cause" of the Scottish Covenanters will lift up its head in the Church and among the Nations.

The ordinary course of Dr. McMaster's pastoral ministration was in conformity with the customary order of many of the Scottish Presbyterian Churches. Usually the Sabbath morning service was an exposition of some Book of Scripture in course, with doctrinal and practical observations, accompanied by the ordinary devotional exercises. The subject of the afternoon's discourse was either some branch of the morning's exposition, selected for

fuller development, elucidation and application; some head of Christian doctrine, or some theme suggested by the various circumstances and occasions of his congregation or of the times. These services of the Sabbath he supplemented, during the week, by regular pastoral visitation and by biblical and catechetical instruction of the young at stated times. His usual written preparation for the pulpit consisted only of short notes, filling from two to four pages of a small duodecimo volume, and briefly marking the heads of his discussion, and the more important particulars, with references to apposite Scriptures for illustration, confirmation and enforcement. His subject, thus briefly noted, he carefully thought out in its matter, relying on the occasion of the delivery for the language.

As a Preacher, he was distinguished for the clearness of his method, the fulness of his Scriptural expositions, the solidity and abundance of his matter, and the appropriateness, tenderness, and richness of his application of Christian doctrine to the diversified exigencies of the Christian life. While his presence was commanding, his manner dignified, his voice full and good, his language always correct and appropriate, and his delivery often impressive, yet he judged the enticing words of an over-wrought and excessively ornate rhetoric to be out of place in discussing the momentous themes of the pulpit, and he sought not the lighter graces of a fascinating oratory. To the serious-minded, the earnest, the inquiring, seeking to profit by the Divine Word, and to the old saint far advanced in his pilgrimage to the city of God, though often found in different ecclesiastical connections, his ministrations, especially during the last twelve or fifteen years of his ministry, were peculiarly acceptable, and to many such, in various parts of the Church, there is reason to believe that they were the means of great blessing.

In the business of the Ecclesiastical Judicatories and the general affairs of the Church, though very retiring in his disposition, he always bore a principal part. The General Synod, as well as some of the Subordinate Judicatories, expressed in strong terms their high estimate of his character, their affectionate and reverential respect for his person, and their sense of the loss they sustained in his death.

He was throughout life and habitually a man of reading and of thought. His information was various and extensive. A general scholar of good attainments in the different departments of learning, he possessed a special and intimate knowledge of Theology, the Constitution, Polity, and History of the Church, and of Ethical and Politico-ethical Philosophy. All who knew him acknowledged his worth as a gentleman and a scholar.

His character, habits, and manners were in many respects more those of an Irish or Scottish gentleman than of a Cis-Atlantic. But, brought to this country while he was yet a child and growing up under its formative influences, while he retained an affectionate regard for the land of his nativity and for that of his forefathers, in all his controlling predilections he was intensely American. The principles of the old British Whigs were part of his ancestral inheritance; and from his youth he was an ardent admirer of the political institutions of the United States, of which his tractate on that subject is a defence against the charge of irreligion and immorality; and in the political affairs of the country he always took an intelligent and lively interest.

That Dr. McMaster was capable, in a wider sphere of action and under external circumstances more propitious, of achieving as a public man more than he actually accomplished, those who knew him well, believe. The extent and the measure, however, of the influence exerted by an unobtrusive and retiring man of thought, who has not occupied the most conspicuous position in public affairs, by means of his private and quiet intercourse with other men,

cannot be known with precision. The springs of the mountain fastnesses feed the rivers and the sea.

Leaving to yourself and your other correspondents the general estimate of his character, I may be permitted to say that Dr. M. was, in all his intercourse with his fellow-men, true, just, honourable and magnanimous. In social life he was conversable, genial and very attractive. In his special friendships he was most constant, faithful and generous. In his family, while his word was law, towards the wife of his bosom, a woman in whom the heart of her husband did safely trust, he cherished a most tender and affectionate respect, and to his children he was a revered and loving father. If he had faults, as all men have faults, I had no eye to see them when he was living, and I have no heart to remember them now that they are buried in his grave.

I may say, in concluding these reminiscences, that Dr. McMaster, having in early youth, and probably in yet earlier childhood, committed himself to God as his Covenant God in Christ, was practically religious throughout life, feeding in himself and others the springs of that life which is hid with Christ in God. His piety was eminently manly, as well as Christian. During the last few years of his pilgrimage, those who were near him could not fail to observe a marked and delightful maturing in him of the graces of the Christian character. The last two or three years, the Scriptures were more than ever his daily study. The few weeks immediately preceding his last illness, he addressed himself anew to a careful study of the Prophecies of Isaiah, in which he expressed the deepest interest. The animating visions in the sixtieth, sixty-first, and sixty-second chapters of that Prophet, of the glory of the Church in the accession of the Gentiles; the great office of Christ in her redemption; and the satisfying joy of Zion in her union with Jehovah, were the last passages of the Scriptures which he read in the morning worship of the family, only a few days before his departure to enter into the joy of his Lord. His prayers in the family worship, the last few months, and especially the last few weeks, for himself and his family, for the Church and the world, were very comprehensive, fervent, solemn and impressive. His death was every way worthy of his life. Calm, self-possessed, confiding, he went home to the house of his God on high. We had the fullest confidence, when we saw him passing in dignified tranquillity through the dark valley, that it was to enter the gates of immortal life.

With great respect and esteem,

Yours most truly,

E. D. MACMASTER.

FROM THE REV. T. W. J. WYLIE, D.D.

PHILADELPHIA, November 5, 1861.

Rev. and dear Sir: The affectionate regard with which I cherish the memory of the late Rev. Dr. Gilbert McMaster overcomes the feeling that I am quite incompetent to do justice to his character, and leads me to submit the following reminiscences to your disposal. I am not without the hope that even this imperfect delineation may excite greater admiration of the power and excellence of the Spirit's sanctifying grace, and lead some one to imitate the virtues of a person so pure and noble as he was.

Dr. McMaster was a frequent and always welcome visitor at my father's house, from the days of my childhood, and I had the happiness, when a boy, of making a short visit to his own retired country home. As he was so prominent a Minister of the Reformed Presbyterian Church, and so intimate a friend of my father, it was natural that my attention should be closely directed to him. The impression was early made upon my mind, which time

and reflection have only deepened, that he was "one of Nature's noblemen," "a holy man of God."

At the period of my earliest recollection of him, Dr. McMaster was a person of portly and commanding aspect. Though corpulent, there was nothing languid in his appearance; but the sprightliness of his manner and the firmness of his step indicated that the mental was not subservient to the physical organization, but held it in complete control. He was remarkably prompt in all he undertook. His commanding appearance was sustained by a dignity of manner which never yielded to querulousness, while the nobleness of a warm and generous mind rendered him exceedingly agreeable in social intercourse with all who enjoyed his friendship. He took great pleasure in the society of men of learning, with whom his own well cultivated mind prepared him to converse with ease and propriety. There was sometimes a reserve, and occasionally an abruptness, in his manner, among those with whom he was not very intimate; but this, I doubt not, arose from the effort to overcome his native modesty, while the unobtrusiveness of his own character caused him to view forwardness with displeasure, and repel it with severity. He was very affable with those whom he esteemed and loved, but his sound and honest heart rendered him averse to affect for any an interest which he did not feel. There was a delicacy in his kindness which required the quietude of the family circle for its exercise and evidence. On two occasions, Dr. McMaster was, for a considerable time, in our house. Both these were seasons of affliction, arising, in the one case, from a severe accident my father had met with, and which disabled him for some time from preaching, and in the other from my father's death. In both instances, Dr. McMaster manifested a warm, deep, soothing sympathy, which we can never forget. There was a simplicity and unaffectedness in his kindness, which rendered it most acceptable. He was warmly attached to my father, and, when he called to see him during his last illness, he suddenly went out of the room, and, without returning, shortly after left the house. On following him, I found him quite overcome, and he told me that he felt unable to utter any parting words, as he had the impression that he would never meet my father again on earth,—an expectation which proved sadly correct.

As a Preacher, Dr. McMaster was thoroughly evangelical in doctrine and affluent in ideas, but his style was somewhat involved, and his utterance, though impressive, was not animated. His composition was ponderous. Like a heavily loaded carriage, he moved slowly and carefully. He required the close attention of his hearers, but he richly rewarded it. He was averse to display, especially in the solemnities of the pulpit, and was reluctant to submit himself to the public gaze. "I am no *talker*," was his reply, when urged to speak on some public occasion.

As an Author, Dr. McMaster did much to benefit the Christian community which his writings reached. Several of his Sermons and Addresses were printed by request, and display the characteristics of a well-stored and discriminating mind. His Analysis of the Shorter Catechism of the Westminster Divines has passed through several editions, and, notwithstanding a number of publications, of the same kind, have since been issued, it still retains its value. A Controversial work occasioned by the peculiar views of Elias Smith, issued early in his ministerial career, presents a discussion of some of the most important doctrines in Theology. His "Apology for the Book of Psalms" is undoubtedly the most valuable of his works. It is designed to show the suitableness of this portion of Sacred Scripture for the use of the people of God in singing his praise, in every age, and in every land; but it is free from the spirit which pervades many publications with this avowed object. While Dr. McMaster was strongly attached to the principles and usages of

the Reformed Presbyterian Church, of which he was a prominent Minister, he properly appreciated and applied that article in her terms of Communion, which requires "a recognition of all as brethren in every land, who hold a Scriptural testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness." The generous instincts of an enlightened and elevated development of Divine grace led him to love the brotherhood of saints, and to seek, on a broad and solid basis, the union in one organization of all evangelical churches. Some of the ripest and most valuable productions of his pen have reference to this subject.

During the discussions which distracted the Reformed Presbyterian Church, in regard to the moral character of the United States Government, he issued several valuable Essays in which this subject is treated with the acumen of a Lawyer, the profound thoughtfulness of a Statesman, and the conscientious, reverential spirit of the Christian. He did much to bring the Reformed Presbyterian Church to the position she now occupies on this subject, asserting the duty of the Civil Commonwealth to conform its constitution and the administration of its laws to the Scriptural standard, and recognizing in the political system of this land such elements as authorize obedient subjects of the Mediatorial Crown to participate in their obligations and advantages.

Dr. McMaster excelled as a letter-writer. His correspondence was very extensive, and embraced many persons of eminence in the religious and political world, both in this country and Europe. His views of current events, as presented in this way, are exceedingly interesting, and a collection of his letters, I am sure, would form a very valuable publication.

Dr. McMaster's last days were spent in delightful serenity in the house of his accomplished son, the Rev. E. D. MacMaster, brightened by the companionship of the wife of his youth, one of the kindest and purest of Christian women, and sustained by the respectful love of his sons, and the soothing attentions of his two amiable daughters. The habitual modesty and reserve of his character continued unaltered to the last, but his long, self sacrificing, useful and holy life was his best testimony for God.

With great respect truly yours,

T. W. J. WYLIE

FROM THE REV. WILLIAM JAMES, D.D.

ALBANY, June 28, 1854

My dear Sir: In the winter of 1831 I attended an Installation at Schenectady, in which all the services, including the Sermon and two Charges, were performed by Dr. McMaster, then in the fifty-fourth year of his age. As his residence, from the commencement of his ministry in 1808, had been within twenty miles of my native city, from my boyhood I had often heard of him as the Corypheus of his own small denomination, and at the same time as being not less remarkable for his general character, than for the zeal with which he maintained the peculiarities of the Covenanters. This was my first sight of the man, and the only occasion on which I ever saw him in the pulpit. My knowledge of him indeed was never intimate, being derived from casual and not very frequent interviews. But his qualities were of a cast which it required no nice analysis to discover, nor a special intimacy to appreciate.

In person he was large, well formed, and of a full habit, with an open countenance and ruddy, the effect of which was heightened by contrast with the whiteness of his hair, a full head of which he retained to the last. He had large eyes, of a dark, hazel colour, with a grayish tinge; and a bass-toned voice, which added sensibly to the weight of whatever fell from his lips. The

impression made by the nobleness of his person and countenance was increased by a natural urbanity, which (though any thing but a modish man) appeared even in the general neatness of his dress, and equally in the style of his social intercourse. Underneath the antique sentiments in which he had been educated, and the professional tendency of his mind to subjects of grave import, there was a large vein of masculine sense, and of sympathy with the common ideas of mankind, which made him quite at home in general society; and indeed there was about him such an air of secular respectability, that a person, not knowing him to be a clergyman, might easily suppose he was some eminent civilian.

Next to these more obvious traits of manner and appearance, the orderly method and discipline of his mind, as apparent in his conversation, could not fail to attract the notice of a stranger. He soon discovers that he is talking with a person of scholarly aptitudes and liberal acquirements; with one who is critical in his use of language, ever ready for a discussion, and particularly versed in the conduct of one. All things considered, person and voice, as well as style and matter, he concludes very certainly that this portly and high-minded gentleman, buried all his life in an out-of-the-way country parish, is very far from the position which nature designed for him. The remark probably was common among his acquaintances that he was a man far more in himself than he had opportunity to show in action. Accomplished in all that pertained to the literature of the Bible, and an adept in Ecclesiastical History, his conversation frequently discovered that civil studies also, and particularly those of Law and Politics, were not alien to him. It was probably his interest in physical inquiries which led him to adopt the Medical as his first profession. But our esteem of the man did not arise so much from his actual attainments as from the native character of his mind, which, though not distinguished by the remarkable development of any particular power, was admirable for two things;—for its general strength, and for its happy combination of the speculative with the practical, the latter decidedly predominating. Thoroughly ratiocinative, yet not particularly analytical, while it spared no pains to reach general principles, it wasted none in pursuing refinements. If he wanted originality or brilliancy of conception, he possessed the more important power of clearly comprehending the whole of a subject, and of seeing the relation of all its parts to each other. In reading any of his pieces, you may not be delighted by novelty, but you are always satisfied both with the clearness and the fullness of the general representation. In addition to this, a good classic taste gave a form to his sentiments, which made his conversation as graceful as it was edifying. If he had any natural humour, the disposition to indulge it was generally repressed. Though of a buoyant, cheerful temperament, and very communicative, he was not at all given to anecdote, nor to talk about small things. He was always upon subjects which invited discussion, and which reflected the truth-loving earnestness of his nature. A predominant logical tendency, always doing service to some elevated practical end, is the best idea which can be given of his intellectual character.

But if, as a man of ideas, he won the respect of his acquaintances, that sentiment was greatly heightened by his natural virtues, which were as strongly distinguished, and seemingly as finely balanced, as the powers of his mind. That he was a man of striking virtues was obvious enough, but the crown of these was their symmetry. There was in him especially a remarkable combination of self-reliance with deference to the wisdom of others, of firmness with moderation, of warm and generous instincts with the power of regulating their action. But the word which best expresses what was most noticeable, not in his character alone, but in his very physiognomy, is magnanimity. You could not believe that a man of such a countenance could be capar-

ble of any kind of meanness; and this was the report which he obtained universally. It was the common remark of those who were frequently associated with him in engagements of a public nature, that, however trying the occasion, he was never known to falter between principle and expediency, and yet that he was always among the first consulted in any emergency which peculiarly required the exercise of wisdom. The same superiority to selfishness and sophistry is seen in his controversial writings, in reading which one is at a loss whether most to admire the firmness with which he maintains his own convictions, or the fairness with which he treats those of his opponents. He was singularly free from those vices, both of mind and character, which one rather expects to find in the representatives of peculiar or unappreciated opinions. It seems almost a solecism—but it is true—that while he was a most loyal servant of one of the smallest religious bodies in Christendom, the unity of the Church seemed about as dear to him as its purity. Witness the following extract from one of his charges to a Pastor, which recalls the spirit of much of his conversation: “For the factions and schisms which deform, weaken and perplex the Church of God, you and I, my brother, are not responsible. They exist independently of us, and most of them had their origin before we were born. But for their evils we shall be held accountable, should we employ our influence, whatever that may be, to perpetuate them. Our actions should be directed to the healing of the wounds of the daughter of Zion,” &c. The explanation of the solecism is, that whilst Dr. M.’s convictions made him zealous for the principles of his own Church, he was by nature a man of the most capacious sympathies. His persistent maintenance of tenets, so little appreciated, only proved that truth was more to him than all temporalities, and that he served his Master for no earthly reward. For one, I should have honoured him less, considering the catholic tendencies of his nature, had he been less decided in his attachment to the principles of his own Church. It is not exactness of opinion on the one hand, nor liberality of feeling on the other, but the union of the two, which constitutes Christian magnanimity; and it was this, in a rare degree, which distinguished our venerated friend, and which, in connection with his mental endowments, gave him the large place which he held in the estimation of the religious public.

I have not known many clergymen who were so well fitted, both by mental and moral constitution, for exercising a commanding influence in religious society as Dr. McMaster. And I have always regretted that one whom nature seemed to have designed for a leader of men, should have had to pass his life in comparative obscurity. The reason, however, of this comparative seclusion will be obvious enough, if we consider the peculiarity of his ecclesiastical position. Sympathizing profoundly with the ideas and principles of the Scottish Reformation of the Seventeenth Century, believing in the Sovereignty of the Messiah for the Church’s sake over States, as such, as over all other things, he believed also in the corresponding duty of States to acknowledge this Sovereignty in their political constitutions and administrations, and that public covenanting is an ordinance of God to be observed on proper occasions both by Churches and Nations. It was indeed one labour of his life to divest his own Church of a certain exotic character which belonged to it from its historical connection with Scotland, and to bring it, unembarrassed by any thing of a foreign nature, to the maintenance of its own standards in their application to the actual circumstances of our own time and country. But the principles embodied in the Transactions of the Scottish Reformation on the National Covenant of 1580–81, and in the Solemn League and Covenant of 1643–48, divested of all which is merely local, temporary and incidental in their application, he believed to be of universal obligation and of momentous importance; and therefore, although, as already intimated, no one

could have a more delicate sense of the relations which ought to exist among Christian brethren, or feel more keenly the evil of multiplied divisions, or pray more earnestly for the period when all shall be one, yet, with a view to the revival, in a more auspicious age, of these great "Reformation Principles," he chose to dwell within that enclosure of the great Presbyterian fold, which, with the smallest prospect, perhaps, of any immediate enlargement, was most redolent of the spirit of the Past, and most pregnant, as he doubtless thought, with the destinies of the Future. Though not expecting the extensive prevalence of these principles in his own day, yet believing their general prevalence to be the indispensable condition both of the security and well-being of States in reference to their appropriate ends, and of the reunion of the broken and divided Church, as well as of her proper efficiency in her great mission to the world, while fully acknowledging the fidelity of other and larger churches to other parts of the doctrine of Christ, and rejoicing in their prosperity and usefulness, yet, for the sake of maintaining the above principles, so generally neglected, if not impugned, he chose to abide with that section of the Church universal, which was alone distinguished by their formal and explicit maintenance. In the hope that in a future and better age these principles should obtain a general acceptance, and that over the whole field of God's husbandry their fruit should shake like Lebanon, our venerated friend lived and died—not having received the promises, but having seen them afar off; he was persuaded of them, and embraced them, and confessed that he was a stranger and pilgrim on the earth.

Yours very truly,
WILLIAM JAMES.

FROM THE REV. JAMES C. MOFFAT, D.D.,
PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON.

PRINCETON, April 29, 1863.

Rev. and dear Sir: My acquaintance with the Rev. Dr. Gilbert McMaster pertains to only the latter part of his life. For a few years—between 1845 and 1849—we both resided in the town of Oxford, Ohio. His son, the Rev. Dr. E. D. McMaster, was then President of Miami University, where I was a Professor. During that time I saw him often and familiarly. The recollection of his venerable appearance is peculiarly agreeable to me.

In person Dr. McMaster was portly of stature, rather above the medium, and of gait, even in old age, firm and erect. The prevailing expression of his countenance was solemn and tender, which, in social intercourse, frequently relaxed into kindly playfulness.

The feature of his character first to arrest my special notice, was that whereby, although then quite advanced in years, he entered into cordial sympathy with the tastes and enterprises of young men. The world of toiling minds, from which his own efforts were gradually being withdrawn, had not ceased to be the object, not merely of a lingering interest, but of a warm and genial affection.

Neither had he outgrown a love of nature, nor of things beautiful therein. And they always seemed to have a message from God for him. A garden, in those days, one of my favourite recreations, was occasionally the scene of our interviews, where the conversation, by his guidance, would ascend, through the most natural transitions, from fruit, and trees and lawn, to the blessedness of the spiritual life, and of that land of promise, in which even our vile bodies shall be changed into the likeness of Christ's glorious body. Several delightful summer evenings are thus in my mind associated with him. His soundness of mental and bodily health maintained, even unto old age, the best feelings of young and hearty man-

hood. And in full accordance with this feature was the considerate tenderness which he always evinced for the feeble and suffering. I should be ready to believe that he might be stern in discipline, inflexible in defending the truth and repelling error, but the severer manifestations of his character fell not under my observation.

He also kept up acquaintance with the progress of literature and science, and the general intelligence of the time. I never knew a man more free from unreasonable prejudice, or more willing to consider the claims of the new, while intelligently maintaining the respect presumptively due to the old. He undoubtedly had, as all men have, more or less, his bias, which, in some directions, usurped the place of judgment; but the character of his mind was eminently open and liberal.

A favourite field of discussion with him was that department of Philosophy, which underlies Systematic Theology. Here his conversation was most instructive and entertaining, and when circumstances favoured, was sometimes considerably prolonged. In one instance which fell within my knowledge, where he met with a congenial spirit in that respect, an amicable discussion was carried on by two or three hours at a time, from day to day, for several weeks, with Socratic good-humour and urbanity on both sides, and on his, throughout, with a view to spiritual edification.

His style in conversation was remarkably copious and complete in structure. Had it been printed from his lips there would have been little to alter in the proofs. And yet there was not the slightest appearance of effort at precision. Its entire fitness to the man was one of its beautiful properties.

Although not largely endowed with the gift of humour, his enjoyment of it in others was quick and hearty, and added much to the light and kindliness of his manner.

I never heard him preach but once, and that effort, in those advanced years, could be no fair specimen of his pulpit abilities. He appeared in the black silk gown and bands, after the Scotch fashion; and delivered his sermon entirely without notes, in a full deliberate flow of language of impressive solemnity. His voice was still unbroken, rich, deep and harmonious. I should think that, in earlier years, it might have been one of great power. He always dressed well and his deportment and manner were at once dignified and cordial.

Upon the whole, the impression which remains to me of the Rev. Dr. Gilbert McMaster is that of a venerable and warm-hearted Christian gentleman of the old style.

With sentiments of the highest esteem,

Yours truly,

JAMES C. MOFFAT.



JOHN REILY.

1809—1820.

FROM THE REV. SAMUEL WYLIE.

EDEN, ILL., April 21, 1863

My dear Sir: My grateful remembrances of the Rev. John Reily, of whom you ask me to give you some account, predispose me to comply with your request; and yet I fear that my information concerning him is hardly sufficient to avail to

your purpose. I believe, however, I can state the leading facts of his life, and can at least give you my impressions of his character.

JOHN REILY was a native of Ireland, and was born about the year 1770. He came to this country when he was about seventeen years old, in company with the Rev. Messrs. John Black and Samuel B. Wylie; and after his arrival prosecuted his studies for a considerable time with a view to becoming a Teacher. In due time he entered on this vocation, and continued thus engaged in Philadelphia and its vicinity for several years. He also became an Elder, in the Reformed Presbyterian Church in Philadelphia under the care of Dr. Wylie, in which capacity he was eminently useful. At length he resolved to devote himself to the Ministry of the Gospel, and, having studied Theology, for some time, under the direction of Dr. Wylie, he was licensed to preach by the Special Presbytery, at Philadelphia, on the 24th of May, 1809. On the 15th of August, 1812, at Pittsburg, the Presbytery were required to take him on trial with a view to Ordination; and, when ordained, to send him as a Missionary to the States of South Carolina, Kentucky and Ohio; and on the 5th of May, 1814, at Philadelphia, the Presbytery reported that they had ordained Mr. Reily, and sent him on a mission as directed. His Ordination took place some time in the year 1813.

Though he was ordained and sent forth as a Missionary, he had not been long in South Carolina before he was installed as Pastor of the United Congregations of Beaver Dams, in Chester District, and Wateree in Fairfield District, where he laboured with great acceptance and success till the close of his life. He also organized a Congregation at Turkey Creek, in York District, and preached for some time in Winstonsborough, Fairfield District, and Columbia, Richland District. He died, of Bilious Fever, greatly lamented, in August, 1820. The maiden name of his wife was Jane Weir—she was extremely delicate in her physical organization, but she survived him for some time; and such was the strength of her affection for him that she could never be induced to leave the neighbourhood where he died, on the ground that she wished her remains and those of her husband might rest side by side. They had no children.

My acquaintance with Mr. Reily commenced while I was yet in my *teens* and a student in the University of Pennsylvania, and he the teacher of a school in Frankfort, a few miles North of Philadelphia. As the Communion season was approaching in Dr. Wylie's Church, he took me aside, and, with the earnestness of a loving parent, urged upon my consideration the great importance of religion, showing that, while the heart believes unto righteousness, the tongue makes confession to salvation, and proving the necessity of putting on the livery of Christ, and openly avowing myself a Soldier of the Cross. I followed his counsel, and my name was accordingly entered on the list of members of the First Reformed Presbyterian Church in Philadelphia, in the year 1810. For the wise and judicious counsel he gave me I have reason to bless his memory and to thank God to this day.

In the spring of 1818 I visited the Carolinas, and preached in several congregations, spending most of my time in Mr. Reily's family, and often accompanying him on his parochial visits; and I also travelled with him from Carolina to Pittsburg, Pa., to attend a meeting of Synod. This gave me an opportunity of becoming more intimately acquainted with his character and habits as a Minister of the Gospel.

Mr. Reily was distinguished for gentleness and kindness, and this was manifest in his manner of speaking; while yet the tones of his voice were strong, bold and commanding. He shunned not to declare the whole counsel of God, testifying against all immorality in both Church and State, and denouncing with special severity the practice of holding and buying and selling human beings as chattels. Whilst his whole course manifested a childlike simplicity and godly sincerity, his singleness of purpose and undaunted intrepidity in maintaining and defending his own views commanded the respect even of those who differed from him, especially in respect to God's law and human rights.

He was a close observer of human character, and his doctrine was brought home and powerfully applied to the hearts and consciences of his hearers. Many felt that, under his ministrations, the Gospel came to them not in word only but in power, and in the Holy Ghost and in much assurance.

Mr. Reily's name is savoury and his memory dear to many old disciples, who in youth sat under his ministry. Members and descendants of members of his congregation are scattered through the different congregations of the Western and Ohio Presbyteries, and the prefix name *Reily* is found in many a household. His attention to the young, the lambs of Christ's fold, was unceasing and most vigilant. His character as a citizen and friend was so exemplary, and his character as a man of God so strongly marked, that his name is well worthy of an enduring memorial.

In person he was of the middle size, and his manner, both in and out of the pulpit, was agreeable. He was particular in his attentions to strangers, and, by his bland and genial spirit towards them, was quite sure to gain their good-will. He was a good Hebrew scholar, and had, in general, a well-cultivated mind, and exerted a decided influence in his denomination.

I remain, Dear Sir, with sentiments of regard, yours truly,
SAMUEL WYLIE.



JOHN KELL.*

1809—1842.

JOHN KELL, a son of John and Jane (Morton) Kell, was born at Rocky Creek, in Chester District, S. C., in the year 1772. Among his recollections of his very early childhood was the fact that his mother hid himself and his little brother in the bushes, at night, from an apprehension that their house was in danger of being burnt by the British or Tories. His father was a farmer, and this son worked with him upon his farm until he had reached the age of seventeen or eighteen, when the partial loss of his health disqualified him for the business of husbandry, and led him to form the purpose of acquiring a liberal education. He prosecuted his course preparatory to College under an accomplished teacher from Ireland, by the name of John Orr; but, as there were no Colleges in that part of the country at that early day, he crossed the ocean and pursued his studies at Glasgow College, Scotland. Having completed his

*Obituary notice in the *Missionary Advocate*, V.—MSS. from Mrs. Kell and Rev. G. McMillan.

course there, he engaged in the study of Divinity under the direction of the Rev. Dr. McMillan, of Stirling, Professor of Theology in the Reformed Presbyterian Church. He returned to South Carolina in the fall of 1808, and in June of the next year was licensed to preach in the Reformed Presbyterian Church, by what was then known as the Middle Presbytery.

From this time till his Ordination he was employed in travelling through the Western States and Territories, visiting the small settlements of Reformed Presbyterians, as well as solitary families scattered about the country, and preaching wherever he could find those who were disposed to attend on his ministrations.

On the 10th of November, 1811, Mr. Kell was married to Jane, daughter of Joseph and Mary (Crawford) Hartin. They had emigrated from the County of Antrim, Ireland, to South Carolina, in 1790, but, in 1807, they removed to Preble County, O., from their preference for living in a free State.

Mr. Kell was ordained to the work of the ministry, in South Carolina, by the Rev. John Black and the Rev. Thomas Donnelly, a little before the close of the year 1811. His Ordination was with special reference to his becoming a Missionary in the Western States and Territories, though he was allowed to select his own place of ultimate settlement. He was first settled (though not installed) in Beech Woods, Butler County, O., but afterwards removed to Princeton, Gibson County, Ind., where he took charge of a small congregation. Here he had his home during the residue of his life, though he still performed a great amount of missionary labour in Illinois, Kentucky and Tennessee. In 1837, he was, at his own request, released by Presbytery from his pastoral charge. His life was one of most untiring activity, and, under his faithful ministry, many a spot in the wilderness was seen to bud and blossom as the rose. His health was generally good, and he experienced little interruption of his labours until he was attacked by the malady that carried him to his grave. His last sermon was preached just four weeks previous to his death, at a place called Whitehall, as he was returning from a meeting of his Presbytery at Bloomington. He died at his own house in Princeton, of an affection of the heart, on the 6th of November, 1842, being perfectly conscious to the last, and committing his soul, with humble confidence, into his Redeemer's hands. His Funeral Sermon was preached by the Rev. Dr. Gilbert McMaster.

Mr. Kell left a widow who still (1862) survives; but he had no children.

FROM THE REV. GAVIN McMILLAN.

MORNING SUN, O., June 26, 1863

My dear Sir: My recollections and impressions in respect to the Rev. John Kell are such that it is only a pleasure to me to record them. I will state what I remember concerning him in the order in which it occurs to me.

In person he was above the common size, and somewhat athletic. When he was quite a young man, he and one of his young friends, by the name of William Hughes, agreed to try their strength in wrestling on the sandy beach of Rocky Creek. Hughes held him down in the sand in spite of his utmost exertions; and the bodily system of Kell was, as he believed, seriously injured in consequence of the struggle. This circumstance, I have understood, was chiefly instrumental in bringing him to serious reflection, which resulted in his entering into a solemn covenant with God, and ultimately in his forming a purpose to devote himself to the ministry.

Mr. Kell, being cordially attached to Reformation principles, was zealous and laborious in his efforts to promote them; nor could he be tempted by any consideration to give up the Banner of the Covenant. Still he was constitutionally and habitually generous and liberal. His manners were courteous and pleasant; and these, with his well cultivated mind and kindly disposition, rendered him, as Dr. Bishop once said, "a noble companion." Having once espoused a cause which he considered just and laudable, his zeal in the promotion of it was not easily quenched. Witness his efforts in the cause of Temperance, and Missions, and Colonization, and Emancipation, and Prayer Meetings, and Music in the Church. When asked what tunes he would have sung, he said humourously,—“Any thing, from ‘Old Coleshill’ to ‘Fire in the Mountains, Boys.’” He had, however, no relish for human composure nor instrumental music in the worship of God.

He delighted greatly in the communion of saints. A sacred unction accompanied his devotional exercises, which always rendered them savoury. He was greatly given to ejaculatory prayer, inasmuch that he would sometimes be engaged in it even in company. When I first noticed this in Mr. Kell, I confess it impressed me unfavourably—it seemed to me to savour more of ostentatious sanctimony than of genuine devotion. But I had occasion very soon to change my opinion; and I became satisfied that what I witnessed was the irrepressible fervour of an eminently devout spirit. He used to say that, after becoming familiar with a person's devotional exercises, he thought he could decide with tolerable certainty whether or not he was a true saint. Some thought that he was at times a little visionary; and others complained of what they regarded his excessive liberality towards other denominations; but, however this may have been, there can be no doubt that his standard of religious character was much above that of ordinary Christians. I heard him preach an excellent sermon to my congregation from I. Peter ii, 11, in which he opened up a good deal of the mystery of sanctification. He seemed to delight in selecting those texts which had special reference to the operations of the Holy Spirit and to communion with God. He was at once a doctrinal, experimental and practical Preacher. He could not, perhaps, in the common acceptance of the word, be called *eloquent* in the pulpit; but there was such a hallowed unction pervading all his utterances that his preaching could hardly fail to make an impression. In controversy he was exceedingly patient and persevering; but his reasonings were sometimes less lucid than could be desired.

With all his deep religious feeling and devout fervour, he was far from being a gloomy Christian—on the contrary, he had a keen relish for social enjoyment, and would sometimes laugh heartily. He used sometimes to say with the poet,—

Religion never was designed
To make our pleasures less.”

Mr. Kell was remarkable for his sympathy for the African race. He viewed the Colonization Society with great favour, regarding Liberia as the best home for the coloured man. He encouraged this unfortunate people, so far as he could, to migrate thither, that they might enjoy all the rights and privileges of freemen, and withal might prove a blessing to their father-land. He considered it a matter of great moment that some of their number should be educated, that they might be the instructors of others of their race, both at home and abroad. He evinced great public spirit in connection with different objects of Christian charity, and was always ready to spend and be spent in behalf of any cause with which he believed that the glory of his Master or the best interests of his fellow men were connected.

Very truly yours,
GAVIN McMILLAN.

FROM THE REV. SAMUEL WYLIE.

EDEN, RANDOLPH COUNTY, ILL., March 30, 1863.

Reverend and dear Sir: I cheerfully comply with your request for my recollections and impressions of the Rev. John Kell, who, besides being an early acquaintance, was, for many years, my fellow-labourer and co-presbyter. I knew him first in Ireland. Though a native of South Carolina, he, for a time, pursued his literary course in Scotland, and, after that, spent some time in Ireland, when I, as a pupil, read Latin and Greek to him at the house of the Rev. William Stavelay.

After returning to America and receiving Ordination, he travelled extensively through the West and the South. In 1818 I was myself ordained as a Missionary and sent to Illinois. From that time till his death, he and I were together as co-presbyters in the Reformed Presbyterian Church.

When I first visited the West as a Missionary, I found Mr. Kell settled in a congregation in Princeton, Ind. The bounds of the Western Presbytery included a large extent of territory in the West, then but sparsely settled. Families and individuals, in connection with the Reformed Presbyterian Church, were scattered through the new States and Territories, and Mr. Kell, as a dauntless pioneer, plunged into the depths of the wilderness, visiting lonely societies and solitary families, and bearing to the wretched and destitute the offers of a free salvation. Naturally of a frank and sociable turn, he soon became a favourite wherever he was in the habit of calling. On leaving the humble but friendly cabin, the urgent inquiry would be made,—“When will you come back to us?” And to that was very sure to be added,—“Do come soon.”

He was particularly attached to children, and, as a natural consequence, he drew them very near to him; and they would press around him with eager and loving looks, and drink in his heavenly teachings. In his pulpit exhibitions there was perspicuity of style, orderly and natural arrangement, Scripture truth unalloyed by human wisdom, direct and forcible arguments, and, to crown all, a deep and all-pervading piety. It was impossible to be familiar with him without perceiving that he lived habitually under a deep impression of his responsibility as a Minister of Christ, and that his highest ambition was to save the souls committed to his care. He was obedient to the Apostles' direction,—“Preach the Word; be instant in season and out of season.” Wherever he lodged, his conversation was like a sermon by the fireside or in the social circle. At the same time, there was nothing about him that savoured of gloom or moroseness. He could, on proper occasions, be playful and facetious, and had at his command a large store of anecdotes and entertaining reminiscences, particularly of his early journeyings in the West.

In the latter, as in the earlier, part of his ministry, Mr. Kell was engaged much in missionary labour. He spent several months here and hereabouts. At this period of his life, it was remarked that the Bible was his constant companion. All other books, I might almost say, were discarded, and the Book of books was almost always in his hand, and its precious contents formed his heart's richest treasures. His whole Christian character, as was indicated by this fact, became more mature, earnest, elevated, and it was manifest to all that he was waiting in faith and hope till his change should come.

I will only add that, in his early travels in the South and West, Mrs. Kell, deeply imbued with a missionary spirit, often accompanied him, braving all the difficulties of new settlements and a pioneer's life.

I am yours truly,
SAMUEL WYLIE.

ROBERT WALLACE.*

1814—1849.

ROBERT WALLACE was born in the parish of Loughgilly, County of Armagh, Ireland, in December, 1772. His parents were intelligent and exemplary members of the Antiburgher Secession Church. He, in common with the other children of the family, was carefully instructed in the great truths of religion, as well as in the distinctive principles of the Church in which he was baptized. At the age of nineteen Robert, the third son of his parents, made a public profession of his faith, and devoted himself to the service of Jesus Christ in his Church. Shortly after this his attention was directed to the question whether it was lawful to receive the *Regium Donum*, or *King's Bounty*;—a question which, at that time, was agitated extensively and with no small degree of interest. In endeavouring to attain to the truth concerning it, he was led to a careful examination of the whole doctrine of Civil Government, searching diligently the Scriptures, and reading the best authors on that subject within his reach. He became convinced, as the result of his inquiries, that he could not conscientiously subscribe to the doctrine of passive obedience, and non-resistance for conscience sake, to the Government of Great Britain, and he therefore soon left the Body in which he had been baptized and nurtured, and joined the Reformed Presbyterian Church.

Having now reached the age of about twenty-four years, he was united in marriage with Margaret, second daughter of James King, one of the most respectable and wealthy men in his neighbourhood; and about this time he resolved to become a Minister of the Gospel. Though he foresaw that he should have to encounter many difficulties in his preparation for the sacred office, he addressed himself to the work with great zeal, and, after a while, entered the University of Glasgow, from which he graduated in the year 1810. In the spring of the next year he crossed the ocean with his family, consisting of a wife and four children, with a view to find a permanent home in this country. Having, for some time, pursued his theological studies under the direction of the Rev. Dr. Wylie, of Philadelphia, he was licensed to preach the Gospel in May, 1814, and in the autumn of the same year received a call from two Societies, one on the waters of Licking, and the other near Chillicothe, O. Having accepted the call, he was ordained in the vicinity of Pittsburg; and shortly after removed West, and was installed Pastor of the Churches to which he had been called.

He continued in this relation till 1820, when he resigned the Licking part of his charge. As the congregation with which he was now connected was small, and required but a part of his time, he employed himself extensively in missionary labour, and was instrumental of organizing Societies in the vicinity of Walnut Creek, Brush Creek, Jonathan's Creek, Tomica and Salt Creek—indeed his field was the great and growing West. In this work he suffered great toils and privations. The country was but sparsely settled; the roads were often well nigh impassable; the bridges over rivers and creeks were few; and every thing seemed adverse to the comfort of the traveller. There were but few Covenanters, and

* MS. from his son, Mr. David Wallace.—Reformed Presbyterian, 1849.

they were widely scattered; and though they were anxious to have the Gospel preached to them, they seem not to have practically received the doctrine that they who preach the Gospel must live by the Gospel. Still he endured hardness as a good soldier of Jesus Christ. He laboured earnestly and patiently, amidst the most adverse circumstances, for the conversion of sinners and the edification and enlargement of the Church, looking for his reward in a better country, even an heavenly.

And his labours were not in vain—he was uncommonly successful in winning souls to Christ. He sought out individuals and families in different parts of the country far distant from each other, who were favourably inclined towards the truth, and by his affable and friendly manner and the seriousness and spirituality of his conversation, he won their confidence, taught them the way of God more perfectly, and was instrumental of bringing them into the Church. These individuals and families he organized into Societies, and some of them, under his fostering care, grew into flourishing congregations. One of these is the Congregation of Salt Creek. Here there were only two families belonging to the Reformed Presbyterian Church, when he first visited the place; but, as the result of his diligent and faithful labours, their number increased until they formed three distinct Societies. In 1822 these Societies united in giving him a unanimous call to become their Pastor. This call he accepted, and, having demitted the charge of the Utica Congregation, was shortly after regularly introduced to this new field of labour.

Although his travelling was, from this time, much less extensive than it had been, yet he still continued to occasionally visit and minister to the several congregations which he had been instrumental of planting, and which still regarded him as their spiritual father. Thus, though naturally of a feeble constitution, he performed, for many years, the double duty of a Stated Pastor and a Missionary. The care of several churches was upon him. His own congregation continued to increase in numbers until it became one of the largest in the denomination. He laboured, and others entered into his labours. With some interruption on account of ill health and his growing infirmities, he continued to discharge pastoral duties until a few months before his death, when he fell from his horse as he was going to preach on Sabbath morning, and experienced so severe a shock that he was never able to preach again. He declined gradually until the 19th of July, 1849, when he passed gently to his final rest, in the seventy-seventh year of his age. During his last days and weeks his confidence in the promises of God never faltered, and he had the most cheering foretastes of the glory that was soon to be revealed to him. His neighbours and the members of his congregation generally abounded in their manifestations of good-will and affection towards him, both while he was living and after he was dead.

He had a family of six children,—three sons and three daughters,—all of them now (1864) living. The oldest and youngest of his sons, and one grandson, are ministers of the Reformed Presbyterian Church.

FROM THE REV. THOMAS SPROULL, D.D.

ALLEGHENY, November 25, 1864

Rev. and dear Sir: My acquaintance with the Rev. Robert Wallace began when I was a student of Theology, perhaps in 1830. His eldest son, John Wallace, and myself, were classmates in the Western University, graduated

at the same time, and studied Theology together. The Rev. Robert Wallace, although he lived more than a hundred and fifty miles from Pittsburg, and travelled on horseback, rarely failed to be at the meetings of the Presbytery, which were usually held in that place. From 1833 to the time of his death, he and I were co-presbyters, meeting frequently in the Courts of the Church and also on other occasions.

The traits of Mr. Wallace's character that always seemed to me more prominent than any others were kindness and cheerfulness. He was a true philanthropist, wishing well to every body, and, so far as he had opportunity, carrying out his wishes in deeds. He was a favourite with all the families among whom he was accustomed temporarily to sojourn. He had a pleasant word for every body, and an almost exhaustless store of amusing and instructive anecdotes, which he would tell in a way peculiarly his own. I well remember, however, that he was always careful neither to wound feelings, to injure reputation, or give any countenance to a censurable or sinful frivolity.

An incident, that he was fond of relating, will exemplify the above statement concerning him. Once travelling in a neighbourhood where he was a stranger, he stopped at a house to inquire for the family which he was seeking. An old man, with long white hair, neatly combed back, in clean dress, gave him the desired information. He seemed so patriarchal that Mr. Wallace turned away, admiring him, and pronouncing him, in his view, the prettiest old man he had ever seen. On arriving at the house whither he was going, which was but a short distance off, in conversation with his host, he referred to the old man he had met, and added some expression of admiration. "That man," replied his host, "is one of the most profane men I ever knew." Mr. Wallace, on his return the next day, passed by the same house, and saw the same old man in the same place. And he would finish the story by saying,—“I thought he was the ugliest old man I ever saw.”

Yours truly,

THOMAS SPROULL

JOHN CANNON.*

1815—1836.

JOHN CANNON was born in Dungiven, County of Derry, Ireland, on the 19th of November, 1784. His parents were both communicants in the Presbyterian Church. In 1788 the whole family migrated to this country, and settled in Westmoreland County, Pa. Owing to their dissatisfaction with the use of Watts' Psalms in the Presbyterian Church, they joined the Associate Reformed Church, under the pastoral care of the Rev. Mr. Jameison. John, who was their youngest child, evinced an early fondness for books, and a more than ordinary facility at acquiring knowledge. After studying, for a considerable time, under private teachers, he entered Jefferson College, where he took the regular course and graduated in September, 1810. In the autumn of 1811 he commenced the study of Theology, under the Rev. Samuel B. Wylie, Professor of Theology in the Reformed Presbyterian Church. He was licensed to preach the Gospel by the Philadelphia Presbytery on the 23d of May, 1815. In due time, he received and accepted a call from the Congregation of Greensburg and vicinity, and, on the

* Reformed Presbyterian, 1837.

16th of September, 1816, was ordained to the work of the Ministry, and set apart as the Minister of the said Congregation.

At a meeting of the Synod in 1821, he was appointed to visit the Church in South Carolina to aid in settling certain difficulties that existed in that quarter. In the course of five weeks, he and his fellow Commissioner had succeeded in settling the existing disputes, and rectifying the disorders complained of; had ordained Messrs. Campbell Madden and Hugh McMillan, administered the Lord's Supper, and organized the Southern Presbytery.

Within about six years from the time of his settlement, his charge was divided into two distinct congregations. Over one of these he remained as Pastor, labouring with all fidelity, and zeal, and self-denial, till the close of life.

For several years before his death, he suffered not a little from an affection of the liver; and his disease was aggravated by the fatigue and exposure incident to his professional duties. Still nothing could induce him to desist from preaching, so long as he could command strength enough to go through the service. To a member of his Presbytery who had written to him, advising that he should suspend his labours till his health should be restored, he replied, in a letter dated February 12, 1835, as follows: "God has again restored me to a comfortable measure of health, except that I have at present contracted a cold. My health was not injured by my attempts to preach. Friends have said that I exposed myself too much in preaching. But, dear brother, I am persuaded I have been too remiss in ministerial duty, and I think that my affliction has been more for this than any other cause."

On the last Sabbath of August, 1835, he dispensed the Sacrament of the Lord's Supper; but his health was now much reduced; and this proved to be the last public service that he ever performed. From this time he became greatly debilitated, and his disease took on the form of dropsy. Medical skill now proved unavailing; but, knowing in whom he had believed, he was not afraid to die. He lingered till the 2d of February, 1836, and then peacefully took his departure.

It was a mark of the high estimation in which he was held by his brethren that, at the memorable Synod of 1833, he was chosen Moderator.

Shortly after his settlement in Greensburg, he was married to Martha, eldest daughter of Robert Brown, a member of his Session. They became the parents of eight children, all of whom, with their mother, survived him.

FROM THE REV. THOMAS SPROULL, D.D.

ALLEGHENY, Pa., November 6, 1863.

Rev. and dear Sir: Your request that I should furnish you with some of my recollections of the late Rev. John Cannon for your forthcoming volume of "Annals of the American Pulpit," devolves upon me a service which it is only a gratification to me to perform. Some of my most cherished reminiscences are those which have respect to my intercourse with this esteemed minister of Christ. His was the first preaching of which I have any distinct recollection. In 1816 he became the Pastor of the congregation of which my parents were members. I knew him well from that time till his death; and our acquaintance ripened into a friendship intimate and endearing.

Mr. Cannon I regarded as a model Man, Christian and Minister. Kindness, candour and firmness were prominent traits in his character. The needy ever found in him a friend. He was "given to hospitality." Such was the estimation in which he was held that his death spread a gloom over the entire

neighbourhood. To many it was the loss of a benefactor; to all that of a kind friend. He was as far as possible from attempting to secure favour by flattery—no man was more faithful than he to his honest convictions of duty. The wrong-doer rarely escaped a rebuke for an evil deed done in his presence. Of this I have heard many instances; two of which, as they happened to come under my observation, it may not be out of place to describe.

In 1833 he and I travelled by stage to Philadelphia. Descending into the valley of the Juniata, we received a passenger, a young man of no promising appearance. He took his position in the middle seat, Mr. Cannon and myself occupying the one in the rear and two other gentlemen the one in front. When the driver stopped to water the horses, our new passenger hailed some one on the porch with the inquiry, "Have you any thing to drink?" No reply being made, he put the same inquiry again with greater emphasis. Thus receiving no attention, he exclaimed, in an angry tone, "Why the devil don't you answer me?" Mr. Cannon, immediately repeating the words,—“Why the devil,” asked him if he travelled in the name of the devil. He replied, with an impudent look, "Yes." Mr. Cannon then said to him,—“You had better, my friend, take care what kind of words you utter, as there are persons behind who will take account of them.” He answered, (the profane expletive I will not record,) “Then you'll have a pretty busy time of it between this and Philadelphia.” The coach moved on, and nothing more was said. During the day, however, the same person managed to get into a conversation with Mr. Cannon and seemed quite pleased with his new acquaintance.

The other incident took place on the evening of the same day, and in connection with the same person. Just as it was beginning to get dark, and when within twelve miles of Harrisburg, the coach stopped, and a female passenger was admitted, whose whole appearance indicated that she was a grossly depraved character. Almost immediately there was apparent a mutual attraction between her and the passenger referred to, and there were very significant indications that they did not intend to remain strangers to each other. They being observed by Mr. Cannon, he turned to her and asked if she had no male friend to see that she received no improper treatment among strangers. She replied, in a whispering tone,—“No, Sir.” Mr. Cannon then told her that she need be under no apprehension of insult while she was in the coach, for there were gentlemen there who would be sure to protect her. This unexpected announcement took both aback, and they drew up within as narrow limits as possible, at the opposite ends of the seat.

The personal appearance of Mr. Cannon was very pleasing. He was of about the middle height, with dark eyes, hair and complexion. His forehead was high and somewhat bald; but, by a skillful arrangement of his hair, his baldness was tastefully covered so as to give to his countenance quite a youthful appearance. He was scrupulously neat in all his habits.

I will only add that Mr. Cannon's ministry, which continued about twenty years, was eminently successful.

I remain yours in the Gospel,

THOMAS SPROULL.

ROBERT GIBSON.*

1818—1837.

ROBERT GIBSON, a son of the Rev. William Gibson, was born at Ballymena, Ireland, on the 1st of October, 1793. In 1797 his parents, on account of dissatisfaction with the British Government, migrated to the United States, landing at Philadelphia. His father, soon after his arrival in the country, became the Pastor of the Reformed Presbyterian Congregation at Ryegate, Vt. At an early age, he commenced the study of the Languages under his father's instruction, and very soon proved himself an excellent scholar. Having gone as far in his classical course as was deemed necessary, he went to Philadelphia to prosecute his theological studies, in the Reformed Presbyterian Theological Seminary, under the care of the late Rev. Dr. Samuel B. Wylie. He was licensed to preach in 1818, it is believed by the Middle Presbytery of Philadelphia, and his first efforts in the pulpit awakened much more than ordinary attention. On the 6th of September, 1819, he was ordained and installed as Pastor of the Beaver Dam Congregation, by the Pittsburg Presbytery. Here he laboured with great acceptance and success for twelve years. In 1831 he accepted a call from the Second Reformed Presbyterian Church in the city of New York, and was installed as its first Pastor in May of that year. In this new and extensive field he found much to encourage and quicken him. In labours he was abundant,—preaching three times every Sabbath, besides delivering a weekly evening lecture, attending prayer-meetings, and being most faithful in the duty of family visitation and catechizing. The effect of his diligence and fidelity in his work was that his congregation grew in numbers and in graces, and the tie that bound him to them gradually acquired great tenderness and strength.

In the controversy which issued in the disruption of the Church in 1833 he bore a prominent part. He published three pamphlets vindicating the course of the Synod, and showing that he considered the question at issue as having a vital bearing on the best interests of the Church.

During his ministry in Pennsylvania he had been subjected to great exposure in the discharge of his duties, by means of which he had contracted an incipient disease of the lungs. It was confidently hoped that the climate of New York would serve to counteract these tendencies; but the result proved otherwise. In 1836 the symptoms of decline appeared in an unmistakable form. He visited Vermont, in the hope that, by spending a little time among his father's parishioners and the scenes of his own early life, he might recruit his waning vigour; but his labours in the pulpit were so often put in requisition that, when he returned to New York, his health had in no degree improved. In the spring of 1837 he made a visit to his native land, where the Reformed Presbyterians gave him a cordial welcome, and he, in turn, impressed them most favourably in respect to both his talents and virtues. As his health, however, was not benefited by his sojourn in Ireland, he made but a short visit there, and returned in the autumn of 1837.

It was apparent, when he came back to his people, that the days of his usefulness, and even of his life, were well-nigh numbered. He conducted once the

* Presb. Alm., 1862.—MS. from Rev. S. O. Wylie.

morning service, and, on the 12th of November, took part in the administration of the Lord's Supper. This was the last public service he ever performed; and it was an occasion of most tender interest to his congregation. From this time he continued gradually to decline until the 22d of December, when he closed his earthly career. He left a widow and four children.

Mr. Gibson's only publications were the three controversial pamphlets already alluded to. He, however, was, for some time, joint editor with the Rev. Mr. Irving, of the Associate Church, of a weekly paper in New York, afterwards edited by the Rev. Dr. Brownlee, entitled the "American Protestant Vindicator."

Mr. Gibson was married in 1817 to Mary Ann Harvey, of Philadelphia, by whom he had five children,—four sons and one daughter. She died in 1824. He was subsequently (it is believed in 1827) married to Mary Ann Lindsay, of Philadelphia, by whom he had one child,—a son. She survived her husband some two or three years.

FROM THE REV. DAVID SCOTT.

ROCHESTER, December 4, 1863.

Rev. and dear Sir: I became acquainted with the late Rev. Robert Gibson, on going to the city of New York, in the summer of 1829. A short time before that, he had come from the Western part of Pennsylvania, where he had been settled as the Pastor of a congregation. From this period till the close of his life, we were often brought together through our ecclesiastical relations. During the greater part of this time we were co-presbyters, and frequently associated in the business of the Church.

Mr. Gibson was rather above the medium height, of dark complexion, of an open, manly, agreeable countenance. His appearance, especially in the pulpit, was prepossessing. He had many of the elements of a popular and successful speaker; and not only among the people of his own charge, but wherever he ministered, his preaching was highly acceptable. He had a good voice, with a clear and distinct utterance, and a manner of address well adapted to attract the attention of the masses of the people. He was distinguished more for quickness and acuteness than depth of thought; and this characteristic sometimes betrayed him into hasty conclusions, which, however they might be accepted at the time, would not always stand the test of deliberate reflection. To this feature of his intellectual character may possibly be attributed the fact that, while he was very generally acceptable as a Preacher, and influential as a member of Presbytery and other Church Courts, there were not wanting those whose estimate of him did not come up to the popular standard. Indeed, I have seldom known one, of his acknowledged intellectual endowments, in respect to whom there has existed so great a difference of opinion; though, with much the larger class, not only within but outside of his own ecclesiastical connection, he took a high rank as a Preacher. The popular elements, embracing a large vein of irony, which were embodied in his mode of thinking, his manner of address, and forms of expression, were all in sympathy with the public mind.

Mr. Gibson took a decided and prominent part in the controversy respecting Civil Relations, which terminated in the disruption of the Reformed Presbyterian Church, in the United States, in the year 1833. In the earlier stage of the controversy, and before it reached its culminating point, his influence seemed to be thrown on the side of those who wished to change the position of the Church in regard to her relation to the State; subsequently, however, he took a different view of the case, and acted with great decision on the other side. It was characteristic of the man, when the path of duty seemed

plain to him, to pursue it earnestly. Indeed his ardent temperament made this a necessity. His course in reference to this matter alienated from him some who had been his devoted friends; but no considerations of friendship or interest could prevail against the honest convictions of his own judgment.

I am, Dear Sir, yours in the Lord,

DAVID SCOTT.

FROM THE REV. THOMAS HOUSTON, D.D.

BELFAST, IRELAND, November, 1864

My dear Sir: The Rev. Robert Gibson, late of New York, was my correspondent several years before he visited this country. We were led into the first interchange of sentiment from the internal troubles that disturbed the peace of the Reformed Presbyterian Church in the United States, and that resulted in the division of the Body in 1833. About the same time there arose a controversy in the Covenanting Synod of this country, chiefly in relation to the extent of the Power of the Christian Civil Magistrate in matters of Religion, and some other kindred subjects. As Mr. Gibson took a warm interest in the matters in debate, and in the manner in which the discussion was conducted, and as I was called to occupy a somewhat prominent position in the controversy, from being the Editor, at the time, of the *Covenanter*, the periodical in which some articles appeared that were called in question by brethren who afterwards separated from the Church—this led to frequent and free correspondence between us.

This intercourse was the more cordial as it was begun without any previous acquaintance, from mutual esteem and from our entertaining the same views in relation to great principles that were involved in the discussions that were carried on in the Church on both sides of the Atlantic. It may be mentioned that Mr. Gibson's sentiments were in harmony with the Westminster Confession and Catechism, according to the strictest interpretation, and were those held by our Presbyterian forefathers of the Second Reformation, by those who weathered the Prelatic persecutions, and who, as the intrepid advocates of Civil and Religious Liberty, dissented from the corrupt Erastian establishment of the Revolution, both in its civil and ecclesiastical departments.

In Mr. Gibson's letters I chiefly admired his cool, comprehensive judgment, his sterling honesty and integrity, and his candour. He always showed singular acuteness in grasping the proper limits of a subject, in perceiving the strong points of an argument, and in detecting sophisms, or inconclusive points in reasoning. He had a generous, confiding nature, and a genial disposition. I admired much his nobility of mind—he ever avoided personalities in controversy, and could appreciate what was excellent and praiseworthy in an opponent, and he did not fail to give expression to his esteem on fitting occasions. However one might differ from him in sentiment, he made no personal enemies among his opponents. The letters that I received from him contained so much valuable information, conveyed in so easy and natural a style; so closely stated and so ably vindicated important principles, and were withal so brotherly and loving, that I felt, at the time of our correspondence, and since, that I had no brother with whom I was privileged to enjoy a more interesting and profitable intercourse.

In the early summer of 1837 Mr. Gibson came to this country, in very impaired health. He was labouring under bronchitis, and his bodily system had become much exhausted, through continued ministerial work, before he left America. He was considerably recruited by the voyage; but it was evident to me and other friends in this country that he had not strength to engage in preaching and other public duties of the ministry. Our esteemed

brother, however, led in part by the consciousness of restored strength, and more by the earnest desire to glorify the Master whom he loved, undertook, soon after his arrival among us, too frequent engagements to preach; and though he was often warned of the peril of such a course by the great prostration of strength occasioned by these labours, and the restless nights that followed, he persevered in preaching nearly every Sabbath during his sojourn in this country.

His public discourses were much liked, and were, I trust, blessed to not a few who heard them. It was sufficiently evident that—so far as the manner of delivery was concerned—he was unable to preach as in his days of unimpaired strength and vigour. But on all occasions he displayed an extensive acquaintance with the great truths of the evangelical system, and an intense concern for his Master's glory and for the salvation of souls. His manner was solemn and impressive—he always seemed to realize his nearness to eternity, his Redeemer's presence and his final account. Those who heard him could not fail to feel that they were listening to one who possessed abilities of a high order as an Expounder of the Word and a Preacher of the glorious Gospel;—who, knowing the terrors and love of God, persuaded men.

On one occasion, while at this place, and preaching to my congregation, he appeared to rise above his bodily weakness, and gave a remarkable display of his eminent power as a Preacher. It was on the Monday after our Communion. It was in the middle of summer; and, from the length of the services, and the heat in the house—owing to the large congregation that was present—Mr. Gibson appeared much exhausted. In the opening of the services on Monday he explained or lectured on a part of the sixty-eighth Psalm,—chiefly from the twenty-second to the thirty-first verse. For graphic power of description, exalted views of the Covenant of Redemption, of the Mediator and his work, the Government of Providence, the privileges of God's people, the doom of their enemies, and a testimony in relation to national sins and judgments, it was altogether a singular display of massive and compact thought—of holiness in preaching the truth; of eloquence of the most effective kind. The congregation, that had before sympathized with him in his weakness, listened to this discourse with wonder and delight. It was spoken of by many with admiration long after he left us, and salutary impressions were made by it on the minds of not a few who were present. There were other occasions on which Mr. Gibson, while he remained in this country, took part with brethren in the vicinity in sanctuary services, and his discourses were spoken of as displaying abilities of a high order, and as having been productive of valuable practical effects.

In his private intercourse with brethren in the ministry and their families, and with others throughout the Church, Mr. Gibson was highly esteemed and greatly loved. He was always frank, confiding and genial. His conversation was lively and deeply interesting. From the stores of a well cultivated mind, and from extensive information acquired by reading and close observation of men and public measures, he could enter fully into discourse on a great variety of subjects. His sentiments were always expressed with clearness and candour, and his reasoning and conclusions discovered high intellectual power and moral earnestness, such as to command respect, and to produce in many instances strong conviction.

There was an attractive influence in Mr. Gibson's whole manner of intercourse, in the families where he rested for a time, during his stay in this country. He was so firm in his attachment to principle, and yet so candid and charitable in judging of others; he was at the same time so confiding and loving and so grateful for kind attentions, that all who were familiar with him felt towards him as a brother or a most endeared friend. Not a few of our

most pious people considered it a privilege to sympathize with him in weakness and toil, and by acts of kindness to do all that was in their power to alleviate his sufferings and promote his comfort. When he parted from us, he was followed by the affectionate regrets and earnest prayers of many who regarded him as a tried and honoured servant of Christ, who had been called to suffer for his sake, and whose life and strength had been spent in labours for advancing his glory.

While here, Mr. Gibson was able to be present at one of our Synodical meetings, and to take part in the proceedings. The Address which he delivered on the occasion was singularly judicious and affectionate, and fitted to have the best effect in advancing the truth and promoting harmony among brethren, at a time when the peace of the Church was endangered by controversy. On all sides his presence among us was regarded as beneficial, as his farewell taken of the Synod was solemn and affecting. I can never forget the last interview which I and a few other attached friends had with this beloved brother, and our parting from him on the deck of the vessel that conveyed him from our shores towards the land where were his family and flock. While we sorrowed at the thought that we should see his face on earth no more, and that in all likelihood his days were nearly numbered, he appeared, as before, calm, resigned, loving and joyful. He was called to the rest of the faithful servants of Christ, in about a fortnight after he had returned to his family and an attached congregation.

Very truly yours,

THOMAS HOUSTON.

CAMPBELL MADDEN.

1820—1828.

FROM THE REV. HUGH McMILLAN, D.D.

XENIA, O., July 1, 1850.

Dear Sir: I will do the best I can to comply with your request for some account of the Rev. Campbell Madden, though I regret to say that my knowledge of the history especially of his early life is only of the most general character. I would gladly refer you to some one more competent to the service than myself; but I do not know of any such person. In my general estimate of his character I shall be in little danger of mistake; for though I cannot say that my acquaintance with him was very intimate, yet I often met him in Church Courts, and, as our congregations joined upon each other, we were frequently together in preaching, assisting each other especially on Sacramental occasions. I had thus an opportunity of seeing him under different circumstances and influences, which enabled me to form a definite idea of his leading characteristics.

CAMPBELL MADDEN was a native of Ireland, where he received both his literary and theological education, and in due time was licensed to preach the Gospel in the Reformed Presbyterian Church. In 1820 he migrated to America, and took up his residence in South Carolina, and connected himself with the Reformed Presbyterian Church in that State. He soon received a call from a congregation in Chester District, S. C., which he accepted, and was ordained, and installed Pastor of that congregation, in 1822. Here he remained till the close of his life. He brought with him to this country a fine physical consti-

tution, which gave promise of a long course of active usefulness. But he was not aware of the danger of living in a Southern climate, and therefore neglected the necessary precautions. He was attacked first with fever and ague, and, after that, suffered from great weakness of the breast and repeated hemorrhages. He was obliged at length to desist altogether from the labours of the pulpit, and, soon after this, it became apparent both to himself and his friends that he had not much longer to live. But there was nothing in the future to disturb or alarm him. His death, which took place in the year 1828, was singularly peaceful and triumphant. He died greatly lamented by all who knew him, and especially by those who had enjoyed the benefit of his ministrations.

Soon after he came to this country he was married to a Miss Cothcart, of Winnsborough, Fairfield District, S. C., who survived him, and, I believe, still lives. They had three children, a son and two daughters.

Mr. Madden's labours, as a Minister of the Gospel, were highly acceptable and useful. He possessed a mind of very considerable discrimination and force, and could present a difficult subject with such simplicity and clearness that persons of the humblest intellect could hardly fail to be instructed. His voice was rather feeble, but his articulation was perfectly distinct, so that he could be heard in any ordinary place of worship without effort. His exposition of Scripture was remarkably clear and satisfactory; his division of his subject natural; and his treatment of it logical and exhaustive. The general style of his preaching was argumentative and didactic; and yet he was very felicitous in his illustrations, and was sometimes quite descriptive and imaginative. Though he dwelt much on the peculiar doctrines of the Gospel, he never failed to exhibit them in their practical bearings, and to show their connection with the various duties of the Christian life. He was especially happy in detecting the first inroads of error; in guarding the avenues of the mind against its reception; in distinguishing between true and false religious experience; and his ministry, on the whole, was eminently fitted to promote the edification and purity of the Church.

Mr. Madden had, with great sincerity and heartiness, adopted this country as his own. Educated, as he had been, under a Monarchy, and by no means insensible of the blessings connected with it, he yet greatly preferred our Republican institutions. He was not indeed insensible to the evils connected with our form of government, and sometimes spoke of them, both in public and in private, yet he always spoke cautiously, and would sometimes, in the same connection, say, with characteristic modesty, that it did not become a stranger to speak too freely of that of which he had at best but an imperfect knowledge. I may add here that modesty was one of his most striking characteristics, and that it gave complexion to his whole character, and diffused a charm over all his intercourse.

Before leaving Ireland Mr. Madden received the elements of a Medical education. After he came to this country, and even after his settlement as a Pastor, he still gave a portion of his time to the study of the healing art. He spent one winter at Lexington, Ky., in attendance on the Medical Lectures, where he was highly esteemed by all who knew him, and especially by the Medical Faculty. He often expressed the opinion that the advantages of the medical profession in this country were fully equal to those enjoyed on the other side of the water. Though not giving himself formally to the practice of medicine, he did not fail to turn his medical knowledge to good account in the community in which he lived, and he had the reputation, even among medical men, of being a skilful Physician.

Regretting that I am not able to do better justice to a man so justly entitled to grateful commemoration, I remain, with great respect,

Yours in the Gospel,

H. McMILLAN.

JAMES BLACKWOOD.*

1824—1851.

JAMES BLACKWOOD, the third son of Thomas and Jane Blackwood, was born in the County of Tyrone, Ireland, a little before the close of the last century. His excellent parents early devoted him to the Ministry of the Gospel, and, with a view to this, gave him the requisite advantages for a thorough education. In 1811 he entered Glasgow College, where he remained three years. In 1818 and 1819 he prosecuted his studies still farther, including especially the Hebrew language, at the College of Belfast; and, having completed his theological course, he was licensed by the Southern Presbytery of the Reformed Presbyterian Church, in Ireland, to preach the Gospel.

In the year 1824, some time after having received licensure, he, in company with two of his brothers and two of his sisters, migrated to the United States. His brothers having settled in Belmont County, O., within the bounds of the Reformed Presbytery of Pittsburg, he placed himself under the care of that Presbytery, and, on the 8th of May, 1826, was ordained by it to the work of the ministry. The same year he received a call from the Congregation of Brush Creek, Adams County, O., which he accepted, and the next year he was installed its Pastor. Here his labours were received with great favour, and a very cordial attachment grew up between him and his people; but, from the unsuitableness of the locality to his constitution, his health soon became impaired; and this, with some other circumstances, led him, in April, 1829, to seek and obtain a dissolution of his pastoral relation. In August, 1833, he was married to Jemima, daughter of John and Isabella Calderwood. He remained unsettled for nearly five years, during which time he was actively employed in visiting and administering ordinances to vacant congregations in Western Pennsylvania and Ohio. In May, 1834, he took charge of the United Congregation of Little Beaver, Austintown, Camp-Run, Slippery Rock, West Greenville, &c. In this extensive field, the extremities of which were forty miles apart, he laboured, with great diligence and success, till 1838, when the Little Beaver, Greenville, and Austintown branches were separated from the rest, and organized as a distinct congregation. In 1850 the congregation was farther reduced by the separation of the Springfield and Sandy Lake branches. In the portion of the original congregation that now remained he continued to labour till within two months of his death.

Mr. Blackwood's health had been perceptibly declining for a year previous to his decease, though his naturally cheerful and hopeful temperament disposed him to make as little of his unfavourable symptoms as he could. In the winter immediately preceding his death, he was, for several weeks, unable to preach, on account of debility; but he subsequently rallied, so that his friends had strong hopes of his

* Ref. Presb., 1851.

recovery. During the meeting of Synod, in the following summer, though taking the deepest interest in the proceedings, he spoke much less than usual, thereby indicating, what was otherwise manifest, a very decided abatement of his physical vigour. Shortly after his return from Synod, it became evident that his disease was taking on the form of dropsy. He soon became unable to walk, and, for several weeks before his decease, was almost entirely helpless. His sufferings were at times very severe, but he endured them with unqualified resignation. He died in the utmost composure on the 8th of October, 1851, leaving behind him a widow and six children.

FROM THE REV. THOMAS SPROULL, D.D.

ALLEGHENY, PA., December 8, 1863.

Reverend and dear Sir: In complying with your request for some personal recollections of the late Rev. James Blackwood, I find the material so abundant that I really feel embarrassed in making a selection. With Mr. Blackwood I became acquainted first in 1829, while I was a student of Theology. He was a member of the Pittsburg Presbytery, under the direction of which I prosecuted my studies. At my Ordination I became his co-presbyter, and enjoyed his friendship and his confidence till his death.

By those who did not know Mr. Blackwood intimately his character was not readily understood. With strangers he was somewhat formal and distant. He had a remarkable faculty of judging men at first sight. If his impressions of them were favourable, he would be very likely to seek an intimacy—if not, he would treat them with polite kindness. This was not mere caprice. His keen observation would detect something that a less scrutinizing eye would fail to notice. And with him the turning point of a man's character was his manhood, his truthfulness and his piety. If he found a person right in these respects, mere adventitious circumstances were overlooked, and the individual was received to his friendship.

He was of an ardent temperament,—strong in his attachments, and not less strong in his antipathies. If, in a moment of excitement, he should wound a friend by a keen remark,—and few could handle the weapon of sarcasm better than he,—as soon as the excitement subsided, he would make it manifest that he deeply felt the wound which he had himself inflicted, and would seek the earliest opportunity to remove the unpleasant feeling which he had unwittingly occasioned. This, within the circle of his intimate friends, was no difficult matter; for none but honourable men were admitted into it.

The personal appearance of Mr. Blackwood was dignified; and to a stranger it might possibly give the impression of something like superciliousness. But such an impression would do him great injustice. Few men whom I have known, occupying so high a position, and accustomed, as he had been, in the course of his education, to the most cultivated society, were more accessible to those who were in the humbler walks of life. This was especially manifest in his pastorate. The elderly men were addressed by him as *uncles*, and the elderly women as *aunties*; and it was a common saying, by his acquaintance, that Mr. Blackwood abounded in uncles and aunts. This was no mere movement of policy to secure influence. It was just the dictate of his warm and loving heart.

He was a man of exceedingly pure sensibility. This might be called his weak point. The knowledge of suffering never failed to draw forth his sympathies in a practical form. Yielding for the moment to feeling, without taking counsel of judgment, he could be easily imposed on. The same characteristic rendered him, at times, less useful in comforting the afflicted than

otherwise he would have been. He could weep with those that weep, and rejoice with them that rejoice, as few other men could. But often, in the house of mourning, his utterance would be impeded by the welling up of sympathy from the fountain of his great heart. And, at times, in preaching, when the grand theme of Christ and Him crucified filled his soul, he would be forced to stop from the gush of feeling, that silence and tears, not words, can express.

Punctuality was a marked trait in Mr. Blackwood. I was a member of the same Presbytery with him for eighteen years, and I recollect only one meeting from which he was absent. I heard him say, not long before his death, that he had rarely been absent from any of the sessions of Synod at roll-call, and never absent from any of its meetings. In the Courts of the Church he was an active and useful, but not a noisy, member. He had the happy faculty of condensing his thoughts within narrow limits, and presenting the result of his reflections with great clearness. He loved the peace of Zion. The Pittsburg Presbytery, after the division of 1833, was composed of but five members. These Mr. Blackburn, in after days, often called "the old team," with reference to their harmony in judgment and action. Of these but two now survive.

In stature Mr. Blackwood was perhaps a little less than six feet. His form was quite erect, and his bearing soldierly. His hair was red, and his complexion exceedingly fair. He had clear blue eyes, overshadowed by heavy brows, and a highly intellectual forehead.

The social qualities of Mr. Blackwood were of the first order. His disposition was lively. Few men could contribute more to while away in pleasantries an hour of relaxation. But he could also entertain and profit in those seasons of religious intercourse when heart talks with heart. Though far enough from ostentation in religion, he would tell to the ear and to the experience of the confiding friend what God had done for his soul.

With kind regards your brother in the Gospel,
THOMAS SPROULL.

MOSES RONEY.*

1829—1854.

MOSES RONEY was born in Washington County, Pa., on the 20th of September, 1804. His parents were members of the Reformed Presbyterian Church, and were careful to train him up in the nurture and admonition of the Lord. In his fourteenth year he entered the Grammar School connected with Jefferson College, and in due time became a member of the College, where he graduated with the highest honours of his class in 1823. After his graduation he spent some time in teaching, in Baltimore, and then prosecuted the study of Theology under the direction of the Rev. Dr. Willson, at that time one of the most distinguished ministers of the Reformed Presbyterian Church. He was licensed to preach on the 8th of June, 1829, and at once took rank among the most popular preachers of his denomination.

After preaching in different places a few months, he was called to the pastoral charge of the Church in Newburgh, N. Y., and was ordained and installed there on the 8th of June, 1830.

* Ref. Presb., 1854.

In 1832 Mr. Roney was married to Elizabeth F., daughter of James Beattie, a Ruling Elder of the Coldenham Congregation.

Shortly after Mr. Roney's settlement, the great controversy took place in the Reformed Presbyterian Church, concerning the relations of the Church to the constituted authorities of the United States. Regarding the proposed changes with decided disapprobation, as an essential infringement upon the vital principles of the Church, he took strong ground in favour of adherence to the ancient landmarks. Though he was but a young man, he was among those who were most prominently identified with this controversy.

In 1836 he was unanimously chosen, by the Synod, to be the editor of a contemplated Monthly Magazine. The first number of this periodical,—“The Reformed Presbyterian,”—was issued in March following. He conducted this work with much ability, with the exception of a single year when he was at the South, until he had reached about the middle of the eighteenth volume, when this and all his other labours were terminated by death.

In the spring of 1843 Mr. Roney had a severe attack of inflammation of the lungs, which prepared the way for a hemorrhage in January of the next year. Though he partially recovered from these attacks, it was apparent to his friends that he was already the subject of an incipient pulmonary affection. In 1848 his health had become so much impaired that he felt constrained to resign his pastoral charge; though he did it with great reluctance and much to the regret of his people. In the autumn of 1847 and of 1848, he went South to avail himself of a milder climate during the winter; but, though this retarded the progress of the malady, it did nothing towards its removal. In 1849 he removed to Allegheny, Pa., having accepted an invitation from the Pittsburg Presbytery to take charge of their literary institution. Here he continued, labouring often beyond his strength, till the time of his departure had nearly come. The following letter addressed to his intimate friend, Mr. Andrew Bowden, of New York, and believed to be one of the last, if not the very last, that he ever wrote, will give some idea of the state of his mind in the prospect of the final change:—

PITTSBURG, JUNE 20, 1854.

Very dear and highly esteemed friend: I have for months longed to communicate with you, but have been unable. In the expectation of friends, and in my own opinion, I was near the end of my earthly journey. It has pleased my Heavenly Father to give me a little respite, and I have been for a few days tolerably comfortable. I have no expectation that it will be of long continuance, but still it gives occasion for thankfulness to God, and is a ground of satisfaction. On two occasions I was really brought low; but though the Lord chastened me sorely, He did not give me over to death. My prayer is that, while I live, I may call on Him who is my only support and my only portion. I trust that, by his grace, “for me to live is Christ, and to die is gain.” Oh that I may find the presence of the Good Shepherd when I come to enter the dark valley. My only trust is in the righteousness of Christ. My dependence is on the aid of the Holy Spirit. Oh, my friend, pray for me and that I may die in a triumphant faith. Mrs. R. is much fatigued from want of rest, &c. Still she and the children are mercifully kept in health. Give my warmest love, and what may perhaps be my last farewell, to Mrs. B. and all the family. My kind remembrance to all inquiring friends.

With love and esteem, I remain

Affectionately and truly yours,

M. RONEY

From this time he gradually declined till the 3d of July following, when his earthly career closed in perfect peace.

Mr. Roney was the father of eight children, five of whom, with their mother survived him.

FROM THE REV. SAMUEL O. WYLIE.

PHILADELPHIA, November 3, 1863.

Reverend and dear Sir: It gives me pleasure to furnish you, for your forthcoming volume of the "Annals of the American Pulpit," some recollections of the late Rev. Moses Roney. My acquaintance with him extended through a period of fourteen years, beginning in 1842, at his own house in Newburgh. I had known him by reputation for years before; but this was the time and this the place of our first meeting. Subsequently he was often in my house, and I often in his; and our correspondence by letter was constant up to the time of his death. I can truly say that I had no more esteemed and valued friend.

The personal presence of Mr. Roney was more than ordinarily commanding. He was about six feet in height and large in proportion. His form was erect and remarkably well developed. His complexion was dark, eyes full and jet black, forehead high, face broad, and the whole expression highly intellectual and full of benignity and kindly feeling. His gait was advised and deliberate—he never seemed to be in a hurry. He had fine gentlemanly manners, and in every position was completely at his ease. He was extremely affable, inviting confidence and freedom from all whom he met. I have often been struck, in walking with him through the streets of Newburgh, to notice with what a large number of persons he seemed to be acquainted. He was singularly free from every thing like respect of persons. He had a salutation for every one; and it was offered as cordially to the man in tattered garments, covered with the dust and sweat of toil, as to the man of opulence and refinement. This polite deference which he showed to others did much to secure for him universal esteem and good will. As an evidence of the respect entertained for him, I may mention that, when he was on the eve of leaving Newburgh for Allegheny City, several persons, outside his congregation altogether, attended the sale of his furniture, and purchased small articles to be kept purely as mementos. His social qualities were admirable. His house was always open to his friends, and his numerous visitors always felt assured that he was glad to see them. He was gifted with rare powers of conversation, having, in this respect, few equals and scarcely a superior.

Mr. Roney gave early indications of an uncommonly vigorous mind. When a student in Jefferson College, his proficiency merited and received the commendation of his teachers, and his example was recommended by them to the imitation of others. It is known that his very rapid progress arrested the attention of the President of the College, the Rev. Dr. Brown, who spoke of him as a youth of remarkable promise. His mind was distinguished for strength and keenness, rather than originality. He possessed a large fund of general knowledge. He was remarkably well read, and was accurately posted as to current events, both at home and abroad. He was ready in debate, and could detect and expose a sophism with most damaging effect to an opponent. In the pulpit he appeared to excellent advantage. His manner was graceful; his gesture appropriate; his voice sonorous, well-tuned and of large compass; his eye brilliant, and his countenance at times wonderfully expressive. He possessed, in a high degree, the elements of the Pulpit Orator, and, prior to the failure of his health, almost every sermon was marked by occasional bursts of impassioned and thrilling eloquence. It was a fault, perhaps, that occasionally, in his moments of fervid utterance, his voice seemed to be upon a strain. He belonged to the class of extemporaneous preachers. He seldom, and, in the later period of his ministry, perhaps never, wrote out a discourse. He did not even use notes in the pulpit. His sermons were commonly logical in arrangement, always instructive and thoroughly evangelical. The Roy-

alty of Messiah was a favourite theme with him, and he insisted much on his claims as "Prince of the kings of the earth," and the duty of nations to acknowledge and submit to Him, and receive the law of God from his hand. He was a true patriot,—loved his country ardently, but was not blind to its faults. The omission to incorporate into the Constitution of the United States a formal recognition of the being of God, of the supremacy of his Law, and the dominion of Christ, he deemed highly criminal; and, not unfrequently, in his public discourses, he inveighed against the compromises of the Constitution in the interests of Slavery. I have heard him say that the fearful guilt of Slavery would be washed out by the best blood of the American people.

As a Pastor, Mr. Roney was greatly beloved. He was unwearied in his efforts to do good to his people, and to promote their temporal as well as spiritual welfare. Having considerable knowledge of Medicine, his advice was often sought and cheerfully given, though it was a point with him never to stand in the way of the Physician, but rather to encourage application to him. His executive abilities were superior, and he was frequently consulted on points of business. Cautious and sagacious, he was an eminently wise counsellor. His faculty for business was happily illustrated in the Councils of the Church. There was no better Presbyterian. His knowledge of ecclesiastical law and forms of procedure was accurate and extensive. On these points he was looked up to as an authority. In Church Courts he occupied the floor less frequently than many others; but he was gifted with the faculty of knowing at what time to speak so as to make his influence tell to the best advantage. He seldom failed to carry his point. Before entering the ministry, and after the demission of his pastoral charge in consequence of shattered health, he was engaged in teaching. I have been told by those who had the best opportunities for judging, that his competency as a Teacher was unsurpassed. The Rev. Dr. Sproull, of Allegheny City, one of the Trustees of Westminster College, an institution of which Mr. Roney had the charge, assured me that he never knew an instance in which a Teacher commanded, to an equal extent, the reverence and affection of his pupils.

Mr. Roney was a lively and growing Christian. His piety was earnest but not obtrusive. Every thing like ostentation in religion was disgusting to him. With intimate friends he conversed freely in regard to personal religion, and in his private correspondence often referred to it. In prayer he breathed a filial spirit, and was happy in adapting himself to particular cases and circumstances. His patience under affliction was extraordinary. In this regard he had, as much as any one I ever knew, the mind of Christ. During the later years of his life he was greatly afflicted with difficulty of respiration, often gasping for breath; but ask him how he was, and he was always "very comfortable," or "very well for me." No one, I believe, ever heard a murmuring or complaining word escape from his lips. As his disease advanced, the difficulty of breathing was aggravated to such a degree that it was found necessary to keep him from sleeping more than a few minutes at a time, lest suffocation should be induced. He was compelled to sit most of the time in his chair. In this posture he was when death came to his relief, and found him rapt in vision as was Stephen, whose dying words he made his own.—"Lord Jesus, receive my spirit!"

Truly yours,
SAMUEL O. WYLIE

HUGH WALKINSHAW.*

1832—1843.

HUGH WALKINSHAW was born in the County of Antrim, Ireland, on the 15th of June, 1803. His parents were, at that time, members of the Presbyterian Church; and they seem to have designed him, from his early childhood, for the Ministry of the Gospel. In about his eighth year he commenced the study of Latin, which, with other kindred studies, he prosecuted, as he had opportunity, as long as he remained in Ireland. In 1819 his father, with his whole family, migrated to the United States, and settled in Belmont County, O. Some time after this he entered Franklin College, where he took the regular course, and graduated in the spring of 1827, being the second graduate of that institution. The next winter he commenced the study of Theology in Pittsburg, under the direction of Dr. Black; but, in the spring following, went to Philadelphia, where he completed his theological course under Dr. Wylie. In the summer of 1832 he was licensed to preach by the Philadelphia Presbytery. In 1834 he came within the bounds of the Pittsburg Presbytery, where he supplied vacancies, with much acceptance, till the following spring, when he received a call from the United Congregations of Brookland, North Washington, Union, Pine Creek, &c., and was ordained, and installed their Pastor, on the 15th of April, 1835. In 1841 his pastoral charge had so much increased as to render it desirable that it should be divided—the division, accordingly, took place, and he chose the part comprising Brookland and North Washington. Here he continued, a most laborious and faithful Pastor, till the close of his life.

About a year previous to his death, he was confined, for several weeks, by a fracture of one of his limbs. The effect of the bodily inactivity consequent upon this was the development of an organic disease of the liver. A dropsical affection, first in the extremities, and then in the body, ensued, which carried him gradually down to his grave. During the whole of his illness his spirit seemed in beautiful harmony with the Divine will, and he was evidently waiting in faith and hope and patience till his change should come. He died on the 19th of April, 1843, in the fortieth year of his age.

Shortly after his settlement in the Ministry he was married to Lydia Jane, daughter of Robert Sproull, a member of his congregation. They became the parents of three children,—a son and two daughters.

FROM THE REV. THOMAS SPROULL, D.D

ALLEGHENY, December 25, 1863.

My dear Sir: My acquaintance with the Rev. Hugh Walkinshaw was so intimate that I have no fear of making any erroneous estimate of his character, while yet my relationship to him by his marriage with my sister was so near that it may possibly seem to some a matter of questionable delicacy that I should undertake any account of him for the purpose for which you have requested it. I shall not, however, suffer any scruples of this kind to prevail against your request, but will with pleasure communicate to you my impressions of my lamented brother-in-law, availing myself, to

some extent, of something that I wrote concerning him when my recollections of him were more fresh than at present.

Mr. Walkinshaw possessed many desirable natural endowments. He had not only a sound judgment and retentive memory, but a clear discernment also. And his mind was well cultivated. His learning was more solid than showy; rather enriching with its real worth than dazzling with its superficial splendour. But all his acquirements he made subservient to the great work of glorifying God in the salvation of men. With this view, he was a diligent student of the Scriptures in their originals; and the importance of this he endeavoured to impress on the minds of others. The Hebrew Bible was among the first books which he put into the hands of young men who sought to avail themselves of his instruction.

Mr. Walkinshaw was highly favoured also in respect to his moral constitution. Between fickleness and obstinacy he kept the proper medium,—neither the subject of changeful caprice, nor the slave of perverse determination. But he was as true to his own convictions as the needle to the pole—the path of duty once ascertained, nothing remained for him but calmly and diligently to pursue it, no matter what measure of opposition might be arrayed against him. Naturally fond of society, his manner and spirit and whole character rendered him at once an agreeable and profitable companion. He possessed also a high sense of honour—his noble spirit could never stoop to a mean action. And his heart warmed with genuine benevolence towards his fellow-men—his hand opened instinctively to aid the children of want, and he was always on the alert to avail himself of opportunities for doing good.

He was strongly attached to the distinctive principles of his own Church. With these he made himself thoroughly acquainted before he embraced them; and they were always prominent in his pulpit exhibitions. Every thing that seemed to him like a removal of the old landmarks he watched with a jealous eye. To any connection of the Church with voluntary associations for promoting morality he was opposed, believing that their tendency was to lessen her power, and that they would ultimately fail of accomplishing their proposed end. On his death-bed he said,—“I am sensible that my ministry has been very imperfect, but I can truly say that I am now thankful that I have never been a member of any of those voluntary associations.” Not that he had any sympathy with those who made this a pretext for leaving the Church—on the contrary, he viewed their conduct with strong disapprobation—both his conversation and his prayers evidenced the strongest desire that the integrity of the Church might be preserved.

He was a diligent and faithful Pastor. Naturally active and enterprising, he was placed in circumstances favourable to the development and exercise of these qualities. At his Ordination he was placed over a congregation of more than two hundred members, and scattered over an area of many miles in circumference. To discharge pastoral duty to such a flock was no easy task, and yet no murmur of dissatisfaction from his people was ever heard. So tenderly were they all attached to him that, when the congregation was divided, both parts strongly urged their claims to him as their Pastor. Nor did he find it easy to submit to a separation from any part of a flock which he so tenderly loved.

He was an instructive, earnest, deeply evangelical Preacher. His discourses were neither fitted nor designed to captivate the multitude, but to impress Divine truth, in all its purity and power, upon the heart and conscience. And many who heard the Word from his lips will no doubt be at once witnesses to his fidelity and gems in his crown. Though he was not inclined to be communicative in respect to his own religious experience, those who were on terms

of confidential intimacy with him, knew that he lived in near and constant communion with God, and there is no doubt that this was one of the leading elements of his power in the pulpit. Among his last discourses was one from John xvii, 24: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold the glory which thou hast given me." This discourse, which was delivered under great bodily infirmity, and heard by many under the impression that it would be his last, produced a powerful effect. It was worthy to be his last testimony in honour of the cause which was dearer to him than life.

Mr. Walkinshaw, as he was deeply interested in all that involved or pertained to the welfare of his own Church, was prompt and regular in his attendance upon her Judicatories, whenever his health would permit; and his influence on these occasions was always felt to be in the right direction. His brethren were attracted by the kindness of his spirit, while they confided in his wisdom and sound judgment.

Yours in the Gospel,
THOMAS SPROULL.

FROM THE REV. R. HUTCHESON.

GROVE HILL, IOWA, March 4, 1864.

My dear Sir: I very gladly comply with your request that I should send you some personal recollections of the Rev. H. Walkinshaw, a Minister of the Reformed Presbyterian Church. My personal acquaintance with him commenced about the time of his call to the congregation of which he took charge, and continued till his decease. For nearly four years I was a student, reciting to him almost daily, in the Languages and Theology; and, during most of that time, I resided with him as a member of his household. His father was a Ruling Elder, and one of those faithful men who seldom or never give to the world so much as an hour that belongs to the service of religion. He owned a mill, and whether it was family-worship, prayer-meeting, sessional or congregational assembly, or week-day preaching, the mill was always certain to be shut down. Whatever was the occasion, he and his family were there, and there in time.

As to Mr. Walkinshaw's personal appearance, he was of about the middle height, of a slender figure, spare face, and youthful visage. In dress and general aspect he was remarkably genteel. His countenance, when at rest, wore a slight cast of melancholy, but, on meeting an acquaintance, this readily gave way to a smile of easy cheerfulness. The air of sadness to which I refer was probably occasioned by a disease on the liver which terminated his life.

His manners were free from all stiffness and formality, and were evidently an expression of the sincerity and honesty of his heart. He hated every thing that savoured of pretence; cheerful and free in conversation, he was the same at home as abroad. In discussion he could maintain his own views firmly without being dictatorial. He wasted no time in company which was required for his studies. The only thing in connection with his manners that I ever heard subjected to criticism, was his reserve on the days that he devoted to his preparation for the pulpit. In public he was never at a loss—while he appeared to feel the weight of his responsibility, he seemed always fully master of the subject in hand. His visage wore a very pleasant aspect in the pulpit,—solemn in prayer, bright and earnest in preaching.

His habits were all ministerial. He engaged in no speculations or employments aside from his appropriate work. If he laboured an hour or two in his garden, it was to invigorate body and mind for higher service. In training a few students, he did not consider himself as stepping out of his direct course any more than in examining, licensing and ordaining them. Even in our

literary preparation he required us to study *theologically*. During our study of the Greek language, we read the New Testament largely and closely, with an exercise occasionally in the Septuagint. Simultaneously with the Greek we commenced the Hebrew Grammar,—not exactly as a study,—a kind of semi-recreation in the place of light reading—it wasted no time. While others were debating, in public speeches and periodical essays, the propriety of Christian classics, he was quietly inaugurating the system, as far as the range of his influence extended. He expected his students to read Hebrew fluently before entering the Theological Seminary; and an acquaintance with the original Scriptures he preferred to a College Diploma, where both could not be obtained. One of his students, the Rev. R. J. Dodds, is a Missionary in Latakiah, a town at the foot of Mount Lebanon, and is considered one of the best Arabic scholars now in Syria.

His preaching was always interesting—he entered into his subject with earnestness, and studied diligently to know for himself what was the mind of the Spirit on each particular theme. In lecturing on portions of Scripture, he studied critically the originals, but made no parade of learning—he would neither startle us with new translations, nor alarm us with errors in the old. He endeavoured to give doctrine and practice their due proportion, and spoke fully and boldly of the evils of the time, and of the place where he preached. His discourses were rather intellectual than emotional, and his arguments addressed to the judgment rather than to the feelings. The distinctive principles of our Church received their due share of his attention—he was a *Covenanter*, and could give a clear exposition of his principles,—their nature, their foundation, their practical bearing, their importance, without giving unnecessary offence to persons of other communions. The standards of the Church were no impediment to him in preaching—he never had occasion to run against them—he was attached to all the attainments of Scotland's Second Reformation. He was nothing intimidated by the hue and cry of "politics in the pulpit," but exhibited the Divine law in all its bearings, whether it touched the politics of the nation or the conscience of the individual.

When his congregation became so large as to render a division necessary, each branch wished to engage him for their Pastor, all regarding him with strong affection. In the Courts of the Lord's House he was highly respected. The great weight which he possessed there was not the result of profound intellect, splendid eloquence, or any one, two or more accomplishments—it arose from an orderly balance of all the powers, intellectual, moral and spiritual. He spoke little of himself, either in public or private. I do not remember ever to have heard him drop a word about his own Christian experience, previous to his last illness. His spirituality was not of the same type with that of McCheyne or Harlan Page; but every one acquainted with him felt that there was a good man there. Once, when he had received an appointment to preach in a certain locality, a lady of his acquaintance charged the people to be kind to him, urging, as a reason, that, if there was a good man living, he was one. How much I have seen men labour to make the same impression; and how often I have seen them fail. His last remark, when I visited him on his death-bed, threw much light upon the inward workings of his soul. Seeing his strength so much reduced, I determined to leave him without bidding him farewell. He comprehended the movement, and, just as I was closing the door, gave me this advice,—“Be careful of all Christ's interests, and he will take care of yours.”

My happiest years were passed with him and his amiable wife—both of them now removed from earth—not lost but gone before.

Yours in the service of Christ,

R. HUTCHESON.

JOHN MCKINLEY.*

1835—1841.

JOHN MCKINLEY, a son of John and Abigail (Brannan) McKinley, was born in Philadelphia, July 18, 1815. From his early childhood the love of knowledge seemed to be his ruling passion; and, as his faculties developed, his application to books became so intense as to put his health for some time in serious jeopardy. He was particularly distinguished, even at a very early age, for fine powers of elocution; insomuch that he attracted the attention of some of the most gifted and accomplished men in Philadelphia. At the age of eleven he entered the classical school of the Rev. Dr. Willbank, in his native city, and, after spending three years at that institution, was admitted a member of the University of Pennsylvania. Notwithstanding he was now only fourteen years of age, he maintained a very high standing in his class throughout his whole College course, and graduated with the first honour in 1833.

He seems to have had the Ministry in his eye from early childhood; and, when he graduated at College, his purpose to devote himself to this work was thoroughly matured. Accordingly, he connected himself immediately with the Theological Seminary of the Reformed Presbyterian Church, then under the care of the late Rev. Dr. Samuel B. Wylie. Here he remained a most diligent and successful student for two years or more, and was licensed to preach the Gospel, by the Reformed Presbytery of Philadelphia, in 1835. As he had not, at this time, reached his majority, his father, who was a member of the Presbytery that licensed him, consented, not without great reluctance, to his being licensed at so early an age; and it was only on the express condition that he should remain for some time in Philadelphia that he was persuaded to give his consent at all. He filled several appointments in the West, and preached, for some time, with great acceptance, in the city of Cincinnati. Subsequently, he was called to the Reformed Presbyterian Congregation in Milton, Northumberland County, Pa., where he was ordained and installed in the year 1838. Here he laboured with great acceptance and success until his declining health compelled him to resign his charge,—which he did in the year 1841. He did not long survive his resignation: he died on the 5th of October of the same year; and all who knew him recognized in his death the extinction of one of the bright lights of the Church.

Mr. McKinley was married, April 29, 1839, to Frances Wells Lanphear, of Cincinnati, O. His only child, a daughter, is now (1864) the wife of the Rev. Robert McMillan, Pastor of the Reformed Presbyterian Church in New Castle, Pa.

Mr. McKinley's only publication is a series of articles on the Slave Trade, which appeared in the *Miltonian*, a weekly paper issued in Milton, Pa.

FROM THE HON. JAMES POLLOCK, LL.D.,
EX-GOVERNOR OF PENNSYLVANIA.

PHILADELPHIA, December 28, 1863.

Dear Sir: I have felt some hesitation about complying with your request for my recollections of the Rev. John McKinley—it has arisen, however, solely from a consciousness of my inability to do justice to the memory of one whose ministry, though brief, was brilliant, and whose whole life beautifully illustra-

* Obituary by Dr. S. B. Wylie.—MS. from Dr. T. W. J. Wylie.

ted the doctrines he taught, and presented an example of the highest style of Man,—the Christian Gentleman.

My first acquaintance with Mr. McKinley was in the year 1838, when he visited Milton, then my residence, and preached as a supply to the Reformed Presbyterian Church of that place. The impression made, at that time, by his preaching, on that congregation, was so favourable that he was soon after unanimously called to the pastorate of the Churches in Milton and McEwensville. The call was accepted, and he at once entered upon the performance of the duties thus devolved upon him. The relation, thus formed between Pastor and people, was characterized by mutual and constantly increasing confidence and love.

At the time of his Installation Mr. McKinley had just reached his legal majority—young in years, but of full stature in wisdom and grace. Wisdom supplied age, and grace gave him strength to assume and perform the duties of his sacred office.

He was a man of cultivated intellect, of sound and discriminating judgment, of generous sympathies and noble impulses and fervent piety. His physical organization was delicate—his stature below the medium—of a thin, spare habit, and indicating, by his general appearance, that the most insidious of all diseases had marked him for its victim. His phrenological developments indicated a mind of no ordinary character. His head was well formed; his eye clear and bright; and his face full of intelligence and kindness. These qualities shone in his daily life; won every heart, and made all regard him as their friend.

In his social intercourse he was pleasant and affable. His social and pastoral visits were occasions of pleasure and profit. With a mind well filled with classic lore and the best of the current literature of his day, and with conversational powers of a high order, he delighted and instructed those around him; but, however varied and interesting the subjects of conversation, Christ and his salvation were never excluded. Religion sanctified his learning, and gave both impress and character to his conversation. The young and the old revered and loved him.

His pulpit exercises were of a superior order. His sermons were carefully and well prepared, evidently “the beaten oil of the sanctuary,” and full of the blessings of the Gospel of peace. They were seldom written in full, and never read in the pulpit. His notes were copious, and these he usually had with him during the delivery of his sermon, but scarcely ever referred to them. The arrangement of his discourses was natural, perspicuous, logical. His exegesis of the Scriptures was clear, comprehensive and learned, without affectation or pedantry; bringing out, in simple and admirable order, the truths contained in the text. Although his sermons were delivered without having been committed to memory, or even written, yet his command of language was so great that, had they been accurately reported, they might have been given to the press without putting in jeopardy his reputation as a scholar. I never heard him deliver what would be called, in common parlance, “a poor sermon.” On the contrary, his sermons were all finished productions; and, whilst they pleased by their elegant and graceful diction, they appealed to the hearts and consciences of his hearers with a power that was often irresistible. His gesticulation was graceful and natural, and his general style of delivery attractive, forcible, and often impassioned.

His weekly lectures were highly interesting and instructive. His exposition of the Scriptures on these occasions was luminous, simple, and in a high degree satisfactory. The prayer-meeting and the Bible class, together with the Sabbath school, shared his labours and his love. He was eminently a man of God; intent on doing his will; “instant in season and out of season.” He felt that his time was short, and he laboured the more earnestly to do the work to which he had been called. He realized personally, in all the solemnity

of its import, the injunction,—“Work while it is called to-day.” He had much to do, but little time—he did it all, and did it well.

He was no bigot. His views on all subjects connected with the Church of Christ, in its organization and doctrines, were liberal and enlightened. Attached to his own denomination, he recognized as brethren all the followers of Jesus,—his and their Saviour. Christ was the name, and Christian the character, he loved above all others.

He died in the midst of his usefulness and with his harness on. He died in his youth—not too early for himself, but too early for his family and friends, for his congregation and the Church of God. What was loss to earth, in his death, was gain to Heaven. Yours very sincerely,

JAMES POLLOCK.

FROM THE REV. T. W. J. WYLIE, D.D.

PHILADELPHIA, January 6, 1864.

Rev. and dear Sir : The Rev. John McKinley, concerning whom you inquire, was a companion of my boyhood, and a dear friend as long as he lived. I desire to record with gratitude the benefit which I derived myself from his wise and kind counsels, and I am sure that there are many others who would acknowledge similar obligations.

Mr. McKinley was early and thoroughly instructed in the truths of religion. It might be said of him that, “from a child, he knew the Holy Scriptures;” and he was perfectly familiar with the “form of sound words” contained in the Assembly’s Catechism. Such was his pre-eminence in my father’s catechetical class that he was presented as a model to all the other pupils. From a very early age he was ardently desirous to become a Minister of the Gospel; and having been told that *eating sugar* might injure his teeth, and impair his power of speaking distinctly, he refused to use it, and continued to abstain from it as long as he lived. His mother, a person of eminent piety and most amiable disposition, died while he was quite young; but the influence of her example and instruction was increased and hallowed by her early death. He possessed great oratorical powers, and both in composition and elocution he was regarded as remarkable. In the University he stood in the foremost rank in all his studies. Having entered at once, after his graduation, upon the study of Theology, he made the same rapid progress here as he had done in his collegiate course. As a Preacher, he was solemn, earnest and instructive. His words were fitly spoken; and he united two qualities not often found combined,—namely, he was never at a loss for *a* word, and never at a loss for *the* word. Few possessed greater power to arrest and retain the attention of an audience. Out of the pulpit, he was still the minister of Christ, and, in the social circle as well as by his correspondence, he endeavoured to “do good as he had opportunity.” In argument he was logical, candid, courteous. His “speech was always with grace, seasoned with salt;” and he seemed to “know how to answer every man.” Although his health was very delicate, he was unsparing in his labours, and his exposure and exertion in attending night meetings, if it did not occasion, certainly hastened, his premature death. His ministerial career was short, and, after a pastorate of about three years, he returned to Philadelphia to die. I had not the privilege of being present with him during his last illness, but those who attended upon him were deeply impressed with the steadfastness of his faith, his calm resignation to the will of God, and his ripeness for the Heavenly world. His influence for good has survived his earthly life, and his memory is still gratefully cherished by the people of his charge, as well as by many others who had the privilege of his acquaintance.

With great regard I am affectionately yours,

T. W. J. WYLIE

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